

Croatian Journal of Education
Vol:15; No.3/2013, pages: 741-776
Preliminary communication
Paper submitted: 31st May 2012
Paper accepted: 7th December 2012

University Students' Attitudes about Morality Crisis Today

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Abstract

This paper presents and analyzes the attitudes of university students on presence, characteristics, causes and ways to overcome the crisis of morality. The aim of this study was to determine whether and how students recognize the presence of a morality crisis in our society, as well as the causes of this phenomenon. Also, the intention of the authors of this paper is to determine students' attitudes about the connection between morality crisis and the role of school, family and other social institutions. In particular, it highlights the role of the family, schools, media, and their mutual cooperation in moral education. Furthermore, one of the aims of this study was to determine the extent to which students are consistent in their moral actions. This paper presents and explains verbally expressed students' attitudes about moral issues, as well as data obtained by empirical research. The general impression is that the students are aware of the presence of morality crisis, of the main characteristics and causes of the crisis, as well as partial ideas about ways of coping with it. However, the dominating attitudes of students are fear, pessimism, uncertainty and distrust in their own abilities. Also, a significant number of students, according to their attitudes, express inconsistency in their moral actions.

Key words: education; family; morality crisis; school; students

Introduction

We live in an age characterized by marked uncertainty, concern, crash of the set system of values, which is the period of political, economic, and institutional transition. In such a situation crisis of morality values and of the social norms is expected to arise. The social turmoil from recent years, both in our country and worldwide, influenced in a destabilizing manner all elements of society – family, education, economics, as well as other institutions based on the heritage of civilization. It is striking that a family spends most of its resources ensuring mere existence and on

the other hand, the school as an institution fails to adapt itself to current social problems and needs. The contemporary media have a huge significance, but guided by its principles and interests tend to occupy all of a modern human's life, especially of children and adolescents. Often, messages coming from family, school, the media or peers are diametrically opposite and directly conflict each other. There is the so-called incompatibility of educational influences which negatively affect the formation of a young person in an already disoriented society.

It has long been known that in the period of transition from adolescence to adulthood young people are particularly sensitive to issues related to moral principles and values of a society. Young people strongly react to situations where there is a violation of rules that affect them and the discrepancy between prescribed and real. This is witnessed by frequent outbursts of unrest, student protests, and emergence of various groups and organizations that bring together young people of the same beliefs. Unfortunately, adolescents often respond to their own dissatisfaction by destroying everything that characterizes the social system, having no ideas and energy to find the proper way out of a crisis.

The student population, primarily because of their educational level, personal skills, ambition, and energy, often has a leading role in a changing society. There are numerous examples from our and world's recent history that testify to the strength and power of this force. Therefore, it is very important in our opinion to understand what the true attitudes of young people are (especially of students) particularly about social movements and the system of moral values today. We must be aware that problems, failures, and dissatisfaction of young people have huge impact on their life decisions, and thus on the society as a whole.

This paper aims to summarize and explain the basic attitudes of university students at the Faculty of Education in Jagodina, referring to the morality crisis and to problems of social and moral education in modern times. The material for this paper was collected through surveys of students during lectures and practice sessions in courses such as School and Family Education and Social and Moral Education at the Faculty of Education in Jagodina.

We believe it is important to pass on to professionals and to the general public as well, in what way future experts in education see moral problems of today and how they react to them. The observations which we may reach can be important if we want to act on time and prevent further deterioration of moral values in our society. So it should be noted that it is these students, in the near future, who will take on significant roles in the educational system, and therefore the fate of society.

Although it is not possible (in this paper) to present all of the views and open up all of the topics, we hope to, at least partially, pinpoint the most pressing morality problems of this society from the point of view of its important members.

Characteristics of Morality Today

In order to understand how students see the moral crisis in contemporary society, one must firstly address the issue what constitutes and characterizes morality. Morality

has been one of the central philosophical issues and an unavoidable topic of pedagogy since its origins. What is a human being, what it should be like, and what it can possibly become, are the core issues occupying attention of philosophers, scientists, and educators alike throughout the history. These are the issues also given reflection by young intellectuals, and by students who prepare themselves to take on a significant social role.

Morality is an important and complex social phenomenon, the study of which is crucial both from the theoretical and practical point of view, especially in upbringing and education. Pedagogical literature treats morality as a phenomenon according to which morality is one of the primary necessities of life, manifested in the active shaping, directing and evaluating human actions as good or bad. Morality is one of the forms of human practice, which shows the real, concrete, practical and active relation of man to the external world and himself - to other people, family and wider community, country, humanity, according to labour, material and spiritual values (Vukasović, 2001, p. 122). It can be argued that morality is a form of social consciousness and practical correlation of an individual with achievements of society, towards others and to oneself. Therefore, it is impossible to separate the social from moral education, since the two represent complementary processes. Moral education becomes recognizable only when it is manifested in the social environment.

It is often said that morality is defined as a form of social practice, of human's active relationship towards the world, to other people and to oneself, meaning the only moral are those actions which: (a) can withstand evaluation assessment coming from the social environment and the public – which is the objective side of morality, and: (b) if it can withstand evaluation approval of an individual making such an attempt – which is the subjective side of morality (Nedeljković, 1995, p. 185). By adjusting the subjective with objective morality, one adopts knowledge, the values, and principles as something personal, and can act accordingly. It is the only way one may develop moral beliefs and feelings, as well as moral consciousness and conscience.

In contemporary society moral education is essentially significant and therefore it must adapt to new needs and social realities of today's world. Due to the deep changes and complex uncertainties, especially in a society undergoing a transition such as ours, the young lose their orientation about what is right and what is not, they often make wrong steps searching for answers usually to their own detriment. Young people are confused when making decisions; they are in doubt about the values and principles which should be respected, and how to use them in certain situations. The confusion gets even stronger by contradictory messages heard in school, family, by the media and the peers. Bearing in mind that the educational function of morality is based on the organized and directed work in order to establish the young with desirable moral qualities, it is essential that the social moral demands become subjective norms of a personality's behaviour. In order to achieve this it is significant that the young may know what is right and just, and how to react in certain situations (Budimir-Ninković, 2008, p. 163). Therefore, educational work is permeated by the social and moral demands which are to be taken into account.

We reach thus the question which we are particularly interested in, namely, how students preparing for their future careers as teachers and educators view morality in contemporary society and its role in moral education. It should be borne in mind that this is a very sensitive population living in a transitory sphere from adolescence to adulthood. These young people are faced with important life issues and decisions and therefore it is important to see their reflections. Moral development is one of the most important components of a personality's development, and there is ample evidence in favour of the thesis that moral development goes hand in hand with the cognitive one, following certain stages of development similar to those encountered in theories of intellectual development by Piaget and some other authors (Kohlberg, 1984). This is particularly important from the point of pedagogical implications, because we are dealing with the education of future teachers who should exert educational and moral effects on children. The ability to be the morality model and a good example for others will depend on moral maturity and moral development of future primary school and preschool teachers.

There are a number of recent studies dealing with issues of moral maturity and judgment of adolescents and young people who are studying at universities. For our paper, particularly important are studies that were conducted recently in various international universities. For example, it is important to indicate the extensive research that has been conducted on the population of students of medicine and allied professions (Hedl, Glazer, & Chan, 2005). The emphasis of this research is on finding methods and procedures for the promotion of moral reasoning of students so they could better prepare and strengthen the roles within their professions. The study that should be mentioned is the one that dealt with moral orientations and attitudes among students in American universities (Jones & Watt, 1999). As part of this research, the emphasis was on the examination of the relationship between psychological maturation especially in the domain of cognition with moral attitudes and orientations. The departure point of this study lies in the theory of moral development by Kohlberg, developed relying on the Piagetian theory of cognitive development and developmental stages (Kohlberg, 1976). In addition to these studies, authors and works that directly deal with the psychology of morals and moral education with special emphasis on the development of character, identity and personality as a whole should be noted (Narvaez, 2006). Common to these studies is their emphasis of the age, sex, general intellectual ability and partly social and financial status as important factors in the moral maturation. Such research studies are an important starting point for improving the immediate educational and pedagogical practice and are especially important for comparing the results obtained in our conditions.

Some authors believe that crisis of morality is not a new issue, and that it is not really a phenomenon that characterizes the recent period of time: for decades it has been known "that the old values are destroyed while the new ones are not built; finally, it seems that we really came to this, but the construction of new values may prove

to be restoring the old and tested ones. Thus, acute aggravation of the crisis can be marked by coming out from that other which was to become a normal state. This is not referring to the economic crisis, but the social and moral crisis. Babić, 1995, p. 48). By definition, a crisis is a transition state that must lead to a change of system in which it occurs. What remains unknown, is how long a crisis may last and how it will end. From the pedagogical standpoint, it is extremely important how long it can last, and what its tendencies and trends are. The educational work and its effects are directly dependent on this assessment. Moral crisis may result in establishing new, more equitable and sustainable system of values, but also in regression to a lower form of moral and social order. Also, if the moral crisis of a society takes a long time, it threatens the proper cognitive, emotional and social development of young generations.

The Causes of the Morality Crisis

If we agree that there is a crisis of morality in our society, then we must ask ourselves what are its causes. It can be argued that a crisis of morality emerges if there is disagreement and conflict of social and moral education. These two components are unique and inseparable because the moral education is a condition of maintaining a society providing a way in which an individual adapts to the environment; while on the other hand, the social education enables an individual to survive as a community member acting in accordance with its moral principles. Any society that tends to survive and grow has to prescribe rules of conduct and impose sanctions if violated.

Theorists of morality and society have long known that, socially and historically, morality is a variable category, but only to a certain point. Throughout history different societies have had distinct norms, rules of conduct and laws, but some moral principles have remained unchanged and universal until today. The ethical requirements are universal in nature and can apply to all members of society, class, etc. As far as we know, no society in history ever legalized theft, lying or deceit. If that were to happen, the very terms such as truth, or property would be meaningless and thus lies and theft could not exist, and society would not be sustainable. Đorđević states that the ethical requirements are universal in themselves and that it depends on practice whether these will be met or not. For example, one cannot label equity generally as wrong, but one may at best state the reasons that in a particular situation it would be justified not to accept such a request (Đorđević, 1995, p. 165). In other words, the moral value of truth can never be called into question, but it is only possible that some individuals, for specific reasons, may find it better to lie sometimes. We believe that if in a given society at a certain time, a number of people assume it is justifiable to violate moral principles, then the basic value system is being violated in such a society and it can be said that this society is in a moral crisis indeed.

The crisis of morality may also arise if there is knowledge of what is morally good, but there is no developed moral consciousness, conscience, and practice. Due to loss of values, lack of moral sanctions, loss of conscience, and specific judgement

by environment, that certain kind of social behaviour, which was unacceptable, may become desirable and normal. If society does tolerate brutal application of the principle "end justifies the means", then it is possible that the achieved results, which are in general positive, may become pointless because the methods used are essentially immoral and contradict the very goal. This principle makes sense only if the means is in moral accordance with the aim.

It should be particularly emphasized that a crisis is reflected in the overall state of the educational system. Schools abound with violence, discrimination, labelling and neglect. Pupils are reluctant to attend classes, where they encounter frustration, difficult and uninteresting lessons. Rather, they turn to entertainment activities, television, internet and video games. Almost everyone is aware that there are serious problems within the educational function of schools, but few people are willing to tackle the problem. If the young are not provided with adequate pedagogical support in education, they will often ignore their own moral commitment and moral obligation, and will become victims of impact of a transient fashion, style and way of life until these are popular and favourable, after which they would accept a few others then in fashion which are often contrary to those previous ones (Đorđević, 1995, p. 168). One gets an impression that schools have failed in this task. However, schools cannot independently and fully influence the formation of a moral personality, and it is therefore important to form joint action from family, media, peers and school.

Overcoming the Morality Crisis

Certainly, the most difficult task is to find the answer to how to overcome a crisis, and it is even more difficult if the crisis is one of morality. However, every member of society is trying in his or her own way to resolve the conflict between what should be done and what works in practical reality. Each time one aligns one's actions with fundamental principles of morality, a moral balance of personal and wider social level is established.

The young in the final stages of their intellectual and moral development often make an attempt to find an acceptable system of values, the one they could continue to live in, while preserving their identity (Jones & Watt, 1999). It is quite difficult to achieve such a task in a society abounding with numerous barriers that make life tough for the young. Adolescents then turn easily towards conformity and denial of everything coming from environment and system. In both cases the true autonomous morality is not established and the young remain morally immature and unprepared for the social life.

There are numerous authors who wrote about moral education and links with moral maturity (Miočinović, 2005), mainly relying on Kohlberg's theory of moral development and moral levels, but with a significant emphasis on factors such as education, family background and peers. These observations are particularly important from the aspect of educational practices, because they indicate that the

moral development may be improved there by emphasizing the importance of institutions such as the family and schools. Those young people who have the power to devote themselves to education and personal development, have more opportunities in their life, and are able to find an answer to some moral dilemmas and problems.

School, as the most organized educational institution, is in a rather unfortunate situation because it often happens that the moral values that are being developed at school stand in direct contradiction to the moral values constituted away from the school. Thus school often lags behind in this fight or even has an adverse effect. In order to fulfil its function, the school just like any other educational factor, cannot usurp the exclusive right to the moral formation of the personality or to have an illusion it can achieve this task alone. Each factor in the moral upbringing of students has its share and its specific features and, accordingly, its tasks and responsibilities in joint formation of a complete personality (Nedeljković, 1995, p. 189). Therefore, it is necessary to have cooperation between school, family, media and community in order to create conditions for a constructive overcoming of a crisis caused by demise of the value system. One should also bear in mind that to be able to teach in a smooth and successful way, teachers must be, above all, provided with a stable moral status. One cannot overcome a morality crisis in education if teachers themselves as educators are not morally stable, if they lack status of moral character and a stable professional life, work and livelihoods (Đorđević, 1995, p. 163). The best practice for developing moral values involves a novice and expert educational skills but also caring relationships, supportive climate, fostering moral self-actualization, and others types of support. Moral maturity combines deliberative and intuitive processes in capacities for moral self regulation, and practices such as habituated empathic concern, moral dialogue and moral institutions. Moral development research is also looking at early life and its impact on moral functioning, finding that neglectful care giving from the view of human needs leads to underdeveloped brain systems required for optimal moral functioning (Narvaez, 2009). Accordingly, as we will see later in the discussion part of the article, our students have noticed that teachers lack moral authority, and one of the reasons for this is certainly their unfavourable socio-economic status.

Research Methodology

Research Context

Data was collected during the 2010/2011 school year as part of the scientific research activities at lectures and practice sessions for subjects School and Family Pedagogy, Family and Social Pedagogy, and Social-Moral Education (elective module) taught by the authors of this very research.

The research was conducted as an additional activity within educational work with students, which should provide information on students' attitudes about morality, the crisis of morality, and moral education, which would later be used for improving the teaching process and development of pedagogical competence of students, especially

those concerning social and moral education in family and school. Bearing in mind that this study was originally designed for internal use, one may consider it is modest in scope and complexity, which (as we do believe) does not diminish its importance. The instrument itself is small in scale and of simple design, but it enables quick and easy filling in forms, also its fast and accurate statistical analysis. Such an approach in designing the research process makes it economical in terms of time and effort, i.e. data can be analyzed in a fast and easy way, in order to be used for improvement of teaching and scientific work.

Having subsequently inspected the results, we have concluded it would be useful and important in a pedagogical sense to publish the findings of the research. We believe it is good to debate on issues of morality and moral crisis across the educational and wider public, especially in the academic education of future teachers and educators.

Population and the Research Sample

The researched population includes approximately 1,500 students at the Faculty of Education in Jagodina. The sample is made up of third-year students of all majors of the Faculty (primary school teacher, preschool teacher and educator) in the total number of 207 students.

Regarding the population and the researched sample, we have to address several important details. The population and the researched sample are mostly made up of female students, around 94%, so we felt that for the purposes of this research it would be irrelevant to rely on respondents' gender as a variable because statistically significant and valid data could not be obtained due to the small number of male participants. Also, it is important to stress that the structure of the population at our Faculty in many ways corresponds to the structure of the population in other educational and related faculties, which enables comparison and possible further generalizations of the research findings.

The Purpose of the Research

The purpose of this research was to determine attitudes of students about the characteristics, causes and the ways towards overcoming the morality crisis in the contemporary society that are associated with the function of school, family and other social institutions.

This research aim allows us to cover all the relevant aspects of the morality crisis and to get a picture of how students of the Faculty of Education, studying to become teachers and educators, see morality in the contemporary society. It is especially important to understand the students' vision of a morality crisis, and to realize how they see the state of morality today, what its causes are, and how it can be overcome. From the pedagogical point of view, we believe that it is important that future teachers understand the complex moral issues as well as their own place and importance for the society. We want to discover whether there are differences between declarative and

moral attitudes and concrete moral actions the students may face. These issues will be addressed more in the following analysis and interpretation of the research results.

Research Objectives

In order to successfully achieve the proposed objectives, specific tasks arising from the basic research idea should be implemented. These are:

- *Identification of students' attitudes about the presence and characteristics of a morality crisis* – particularly students' attitudes on the state of morality in school, family and institutions of society and about adequacy of moral sanctions regarding the goals of modern society.
- *Identification of students' attitudes about causes of a morality crisis* – whether and how students recognize the role and place of school, family and other institutions in the morality crisis and how they see the values system in the contemporary society.
- *Identification of students' attitudes about ways of overcoming a morality crisis* – whether and how students recognize the role and place of school, family and other institutions in overcoming a morality crisis and how they see the importance of the social-moral education as a whole.
- *Identification of students' attitudes about moral actions in practical situations* – how would students act in certain morally dubious practical situations that are often encountered in practice.
- *Determining the degree of agreement between the views of morality and of possible remedies in practice* – how much students' attitudes about morality comply with their views on real situations in practice having moral implications.

The tasks formulated in such a way agree with the basic idea, purpose, as well as with the theoretical basis our research has been founded on. It is evident that we attach particular importance to the place and role of school, family and other related institutions in the formation and maintenance of moral values of the contemporary society.

Research Hypotheses

Guided by the proposed aims and tasks of the research, and by the theoretical basis, we formulated the suggestions (hypotheses) which we will later examine through the analysis and interpretation of results. They are as follows:

1. Students recognize the emergence of a morality crisis through recognition of problems in the moral functioning of school, family and other institutions.
2. Students recognize problems in the functioning of families, schools and social institutions as agents of moral crisis.
3. Students understand the importance of improving the educational function of school and family, as well as the development of social and moral education in a broader sense, and the way of overcoming the morality crisis.
4. Students are consistent with their moral attitudes in real situations.

Research Techniques and Instruments

In this study, we used *scaling* as the basis for assessing the degree to which the majority of the respondents agree with certain statements related to morality. The Likert scale was used as the instrument. The instrument was developed by the authors on the basis of qualitative and quantitative analysis of earlier practice. In constructing the instrument the authors had in mind the experience of other authors who have studied the research of morality among adolescents and college students in their practice (Jones, Watt, 1999; Hedl, Glazer, & Chan, 2005). The instrument contains a total of 20 claims and is divided into four groups of five variables. Each group of claims relates to one aspect of our research, as are the presence of the morality crisis, the causes of the morality crisis, overcoming the morality crisis, and ethical dilemmas in practice.

The degree of agreement with a particular statement is expressed numerically where 5 represents the highest level of agreement and matches the statement "I strongly agree", number 4 corresponds to the statement "I agree", number 3 is neutral and matches the statement "neither agree nor disagree", number 2 corresponds to the statement "I disagree", while number 1 expresses the slightest degree of agreement with the attitude "I completely disagree".

The main reason for choosing this way of testing is the ability to quickly and simply obtain data, along with relative ease and precision in processing.

Qualitative Analysis and Interpretation of Data

In our teaching and scientific practice we have dealt with students' attitudes on morality and moral crisis in the contemporary society. Through analysis of student work (their essays, diaries, notes and teaching activities) and through analysis of the results obtained in this research, we came up with interesting and disturbing findings. We noted the prevailing pessimism, disappointment, frustration and anxiety, and only sometimes a spark of optimism. We have got the impression that young people realize the reality they face is quite different from what it should be. In other words, they recognize the morality crisis and other crises in our society.

As an illustration we present interesting instances of student's thoughts collected during our teaching and research work with the students in class lectures and practice sessions. Some of the most common examples of their reasoning are the following:

"Teachers themselves no longer believe in what they're talking about, which is quite clearly seen by the students."

- *"How can a teacher have any authority before pupils, while being poorly dressed and constantly complaining about low salary."*
- *"How can I persuade pupils that something is not good if what they see on television shows them that people doing so go through life better than me."*
- *"I do not trust politicians, since their goal is to get power and then they forget everything else."*

- *"I feel unprotected and trust people less and less."*
- *"I am disappointed in the people I trusted once."*
- *"I plan to get out of here as soon as I graduate."*
- *"Why not cheat at exams since everybody does it, who can learn all these lessons, as if we will need all this tomorrow."*
- *"What is the purpose of the master class if the teacher spends the entire time filling diary and dealing the absences."*
- *"It is hard for me to think that I can have a family and take care of children in such circumstances."*

As we shall see later by analyzing the quantitative results, students are disappointed in the education system and the people in it, realize that there are contradictory messages and actions coming from different sides. Young people no longer believe in the institutional system of the country and its representatives. Every day they are exposed to a number of information from the media telling them that crime, corruption, violence, intolerance and immorality are everyday and "normal" for our society. Even more worrisome is that students do not see their perspective and the future in such a state of affairs. From the statistical reports and the media we know that a large number of capable young people are leaving the country. The reasons for such "brain drain" are often not only a material issue, but also attempt to find a fresh new start, a friendly environment for fulfilling their potential.

Students are worried about their future and their "place under the sun." They wonder if they deserve to feel "on their own skin" all the consequences of bad moral actions of others. Each of them tries to cope with these difficulties, in accordance with their capabilities. Some continue to struggle despite the less favourable conditions, some retreat leaving things to fate or destiny, while others use various but often immoral methods of reaching the goal. Although most of the young people at the cognitive and emotional level are aware of collapse of the social values, they react differently to a given situation expressing diverse behaviour.

Our impression is that, despite the fact that they are affected by crisis, students continue to invest positive efforts in overcoming the crisis, and towards establishing a sustainable and humane system of values. It remains an open question how much the younger people find support to persevere and in what direction society responds.

Considering the causes of the morality crisis, it is important to take a look at the students' observations. We have selected only those that well reflect the ways the young think of morality:

- *"Why should someone be honest when those who are dishonest are not penalized."*
- *"Children often make violations in revolt against parents who do not understand them."*
- *"Parents only think how to provide money while the children are totally neglected."*
- *"Teachers are powerless before the influence of television and other media."*

- "In school children can see more examples of bad behaviour than of good."
- "Money has become the measure of all things."
- "Educational function is totally neglected in schools."
- "Political interests are involved in everything that happens in society."

Students fully recognize that in today's society one does not cherish values such as *freedom, respect for personality, tolerance, personal and professional responsibility, honesty, justice, humanity*. People are becoming more afraid to take on social responsibilities, hiding behind individuality and privacy. Patriotism and love for one's nation and country are wrongly understood. Families are bound to materialism heading towards economic success, while other family functions have been neglected. Politicians are obsessed with their rating, the poles, and with their political and ideological success, often forgetting their own words at the start. Those using deceit, corruption and manipulation are often said to be capable and skilled, rather than deserving condemnation and shame. The young are outraged because the employment right has become a privilege for those who are lucky enough to know someone at a higher instance who may or wants to help. The cases of national and religious hatred are becoming more frequent. The media constantly report on murders, suicides, robberies and domestic violence. While there is public demand due to need to increase the birth rate, women are denied the right to maternity leave, and are forced to choose between having a job and raising a family. Caring for children with special needs, the elderly and the sick is largely ignored. All spheres of trade are based on unfair competition, fraud, false advertising and brutal competition. The art is dominated by kitsch, trash, light entertainment, and the motto is "it is good as long as it sells." The sensationalism and voyeurism reign the media, while the entire public arena has turned into one great "reality" show. Nearly every segment of society is imbued or eroded by the collapse of moral values.

From the above statements it can be concluded that students fully recognize the painful points of our society. They are aware of the systemic and long-term problems of a moral nature. Significantly, many of them stress the failure of the educational function of school and family as one of the main causes of the morality crisis.

Students of the Faculty of Education in Jagodina have presented the following positions in response to the crisis of morality:

"School, family and the media are to be brought together in order to improve the social moral education."

"The only way to restore order is if the violators of law are justly punished."

"Parents must be consistent and fair to the children."

"The laws have to be changed and the state must ensure law is obeyed."

"Teachers should do their best to encourage their students to be good and fair."

"School should not be a place of violence and discrimination."

"Evaluation in schools and universities must be more fair."

"Every institution in society must function properly."

Future teachers who are being educated at the Faculty of Education may (unlike their peers) realize better what the key moral and social problems are and they generally present interesting and constructive suggestions. However, it is premature to claim that these young people are willing to tackle social problems and solve the crisis. Also, there are many individual and social factors (gender, age, nationality, social status, etc.) that can influence moral judgment. In order to better understand these specific differences, some authors agree that men tend to be more justice oriented and women more care oriented, and especially so when they take on the traditional gender roles. This is very important from educational point of view. Yet, considering the population covered by this research, there are grounds for optimism.

Quantative Analysis and Interpretation of the Research Results

The total number of respondents was 211, with 207 providing statistically valid instruments. The number of female respondents in total is 195 (94%) and of male ones 12 (6%). Due to such a composition of the population and due to very small number of male examinees we found it would not be significant to take into account gender issue as a variable in our research.

The analysis of the research results is adjusted to the structure of the instrument so each segment of five claims are analyzed, and then compared. In each segment we analyzed one of the key aspects of our research (the appearance and characteristics of the morality crisis, causes of the morality crisis, overcoming the crisis, and the moral attitudes of students in practical situations).

As particularly important we stress the comparison of students' moral attitudes on actions in real situations (segment 4) with their declarative views on the morality crisis (segments 2, 3, and 4). For this purpose we used the values of the Spearman correlation coefficient which indicates the degree of agreement of two modes of values, in this case the scores on a scale speaking of moral attitudes.

Analysis of Attitudes on Presence and Characteristics of the Morality Crisis

The first segment with five claims in our instrument relates to the issues regarding the presence and characteristics of a morality crisis. Each claim is related to one important part of moral functioning of a society such as school, family, values system, financial status and institutions. Based on the matching of students with these attitudes one can determine whether and how a morality crisis is present in our society.

The following table provides numerical values of the distribution of the sample according to responses for each claim, as well as the arithmetic average with standard deviation.

Table 1. Attitudes on presence and characteristics of the morality crisis

Claim		N	1	2	3	4	5	AM	SD
1. Teachers themselves do not believe in what they talk about anymore	N	207	9	16	22	96	64	3.92	1.05
	%	100	4.3	7.7	10.6	46.3	30.9		
2. Parents increasingly neglect their children due to work and other things	N	207	5	8	11	87	96	4.26	0.91
	%	100	2.4	3.8	5.31	42.0	46.3		
3. Money has become the measure of all things	N	207	6	9	15	82	95	4.21	0.96
	%	100	2.9	4.3	7.25	39.6	45.8		
4. People today do not keep their promises	N	207	6	15	39	85	62	3.88	1.01
	%	100	2.9	7.2	18.8	41.0	29.9		
5. I do not trust institutions of society	N	207	7	24	46	75	55	3.71	1.08
	%	100	3.3	11.59	22.2	36.2	26.5		
Total	N	207						3.99	1.01

Based on the data from the table, we can conclude that the average value of the scores of this group of claims is around 4, which corresponds to the standpoint: “I mostly agree”. Claim No. 2: “Parents increasingly neglect their children due to work and other things”, and claim No. 3: “Money has become the measure of all things” stand out with a higher score approaching the standpoint “I completely agree”. This indicates that, generally speaking, students are aware of the existing morality crisis and recognize the values system is violated in the whole society, especially in family and school. Dominating vision is that the material achievements are the only real measure of success and value of good life. The attitudes of the students also express pessimism and distrust in institutions of the state and society.

Analysis of Attitudes on Causes of the Morality Crisis

Another segment of our instrument is related to claims concerning the causes of a morality crisis. As in the first part of the instrument, here too we paid special attention to the functioning of family and school as the cause for the morality crisis.

Table 2. Attitudes on causes of the morality crisis

Claim		N	1	2	3	4	5	AM	SD
6. School does not fulfil its educational role	N	207	3	9	16	46	133	4.43	0.92
	%	100	1.45	4.35	7.73	22.22	64.25		
7. Educational role of family is weakened	N	207	2	7	19	53	126	4.42	0.87
	%	100	0.97	3.38	9.18	25.60	60.87		
8. Justice in our society is slow and unattainable	N	207	4	5	18	83	97	4.28	0.87
	%	100	1.93	2.42	8.70	40.10	46.86		
9. Penalties for offenders are mild and inadequate	N	207	2	10	21	88	86	4.19	0.87
	%	100	0.97	4.83	10.14	42.51	41.55		
10. It is not possible to become rich in a fair manner	N	207	3	5	9	33	157	4.62	0.80
	%	100	1.45	2.42	4.35	15.94	75.85		
Total	N	207						4.39	0.87

Based on the data from the second segment, we may see that the average score for this group of standpoints is rather high (4.39), standing between positions “*I mostly agree*” and “*I agree completely*”. The position “*it is not possible to become rich in a fair manner*” especially stands out since 75% of respondents fully agree with it. Very high scores are observed with attitudes speaking on the educational function of school and family.

These results support the idea that students are aware that a morality crisis is associated with the functioning of family and school. The pessimistic view of the respondents that in our modern society it is difficult or impossible to achieve material success through honest work and moral conduct especially stands out. Young people also have no confidence in the institutions of society and do not believe that justice is the same for all. Causes of the morality crisis, according to these data, can be traced to inefficient functioning of school and family, as well as the inability of state institutions to ensure justice and the law for all the citizens.

Analysis of Attitudes on Overcoming the Morality Crisis

The third segment of our instrument is related to questions concerning the overcoming of the morality crisis.

Table 3. Attitudes on overcoming the morality crisis

Claim	N	1	2	3	4	5	AM	SD
11. Moral education is the most important issue for the development of a society and a personality	N 207	2	11	20	86	88	4.19	0.89
	% 100	0.97	5.31	9.66	41.55	42.51		
12. School must strengthen its educational role and moral impact	N 207	7	17	21	57	105	4.14	1.11
	% 100	3.38	8.21	10.14	27.54	50.72		
13. Parents have to be consistent and fair in bringing up children	N 207	6	15	23	56	107	4.17	1.07
	% 100	2.90	7.25	11.11	27.05	51.69		
14. The laws must be changed and the state has to ensure laws are obeyed	N 207	6	11	27	91	72	4.02	0.98
	% 100	2.90	5.31	13.04	43.96	34.78		
15. Cooperation of school, family, media, and other institutions is necessary in overcoming morality crisis	N 207	3	7	14	59	124	4.42	0.87
	% 100	1.45	3.38	6.76	28.50	59.90		
Total	N 207						4.19	0.98

Based on the obtained data it can be seen that the average score for this group of attitudes is over 4, falling between the standpoints “*I mostly agree*” and “*I completely agree*”, which indicates that respondents clearly see moral education, family and school as important factors in overcoming the morality crisis.

Claim No. 15 particularly stands out (about 60% of the examinees responded “I completely agree”) relating to the importance of cooperation of family, school, media and other institutions to overcome the crisis of morality.

Analysis of Attitudes on Practical Moral Situations

In this segment we will analyze students' attitudes concerning procedures in certain situations and moral dilemmas. Our aim is to compare the students' attitudes on certain practical situations and to determine the extent to which specific claims comply, a number which may be contradictory. This will help us to understand the extent to which students themselves are ready to act in a moral manner, and whether their views reflect a crisis of morality.

Table 4. Attitudes on practical moral situations

Claim	N	1	2	3	4	5	AM	SD
16. It is all right to cheat at exam provided it is difficult to pass	N 207	21	46	85	33	22	2.95	1.10
	% 100	10.14	22.22	41.06	15.94	10.63		
17. I would offer a bribe if it were the only way to get a job	N 207	19	43	83	35	27	3.04	1.13
	% 100	9.18	20.77	40.10	16.91	13.04		
18. I would bring up my children to follow the principle “end justifies the means”	N 207	33	51	76	26	21	2.76	1.17
	% 100	15.94	24.64	36.71	12.56	10.14		
19. As a future teacher/tutor I will try to be fair	N 207	0	2	5	21	179	4.82	0.50
	% 100	0.00	0.97	2.42	10.14	86.47		
20. My success depends on my effort and hard work	N 207	17	41	81	37	31	3.12	1.14
	% 100	8.21	19.81	39.13	17.87	14.98		
Total	N 207						3.34	1.01

From the point of studying the morality crisis, this group of claims is of particular interest. Here the morally questionable situations are given, such as cheating on exams or offering bribes, together with views about whether it should be fair and how to bring up one's children.

Claim No. 16 “It's all right to cheat if the exam is difficult to pass“ is chosen because cheating is common among university students. From the results we see that approximately 40% of students are undecided whether to cheat on the exam or not, while approximately 15% mostly agree, and 10% agree completely. These results seem worrisome from the perspective of moral education.

Claim No. 17: “I would offer a bribe if it were the only way to get a job” shows an almost identical distribution as well as claim No. 16, and by calculating the Spearman correlation coefficient it can be concluded that the correlation between these two attitudes is very high ($r = 0.89$).

Claim No. 18: “I would bring up my children to follow the principle “end justifies the means” has an average score (2.76) which indicates that the respondents are not willing

to follow this principle and experience it as unacceptable. However, it is interesting that a number of students partly or fully agree with this view. The correlation coefficient between this and the claim No. 16 is ($r = 0.58$), and with claim No. 17 is ($r = 0.52$), which indicates that there is agreement to some extent between these attitudes.

Claim No. 19 in our research has served as a control one. It is realistic to expect that the vast majority of students will be in conformity with the attitude: “*As a future teacher/tutor I will try to be fair.*” That attitude is socially desirable and it is believed that everyone should be fair. The results show that almost all students agree with this view. However, we are interested in how this assertive stance is correlated to other issues from our instrument. In other words, we want to examine the extent to which students are consistent in their views relating moral education and moral actions. In the following table we compared the correlation coefficients between control claim No. 19 with other issues significant for understanding the importance of moral thinking and actions of students.

Table 5. Consistency in students' moral actions shown through correlation between control claim and other relevant claims.

Control claim	Claims which are compared							
19. As a future teacher/tutor I will try to be fair	18	17	16	15	14	13	12	11
	0.36	0.39	0.41	0.86	0.91	0.95	0.95	0.94

The correlation table shows that there is a high degree of correlation between control claim No. 19 with questions Nos. 15, 14, 13, 12, and 11, which was expected; given these refer to the importance of the educational role of family, school and other institutions. However, it is observed that there is a slight correlation with claims Nos. 18, 17, and 16 which refer to cheating on the exam, offering bribes, and upbringing of children following the principle “*end justifies the means*“. Practically, this means that a number of students, according to our data about 30%, despite the fact that they consider fairness, honesty and the moral education are important, they are also ready to cheat on the exam and/or give a bribe if that is the easiest or the only way to achieve the goal. These results alone show that the morality crisis is present in our society and among the student population. The young are confused and anxious, and often act contrary to what is morally right. The average score on claim No. 20 well illustrates confusion and pessimism among respondents: “*My success depends on my effort and hard work*“, which is 3.12, corresponds to standpoint “*I am hesitant*“; even 9% of respondents do not believe that the success depends on one's own effort, while nearly 20% mostly disagree with this standpoint. Such results may have very important pedagogical implications for the future activities of these young people.

Conclusion

Starting from our research assumptions and taking into account all of what had been mentioned above, we can conclude the following:

- Students believe in the presence of a morality crisis in all spheres of society and especially in family and school.
- Students do not see enough realization of the educational functions of school and family as the cause of the morality crisis.
- Students emphasize the improvement of the educational function of school and family and co-operation with the media and other institutions as the main conditions for overcoming the morality crisis.
- Despite the agreement with the principles of moral education and the desire to be fair, some of the students are not consistent in their views and are ready to make moral transgressions.
- The prevailing attitudes of students are pessimism and fear, and many do not believe in their own capabilities.

Young people preparing for careers as teachers and educators do note very well that there is a morality crisis in our society and recognize its main causes. On the other hand, a significant number of young people are not ready to act in accordance with generally accepted moral principles. For this reason, we have to (partially) abandon our hypothesis that students are consistent in their moral beliefs. The very fact that cheating in exams is still very much present as well as other moral delinquency offenses among the young, speak in favour of this conclusion.

We have good reasons to say that modern society is in a long and intense moral and any other crisis. Such a situation is extremely unfavourable for the development of a psycho-socially mature person. Such statements largely coincide with the research conducted on the student population in other parts of the world, especially in North America. Yet, there are significant differences in the causes that are related to the moral development and reasoning among students. Unlike foreign research, in our case, in addition to factors such as age, gender, general ability and financial status of the respondents, there is also a general social situation, economic crisis and breakdown of social institutions as a contributing factor in the moral development of young people. We based these conclusions on a qualitative and quantitative analysis of our data. However, it is necessary to carry out more research on this topic with modern methodology in order to be able to draw more reliable conclusions.

In this paper we have attempted to present some of the most striking views on the morality crisis today by students as future teachers. The idea was to draw attention to seriousness of the situation facing the young who will one day assume important roles of the society. Their current positions, disappointments, fears, and ambitions may significantly affect making key decisions in their later life.

We wanted to present a reader with an insight into what we encounter in daily practice, communicating with students. We leave the possibility for these attitudes to be interpreted differently and accordingly, new conclusions derived. We believe that it is important to present the unfiltered message of our students and in doing so to stress the main problems of the society.

This work would not be complete if we did not point out the possible ways to overcome the crisis of morality especially when it comes to the student population and university practice. We believe it is extremely important to give space and opportunity for young people to take an important social role in which they could be in a position to make important decisions that have moral implications. This implies involvement of students in a variety of governmental and non-governmental social organization, management bodies, pro-social activism and humanitarian work. To enable young people to grow morally proper they need to be in a position to see and feel the consequences of their moral choices. Unfortunately, presently the political, economic and social conditions leave little room for significant social engagement of students. This climate adversely affects the development of every person and especially the moral aspect and hence the emergence of dissatisfaction, unruly behaviour, depression, pessimism and fear in young people.

From a practical point of view it would be important to mention that the university teaching and practice related to teacher training colleges can be used for improving moral awareness among students. University classes and activities should be used to affect the moral conscience of the students. Faculties should develop specific curricula which would enable students to learn about the principles of moral education and the construction of moral personality. If this is not possible, the existing curricula, such as General pedagogy and Developmental psychology courses should be used to present students with the importance of moral education with special emphasis on their role and their own example.

From a pedagogical standpoint, we think it is very important that future teachers should be adequately prepared and empowered for the challenges modern society puts before them. Moral education and moral development of a personality is definitely one of the most important components of personality formation, ready for life in the 21st Century.

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Stavovi studenata o krizi morala danas

Sažetak

U radu se iznose i analiziraju stavovi studenata o prisutnosti, karakteristikama i uzrocima prevladavanja krize morala. Cilj rada je utvrditi prepoznaju li i koliko studenti prisutnost krize morala u društvu, kao i uzroke te pojave. Također, namjera autora je utvrditi stavove studenata o povezanosti krize morala s djelovanjem škole, obitelji i drugih društvenih institucija. Posebno se ističe uloga obitelji, škole, medija i njihova međusobna suradnja u moralnom odgoju. Uz navedeno, jedan od ciljeva rada je utvrditi koliko su studenti dosljedni u svom moralnom djelovanju. U radu su predstavljeni i obrazloženi verbalno izrečeni stavovi studenata o moralnim pitanjima, kao i podaci dobiveni empirijskim istraživanjem. Opći dojam je da među studentima postoji svijest o prisutnosti krize morala, glavnim karakteristikama i uzrocima, kao i djelomična ideja o načinima njezina prevladavanja. Ipak, u stavovima studenata dominira strah, pesimizam, nesigurnost i nepovjerenje u vlastite sposobnosti. Također, značajan broj studenata u iznesenim stavovima pokazuje nedosljednost u svom moralnom djelovanju.

Ključne riječi: kriza morala obitelj; obrazovanje; student; škola

Uvod

Živimo u vremenu koje obilježava izražena neizvjesnost, zabrinutost, rušenje prije uspostavljenih sustava vrijednosti, razdoblju političke, ekonomske, institucionalne i svake druge tranzicije. U takvoj situaciji očekivano je da dođe do krize moralnih vrijednosti i društvenih normi. Društvena previranja koja se posljednjih godina zbivaju na svjetskoj sceni utjecala su destabilizirajuće na sve elemente društva – obitelj, školu, ekonomiju i sve druge institucije utemeljene na civilizacijskim tekovinama. Upadljivo je da obitelj najveći dio svojih resursa troši na osiguranje egzistencije, a škola se, s druge strane, nije uspjela prilagoditi aktualnim društvenim problemima i potrebama. Veliku važnost imaju i suvremeni mediji koji, rukovodeći se svojim zakonitostima i interesima, sve više okupiraju život suvremenog čovjeka, a posebno

djece i adolescenata. Često su poruke koje dolaze od obitelji, škole, medija i vršnjaka dijametralno suprotne i u izravnom sukobu jedna s drugom. Javlja se takozvana neusklađenost odgojnih utjecaja, koja štetno djeluje na oblikovanje mlade osobe u već ionako dezorijentiranom društvu.

Poznato je da su mladi u razdoblju prijelaza iz adolescentnog u odraslo doba posebno osjetljivi na pitanja koja se tiču moralnih načela i sustava vrijednosti društva. Mladi burno reaguju na situacije kada dolazi do kršenja pravila koja se njih tiču i nesklada između propisanog i realnog. O tome svjedoče česti izljevi bunta, studentski prosvjedi, kao i pojave raznih grupa i organizacija koje okupljaju mlade istih uvjerenja. Nažalost, adolescenti u svom nezadovoljstvu često reaguju u pravcu destrukcije svega što obilježava društveni sustav, bez ideje i snage da pronađu izlaz iz krizne situacije.

Studentska populacija, ponajprije zbog obrazovanosti, osobnih sposobnosti, ambicija i energije, vrlo često predvodi društvene promjene. Brojni su primjeri iz naše i svjetske novije povijesti koji svjedoče o snazi i moći te sile. Zato je, prema našem mišljenju, jako važno da razumijemo kako ti mladi ljudi (studenti) vide društvena kretanja i sustav moralnih vrijednosti danas. Moramo biti svjesni da će eventualni problemi, nezadovoljstva i neuspjesi mladih ljudi imati golem utjecaj na njihove životne odluke, a time i na društvo u cjelini.

Cilj rada je prikazati i obrazložiti osnovne stavove studenata Pedagoškog fakulteta u Jagodini, koji se odnose na krizu morala i probleme društveno-moralnog odgoja u današnjem vremenu. Materijal za ovaj rad prikupljen je anketiranjem studenata na predavanjima i vježbama na predmetima Školska i obiteljska pedagogija i Društveno-moralni odgoj.

Smatramo da je važno da stručnoj i široj javnosti prenesemo kako budući stručnjaci u odgoju vide moralne probleme današnjice i kako na njih reaguju. Zapažanja do kojih smo došli mogu biti značajna ako želimo djelovati preventivno i spriječiti daljnje urušavanje moralnih vrijednosti našeg društva. Zato treba naglasiti da će upravo ispitani studenti, u bliskoj budućnosti, preuzeti značajne poluge odgojno-obrazovnog sustava, a samim tim i sudbinu društva.

Iako je (u ovom radu) nemoguće iznijeti sve stavove i otvoriti sve teme, nadamo se da ćemo uspjeti bar djelomično ukazati na goruće moralne probleme društva i to iz kuta njegovih značajnih članova.

Obilježja morala danas

Da bismo razumjeli kako studenti vide krizu morala u suvremenom društvu, moramo se najprije pozabaviti odgovorom na pitanje što predstavlja moral i što ga odlikuje. Moral je jedno od središnjih filozofskih pitanja i nezaobilazna tema pedagogije od njezina nastanka. Kakav je čovjek, kakav treba biti i što uopće može postati, suštinska su pitanja koja okupiraju pažnju filozofa, znanstvenika i pedagoga kroz povijest. O tim pitanjima razmišljaju i mladi intelektualci, studenti koji se pripremaju preuzeti značajne društvene uloge.

Moral je važan i složen društveni fenomen, a njegovo je teorijsko i praktično proučavanje bitno posebno u odgoju i obrazovanju. U pedagoškoj literaturi za moral je utvrđeno da je „jedna od primarnih životnih potreba, a očituje se u aktivnom oblikovanju, usmjeravanju i vrednovanju ljudskih postupaka kao dobrih ili loših. On je jedan od oblika ljudske prakse u kojoj se očituje stvarni, konkretni, praktični i aktivni odnos čovjeka prema izvanjskom svijetu i samome sebi – prema drugim ljudima, obitelji, široj zajednici, domovini, čovječanstvu, prema radu, materijalnim i duhovnim vrednotama“ (Vukasović, 2001, str. 122). Prema tome, moral predstavlja oblik društvene svijesti i praktični odnos pojedinca prema tekovinama društva, prema drugima i prema sebi. Stoga je nemoguće odvajati društveni i moralni odgoj, jer su u pitanju dva komplementarna procesa. Moralni odgoj postaje prepoznatljiv tek kada se manifestira u društvenoj sredini.

Često se „moral definira kao oblik društvene prakse, djelatnog čovjekovog odnosa prema svijetu, drugim ljudima i prema sebi samom, onda se time iskazuje da su moralni samo oni postupci koji (a) izdrže vrijednosnu procjenu koja dolazi od društvene sredine i javnosti – objektivna strana morala i (b) ukoliko izdrže vrijednosno odobravanje samog čovjeka koji tako nešto pokušava - subjektivna strana morala“ (Nedeljković, 1995, str. 185). Znači usklađivanjem subjektivne i objektivne strane moralnosti pojedinac usvaja znanja, vrijednosti i principe kao nešto osobno i u skladu s njima djeluje. Jedino tako on razvija moralna uvjerenja, osjećaje i moralnu svijest i savjest.

U suvremenom društvu moralni odgoj ima suštinsku odgojnu važnost i zato se mora prilagoditi novim potrebama i društvenoj realnosti današnjeg svijeta. Uslijed vrtoglavih promjena i brojnih neizvjesnosti, pogotovu u društvu koje prolazi kroz tranziciju kao što je naše, mladi gube orijentaciju o tome što je ispravno, a što ne, često griješe ili lutaju u potrazi za odgovorima, nerijetko na svoju štetu. Mladi su zbunjeni kada trebaju donijeti odluku, oni su u dilemi koje vrijednosti i načela trebaju uvažavati i kako ih primijeniti u konkretnim situacijama. Toj konfuziji dodatno doprinose proturječne poruke koje se mogu čuti u školi, obitelji, preko medija i od vršnjaka. „Imajući u vidu da je odgojna funkcija morala zasnovana na organiziranom i usmjerenom radu s ciljem da se kod odgajnika formiraju poželjni moralni kvaliteti, nužno je da društveni moralni zahtjevi postanu subjektivne norme ponašanja ličnosti. Da bi to ostvarili, značajno je da odgajnici znaju što je ispravno i pravedno i kako da postupe u određenim situacijama“ (Budimir-Ninković, 2008, str. 163). Dakle, odgoj prožimaju društveni i moralni zahtjevi koje treba uvažiti.

Dolazimo i do pitanja koje nas posebno zanima, a to je kako studenti koji se pripremaju za budući poziv učitelja i odgajatelja vide moralnost u suvremenom društvu i svoju ulogu u moralnom odgoju. Treba imati na umu da se radi o iznimno osjetljivoj populaciji koja se nalazi na prijelazu iz adolescencije u odraslo doba. Ti mladi nalaze se pred važnim životnim pitanjima i odlukama i zato je bitno uvidjeti kakva su njihova razmišljanja. Moralni razvoj je jedna od najvažnijih komponenti

razvoja osobnosti i postoje brojni dokazi koji govore u prilog tezi da se moralni razvoj razvija paralelno s kognitivnim razvojem i da prati određene stadije razvoja, slične onima koje srećemo u teorijama intelektualnog razvoja Pijageta i drugih autora (Kohlberg, 1984). To je posebno važno sa stajališta pedagoških implikacija jer se mi bavimo obrazovanjem budućih prosvjetnih radnika koji bi trebali odgojno i moralno djelovati na najmlađe. O moralnoj zrelosti i moralnom razvoju budućih učitelja i odgajatelja ovisit će i njihova sposobnost da budu moralni modeli i dobri primjeri.

Brojni radovi novijeg datuma bave se pitanjima moralnog sazrijevanja i rasuđivanja adolescenata i mladih koji studiraju na sveučilištima. Za naš rad posebno su bitna istraživanja provedena u novije doba na raznim svjetskim sveučilištima. Tako na primjer treba istaknuti opsežno istraživanje provedeno na populaciji studenata medicine i srodnih zanimanja (Hedl, Glazer, i Chan, 2005). Naglasak u tom istraživanju je na pronalaženju metoda i postupaka za unapređivanje moralnog rasuđivanja studenata, kako bi se oni što bolje pripremili i osnažili za uloge u okviru svojih zanimanja. Treba spomenuti i radove koji su se bavili moralnim orijentacijama i stavovima među studentskom populacijom na američkim sveučilištima (Jones, i Watt, 1999). U okviru tih istraživanja naglasak je bio na ispitivanju veze između psihološkog sazrijevanja, osobito kognitivnog, i moralnih stavova i orijentacija. Polazište tih istraživanja je u teoriji moralnog razvoja koju je razvio Kohlberg oslanjajući se na Pijagetovu teoriju kognitivnog razvoja i razvojne stupnjeve (Kohlberg, L. 1976). Uz ta istraživanja treba spomenuti autore i radove koji se neposredno bave psihologijom morala i moralnim obrazovanjem, s posebnim osvrtom na razvoj karaktera, identiteta i osobnosti u cjelini (Narvaez, 2006). Zajedničko tim istraživanjima je da ističu starost, spol, opću intelektualnu sposobnost i djelomično socijalni i materijalni status kao bitne čimbenike u moralnom sazrijevanju. Takva istraživanja predstavljaju važnu polaznu osnovu za unapređenje neposredne odgojne i obrazovne prakse, a posebno su važna za usporedbu s rezultatima dobivenim u našim uvjetima.

Ima autora koji smatraju da pitanje krize morala nije novo i da to, zapravo nije pojava koja karakterizira neko posljednje vrijeme: već desetljećima se govori „da su stare vrijednosti razorene, a nove nisu izgrađene; konačno se čini da je to zaista postalo tako, samo što se izgradnja novih vrijednosti može pokazati kao vraćanje starim i provjerenim vrijednostima. Tako akutno zaoštavanje krize može označiti izlazak iz one druge koja je bila na putu da postane normalno stanje. Pri tom se ne misli na ekonomsku krizu, već na društvenu i moralnu krizu“ (Babić, 1995, str. 48). Kriza je po definiciji neko prijelazno stanje koje mora dovesti do promjene sustava u kojem se javlja. Ono što ostaje nepoznato je koliko kriza može trajati i kako će završiti. S pedagoškog stajališta iznimno je važno koliko traje jedna moralna kriza i kakve su njezine tendencije i tokovi. O tome izravno ovisi kako će određeni odgojni utjecaji djelovati i kakav će biti njihov učinak. Moralna kriza može rezultirati uspostavljanjem novog, pravednijeg i održivog sustava vrijednosti, ali i padu na neki niži oblik moralnog i društvenog uređenja. Također, ako moralna kriza jednog društva

traje dugo, ona ugrožava pravilan kognitivni, emocionalni i socijalni razvoj mladih generacija.

Uzroci krize morala

Ako se složimo s tim da u našem društvu postoji kriza morala, tada se moramo zapitati koji su njezini uzroci. Može se reći da kriza morala nastaje kada dođe do neslaganja i sukoba društvenog i moralnog odgoja. Te dvije komponente jedinstvene su i neodvojive jer je moralni odgoj uvjet održavanja jednog društva i osigurava način na koji se pojedinac prilagođuje sredini, dok s druge strane društveni odgoj omogućuje čovjeku da opstane kao pripadnik zajednice i djeluje u skladu s njezinim moralnim načelima. Svako društvo koje ima tendenciju opstati i razvijati se mora propisati pravila ponašanja i izricati sankcije ako se ona krše.

Teoretičarima morala i društva odavno je poznato da je moral društveno-povijesno promjenljiva kategorija, ali samo do određenog aspekta. Različita društva u povijesti imala su različite norme, pravila ponašanja i zakone, ali neka moralna načela ostala su nepromijenjena i univerzalna do danas. Etički zahtjevi su po svojoj prirodi univerzalni i vrijede za sve pripadnike jednog društva, klase, staleža itd. Koliko je nama poznato, u povijesti nije postojalo, ili se nije duže održalo, nijedno društvo u kome su, npr: krađa, laž i obmana bili legalizirani. Ako bi se to dogodilo, pojmovi kao što su istina ili svojina bili bi besmisleni, laž i krađa ne bi mogli postojati, pa društvo ne bi bilo održivo. Đorđević ističe da su etički zahtjevi univerzalni sami po sebi, a da o praksi ovisi hoće li oni biti ispunjeni ili neće. Tako se na primjer pravednost ne može generalno označiti kao pogrešna, već se, u najboljem slučaju, mogu navesti razlozi zašto bi u određenoj situaciji bilo opravdano da se taj zahtjev ne prihvati“ (Đorđević, 1995, str. 165). Drugačije rečeno, moralna vrijednost istine nikada ne može biti dovedena u pitanje – jedino je moguće da određeni pojedinci zbog nekog razloga smatraju da je u određenom trenutku bolje lagati. Ako u nekom društvu u određeno vrijeme velik broj ljudi smatra da je opravdano kršiti moralna načela, vjerujemo da u tada u tom društvu narušeni osnovni sustavi vrijednosti i za to društvo možemo reći da je u moralnoj krizi.

Kriza morala može nastati i kada postoji spoznaja o tome što je moralno dobro, ali ne postoji razvijena moralna svijest, savjest i praksa. Uslijed gubitka sustava vrijednosti i odsustva moralnih sankcija, gubitka savjesti ili osude sredine, neko društveno ponašanje koje je bilo neprihvatljivo može postati poželjno i normalno. Ako se u društvu tolerira brutalna primjena principa „cilj opravdava sredstvo“, tada je moguće da postignuti rezultati koji su generalno pozitivni izgube smisao jer su metode koju su dovele do toga u osnovi nemoralne i u proturječnosti sa samim ciljem. Taj princip ima smisao samo ako je sredstvo u moralnom skladu s ciljem.

Kriza morala najbolje se ogleda u stanju u kojem se nalazi obrazovni sustav. Škole su pune nasilja, diskriminacije etiketiranja i zanemarivanja. Učenici nerado odlaze u školu jer ih tamo čekaju frustracije, teško i nezanimljivo gradivo. Oni se radije okreću

zabavnim aktivnostima, televiziji, internetu i video-igrama. Gotovo svi su svjesni da postoje ozbiljni problemi u obavljanju odgojno-obrazovne funkcije škole, ali je malo tko spreman uhvatiti se u koštac s problemom. „Ukoliko se mladima ne pruži odgovarajuća pedagoška pomoć u odgoju, oni najčešće zanemaruju vlastito moralno angažiranje i moralne obaveze i potpadaju pod utjecaj određenih prolaznih moda, stilova i načina življenja sve dok su oni popularni i omiljeni, da bi zatim prihvatili neke druge, koji su u modi, a koji su često suprotni onim prethodnima“ (Đorđević, 1995, str. 168). Stječe se dojam da su škole podbacile u tom poslu. Ipak, škole ne mogu samostalno i u potpunosti utjecati na oblikovanje moralne ličnosti, već je važno i usuglašeno djelovanje obitelji, medija i vršnjaka sa školom.

Prevladavanje krize morala

Svakako je najteže odgovoriti na pitanje kako prevladati neku krizu, što je još dodatno teže kada se govori o krizi morala. Ipak, svaki član društva pokušava na svoj način riješiti konflikte između onoga kako treba raditi i onoga što radi u praksi. Svaki put kada netko uskladi svoje postupke s temeljnim moralnim načelima, dolazi do uspostavljanja moralne ravnoteže na osobnom, a zatim i na širem društvenom planu.

Mladi u završnim stadijima svog intelektualnog i moralnog razvoja često pokušavaju pronaći prihvatljiv sustav vrijednosti u kojem bi mogli nastaviti živjeti, uz očuvanje vlastitog identiteta (Jones i Watt, 1999). U uvjetima kada postoje brojne prepreke u društvu koje mladima otežavaju život, prilično je teško ostvariti takav zadatak. Adolescenti se tada okreću bespogovornom konformizmu ili negiranju svega što dolazi iz sredine i sustava. U oba slučaja ne uspostavlja se prava autonomna moralnost i mladi ostaju moralno nezreli i nespremni za društveni život. O važnosti moralnog odgoja i veze s moralnim sazrijevanjem pisali su brojni drugi autori (Miočinović, 2005) mahom se oslanjajući na Kolbergovu teoriju moralnog razvoja i moralnih stupnjeva, ali sa značajnim isticanjem faktora kao što su odgoj, obiteljska sredina i vršnjaci. Ta zapažanja osobito su važna s aspekta odgojne i obrazovne prakse jer ukazuju na to da se na moralni razvoj može utjecati, što ističe važnost institucija kao što su obitelj i škola. Oni mladi koji imaju energije okrenuti se obrazovanju i osobnom usavršavanju, pred sobom imaju više mogućnosti i mogu pronaći odgovor na neke moralne dileme i probleme.

Škola se kao najorganiziranija odgojno-obrazovna institucija nalazi u prilično nepovoljnoj situaciji, jer se često događa da su moralne vrijednosti koje se razvijaju u školi u izravnoj suprotnosti s moralnim vrijednostima koje se konstituiraju izvan nje. Ona često u toj borbi zaostaje ili čak djeluje nepovoljno. Da bi škola uspjela ostvariti svoju ulogu, ona „kao i svaki drugi odgojni faktor, ne može sebi prisvojiti isključivo pravo na moralno formiranje ličnosti niti imati iluziju da to može sama postići. Svaki faktor u moralnom odgoju učenika ima svoj udio i svoje specifične mogućnosti pa, prema tome, i svoje zadatke i odgovornosti u radu na zajedničkom formiranju potpune ličnosti“ (Nedeljković, 1995, str. 189). Dakle, neophodna je suradnja škole, obitelji, medija i šire društvene zajednice da bi se stvorili uvjeti za konstruktivan izlazak iz krize uzrokovane padom sustava vrijednosti. Također treba imati u vidu „da

bi nastavnici mogli nesmetano i uspješno odgajati mora im se, prije svega, osigurati stabilan moralni status. Ne može se prevladati moralna kriza u obrazovanju ako sami nastavnici kao odgajatelji nisu moralno stabilni, ako nemaju status moralnog karaktera i stabilan profesionalni život, rad i egzistenciju” (Đorđević, 1995, str. 163). Najbolja prakse za razvijanje moralnih vrijednosti uključuje stručne vještine, ali i brižan odnos, klimu podršku, poticanje moralnog samoostvarenja i ostale vrste potpore. Moralna zrelost kombinira namjerne i intuitivne procese u kapacitetima za moralnu samoregulaciju i postupke kao što je stečena empatijska skrb, moralni dijalog i moralna institucija. Istraživanje moralnog razvoja povezano je s ranim životom i njegovim utjecajem na moralno djelovanje ističući da nemarna skrb u pogledu ljudskih potreba dovodi do nerazvijenosti sustava u mozgu potrebnih za optimalno djelovanje moralne ličnosti (Narvaez, 2009). U skladu s time je, kako ćemo vidjeti kasnije, i zapažanje naših studenata koji su primijetili da nastavnici ne predstavljaju moralne autoritete, a jedan od razloga je svakako nepovoljan socio-ekonomski status prosvjetnog radnika.

Metodologija istraživanja

Kontekst istraživanja

Prikupljanje podataka obavljeno je tijekom nastavne 2010/2011. godine u okviru znanstveno-istraživačkih aktivnosti na satima predavanja i vježbi iz nastavnih predmeta Školska i obiteljska pedagogija, Obiteljska pedagogija i Društveno-moralni odgoj (izborni predmet modul), iz kojih nastavu izvode autori ovog istraživanja.

Istraživanje je ostvareno kao dodatna aktivnost u okviru nastavnog rada sa studentima, koja bi trebala dati informacije o stavovima studenata o moralu, krizi morala i moralnom odgoju, što bi kasnije bilo iskorišteno za unapređivanje nastave i razvijanje pedagoških kompetencija studenata, posebno onih koje se odnose na društveno-moralni odgoj u obitelji i školi. Imajući u vidu da je istraživanje prvobitno osmišljeno za internu upotrebu, može se smatrati da je ono skromno po obimu i složenosti, što (vjerujemo) ne umanjuje njegov značaj. Sam instrument je manjeg opsega i jednostavne konstrukcije, što omogućuje brzo i lako popunjavanje te brzu i preciznu statističku obradu. Takvim pristupom u osmišljavanju postupka istraživanja omogućeno je da postupak bude ekonomičan, kao i da se podaci brzo i lako obrade, kako bi što prije bili iskorišteni za unapređivanje nastavnog i znanstvenog rada.

Kasnijim uvidom u rezultate zaključili smo da bi bilo korisno i pedagoški značajno objaviti rezultate istraživanja. Smatramo da je dobro da se u pedagoškoj i široj stručnoj javnosti raspravlja o moralnosti i problemima krize morala, posebno u okviru akademskog obrazovanja budućih učitelja i odgajatelja.

Populacija i uzorak istraživanja

Populacija obuhvaća okvirno 1500 studenata Pedagoškog fakulteta u Jagodini. Uzorak čine studenti treće godine svih smjerova fakulteta (učitelj, predškolski odgajatelj i domski odgajatelj), ukupno 207 studenata.

Kada govorimo o populaciji i uzorku istraživanja, moramo se osvrnuti na nekoliko važnih detalja. Populaciju i uzorak čine uglavnom studenti ženskog spola, oko 94%, tako da smo smatrali da za potrebe ovog istraživanja nije relevantno uzimati spol ispitanika jer uslijed malog broja muških ispitanika ne bismo dobili statistički značajne i valjane podatke. Također, važno je reći da se struktura populacije na našem fakultetu u mnogome poklapa sa strukturom populacije na drugim pedagoškim i srodnim fakultetima, što otvara prostor za uspoređivanje i moguću daljnju generalizaciju rezultata istraživanja.

Cilj istraživanja

Cilj istraživanja je *utvrditi stavove studenata o karakteristikama, uzrocima i prevladavanju krize morala u suvremenom društvu koji su povezani s djelovanjem škole, obitelji i drugih društvenih institucija.*

Tako postavljen cilj istraživanja omogućuje nam da obuhvatimo sve relevantne aspekte krize morala i dobijemo sliku o tome kako studenti pedagoškog fakulteta, koji se osposobljavaju za pozive učitelja i odgajatelja, vide moralnost u suvremenom društvu. Za nas je posebno važno razumjeti kakva je studentska vizija krize morala, odnosno razumjeti kako oni vide stanje morala danas, koji su uzroci takva stanja i kako se ono može prevladati. S pedagoškog motrišta, smatramo da je važno kako budući prosvjetni radnici razumiju složena moralna pitanja i svoje mjesto i značaj u društvu. Želimo otkriti postoje li razlike između deklarativnih moralnih stavova i konkretnih moralnih postupaka u kojima se studenti mogu naći. Tom ćemo se temom baviti više u analizi i interpretaciji rezultata.

Zadaci istraživanja

Da bismo uspješno ostvarili spomenuti cilj, potrebno je realizirati određene zadatke koji proizlaze iz osnovne ideje istraživanja. To su:

- *Utvrđivanje stavova studenata o prisutnosti i karakteristikama krize morala* – posebno stavovi studenata o moralnom stanju škole, obitelji i institucija društva, a zatim i o adekvatnosti moralnih sankcija u pogledu ciljeva suvremenog društva.
- *Utvrđivanje stavova studenata o uzrocima krize morala* – Prepoznaju li i koliko studenti ulogu i mjesto škole, obitelji i drugih institucija u nastanku krize morala i kako vide sustav vrijednosti u suvremenom društvu.
- *Utvrđivanje stavova studenata o načinima prevladavanja krize morala* – Vide li i koliko studenti ulogu škole, obitelji i drugih institucija u prevladavanju krize morala, kao i važnost društveno-moralnog odgoja u cjelini.
- *Utvrđivanje stavova studenata o moralnim postupcima u praktičnim situacijama* – Kako bi studenti postupili u određenim moralno diskutabilnim praktičnim situacijama koje se često susreću u praksi.
- *Utvrđivanje stupnja slaganja između stavova o moralu i mogućih postupaka u praksi* – Koliko se stavovi studenata o moralnosti slažu s njihovim stavovima o realnim situacijama u praksi koje imaju moralne implikacije.

Tako oblikovani zadaci u skladu su s osnovnom idejom i ciljem, kao i teorijskim osnovama na kojima smo utemeljili istraživanje. Evidentno je da posebnu važnost pridajemo mjestu i ulozi škole, obitelji i drugih povezanih institucija u formiranju i održavanju moralnih vrijednosti suvremenog društva.

Istraživačke pretpostavke

Rukovodeći se postavljenim ciljem i zadacima istraživanja kao i teorijskom osnovom, oblikovali smo pretpostavke (hipoteze) koje ćemo kasnije ispitati analizom i interpretacijom rezultata:

- Studenti prepoznaju pojavu krize morala uviđanjem problema u moralnom funkcioniranju škole, obitelji i drugih institucija.
- Studenti uočavaju probleme u funkcioniranju obitelji, škole i društvenih institucija kao uzročnike krize morala.
- Studenti shvaćaju važnost unapređivanja odgojne funkcije škole i obitelji, kao i razvoj društveno-moralnog odgoja u širem smislu, za prevladavanje krize morala.
- Studenti različito postupaju u određenim moralno-diskutabilnim praktičnim situacijama.
- Studenti su dosljedni svojim moralnim stavovima u realnim situacijama.

Tehnike i instrumenti istraživanja

U istraživanju je korišteno skaliranje na osnovi čega je procjenjivano koliko se ispitanici slažu s određenim tvrdnjama vezanim uz moral. Kao instrument je korištena skala Likertova tipa. Skalu su izradili autori na osnovi kvalitativnih i kvantitativnih analiza ranije vlastite prakse. U konstruiranju instrumenta autori su imali u vidu i iskustva drugih autora koji su se bavili istraživanjima moralnosti kod adolescenata i studenata u svojoj praksi (Jones, Watt, 1999, i Hedl, Glazer, i Chan, 2005).

Instrument sadrži ukupno 20 tvrdnji i podijeljen je u četiri grupe po pet tvrdnji. Svaka grupa tvrdnji odnosi se na jedan aspekt našeg istraživanja, kao što su *prisutnost krize morala*, *uzroci krize morala*, *prevladavanja krize morala* i *moralne dileme u praksi*.

Stupanj slaganja s određenom tvrdnjom izražen je broјčano pri čemu broјu 5 predstavlja najveći stupanj slaganja i odgovara mu iskaz “u cijelosti se slažem”, broјu 4 odgovara iskaz “slažem se”, broј 3 predstavlja neutralan stav i odgovara mu iskaz “niti se slažem niti se ne slažem”, broјu 2 odgovara iskaz “ne slažem se”, dok broј 1 izražava najmanji stupanj slaganja sa stavom “uopće se ne slažem”.

Osnovni razlog za izbor takva načina ispitivanja je mogućnost brzog i jednostavnog dolaženja do podataka, uz relativno laku i preciznu obradu.

Kvalitativna analiza i interpretacija podataka

U našoj nastavnoj i znanstvenoj praksi bavili smo se stavovima studenata o moralu i krizi morala u suvremenom društvu. Analizom studentskih radova (eseja, dnevnika, bilježaka i aktivnosti u nastavi), kao i analizom rezultata dobivenih ovim istraživanjem,

došli smo do zanimljivih, ali i uznemirujućih spoznaja. Primijetili smo da prevladava pesimizam, razočaranost, nezadovoljstvo i strepnja, a tek ponegdje iskra optimizma. Stječemo dojam da mladi uviđaju da je stvarnost pred njima dosta drugačija od one kakva bi trebalo biti. Drugim riječima, oni prepoznaju krizu morala u našem društvu, kao i ostale krize.

Ilustracije radi navest ćemo nekoliko zanimljivih studentskih razmišljanja, do kojih smo došli u svom nastavnom radu i radu sa studentima na predavanjima i vježbama. Neka od najčešćih razmišljanja mogu se svesti na ova:

- „Ni nastavnici više ne vjeruju u ono što govore, a to sasvim lijepo vide i učenici.“
- „Kako nastavnik može imati autoritet pred djecom kada dolazi u školu u poderanom odijelu i stalno govori kako mu je mala plaća.“
- „Kako ja mogu djeci objasniti da nešto nije dobro kada oni vide na televiziji da onaj tko to radi bolje prolazi nego ja.“
- „Ne vjerujem političarima. Cilj im je samo doći na vlast, a onda sve zaborave.“
- „Osjećam se nezaštićeno i sve manje vjerujem ljudima.“
- „Razočarana sam u ljude kojima sam nekada vjerovala.“
- „Planiram pobjeći odavde čim završim fakultet.“
- „Zašto da ne prepisujem na ispitu kad to svi rade; tko će naučiti onoliko gradivo, kao da će nam to sutra trebati.“
- „Čemu služi sat razrednog odjela kad nastavnik cijeli sat popunjava dnevnik i opravdava izostanke.“
- „Teško mi je pomisliti da mogu imati obitelj i da se brinem o djeci u ovakvim uvjetima.“

Kao što ćemo kasnije vidjeti u analizi kvantitativnih rezultata, studenti su razočarani u obrazovni sustav i ljude u njemu, uviđaju da postoje kontradiktorne poruke i postupci koji dolaze s različitih strana. Mladi više ne vjeruju u institucionalni sustav zemlje i njezine predstavnike. Svakog dana izloženi su velikom broju informacija iz medija koji im govore da su kriminal, korupcija, nasilje, netolerancija i nemoral svakodnevna i “normalna” pojava u društvu. Još više zabrinjava to što studenti ne vide svoju perspektivu i budućnost u takvom stanju. Iz statističkih izvještaja i medija poznato nam je da velik broj sposobnih mladih ljudi napušta zemlju. Razlozi za “odljev mozgova” često nisu samo materijalne prirode već i pokušaj mladih da pronađu novi početak, sredinu u kojoj će moći ostvariti svoj potencijal.

Studenti su zabrinuti za svoju budućnost i “mjesto pod suncem”. Oni se pitaju čime su zaslužili da “na svojoj koži” osjete posljedice loših moralnih postupaka drugih ljudi. Svako od njih pokušava se izboriti s tim teškoćama u skladu sa svojim mogućnostima. Netko se nastavlja truditi i boriti usprkos nepovoljnim uvjetima, netko se povlači i prepušta stihiji i sudbini, a netko pribjegava različitim, vrlo često i nemoralnim, metodama dolaženja do cilja. Iako je većina mladih, na kognitivnom i emotivnom planu, svjesna urušavanja društvenih vrijednosti, oni različito reagiraju na određenu situaciju i pokazuju raznovrsna ponašanja.

Naš je dojam da usprkos činjenici da su pogođeni krizom, studenti nastavljaju ulagati pozitivne napore u prevladavanju krize i uspostavljanju održivog i humanog sustava vrijednosti. Ostaje otvoreno pitanje koliko mladi ljudi imaju podrške kako bi ustrajali i u kojem će pravcu reagirati društvo.

Kada je riječ o uzrocima krize morala, potrebno se osvrnuti na zapažanja studenata. Izdvojili smo samo ona koja dobro oslikavaju moralna razmišljanja mladih:

- „Zašto bi netko bio pošten kada se oni koji su nepošteni ne kažnjavaju.“
- „Djeca često čine prijestupe iz revolta prema roditeljima koji ih ne razumiju.“
- „Roditelji samo misle kako osigurati novac, a djecu su potpuno zapostavili.“
- „Nastavnici su nemoćni pred utjecajem televizije i drugih medija.“
- „U školi djeca mogu više vidjeti primjera lošeg ponašanja nego dobrog.“
- „Novac je postao mjerilo svih stvari.“
- „U školama je totalno zapostavljena odgojna funkcija.“
- „Politički interesi su umiješani u sve što se događa u društvu.“

Studenti dobro uviđaju da se u današnjem društvu ne uvažavaju vrijednosti kao što su *sloboda, poštovanje osobe, tolerancija, osobna i profesionalna odgovornost, poštenje, pravednost, humanost*. Sve se više ljudi boji preuzeti društvene obaveze i krije se iza individualnosti i privatnosti. Pogrešno se shvaćaju patriotizam i ljubav prema svom narodu i zemlji. Obitelji su okrenute materijalizmu i teže za ekonomskim uspjehom, a zapostavljaju se druge obiteljske uloge. Političari teže postocima na izborima i političkom i ideološkom uspjehu, često zaboravljajući što su govorili na početku. Za onoga tko se snalazi u podvali, korupciji i manipulaciji često se kaže da je sposoban i vješt, umjesto da ga se osudi i osramoti. Mladi su ogorčeni jer je pravo na zaposlenje postalo privilegija onih koji imaju sreće da poznaju nekoga tko im to može i hoće omogućiti. Primjećuje se da su sve češći slučajevi nacionalne i vjerske mržnje. Mediji stalo izvještavaju o ubojstvima, samoubojstvima, pljačkama i obiteljskom nasilju. Govori se o potrebi povećanja nataliteta, a ženama se uskraćuje pravo na porodiljski dopust, pa su žene zato prisiljene birati između posla i obitelji. Briga o djeci s posebnim potrebama, starima i bolesnima zanemarena je. U trgovini je sve utemeljeno na nelojalnoj konkurenciji, podvali, lažnom marketingu i surovoj konkurenciji. U umjetnosti dominira kič, šund, laka zabava, i “važno je samo nešto prodati”. U medijima caruje senzacionalizam i voajerizam, a cijela javna scena postala je veliki “reality show”. Gotovo svaki segment društva prožet je i nagrizen slomom moralnih vrijednosti.

Iz navedenih tvrdnji može se zaključiti da studenti dobro prepoznaju koje su bolne točke našeg društva. Oni su svjesni činjenice da postoje sustavni i dugotrajni problemi moralne prirode. Važno je što mnogi od njih posebno ističu zakazivanje odgojne funkcije škole i obitelji kao jedan od glavnih uzroka krize morala.

Studenti Pedagoškog fakulteta u Jagodini iznose ove stavove kao odgovor na krizu morala:

- „Trebalo bi okupiti školu, obitelj i medije i zajedničkim snagama unaprijediti društveno moralni odgoj.“
- „Jedino ako se oni koji krše zakon pravedno kažnjavaju, moguće je uspostaviti red.“
- „Roditelji moraju biti dosljedni i pravedni prema djeci.“
- „Trebalo bi izmijeniti zakone i država mora omogućiti da se oni poštuju.“
- „Nastavnici trebaju težiti tome da ohrabre svoje učenike da budu dobri i pravični.“
- „Škola ne smije biti mjesto nasilja i diskriminacije.“
- „Ocjenjivanje u školama i na fakultetima mora biti pravednije.“
- „Svaka institucija u društvu mora valjano obavljati svoj posao.“

Budući prosvjetni radnici koji se školuju na pedagoškom fakultetu, možda (za razliku od svojih vršnjaka) bolje uviđaju koji su to ključni moralni i društveni problemi i uglavnom iznose zanimljive i konstruktivne prijedloge. Ipak, prerano je govoriti o tome da su ti mladi spremni uhvatiti se u koštac s društvenim problemima i riješiti krizu. Također, postoji mnogo pojedinačnih i društvenih čimbenika (spol, dob, nacionalnost, socijalni status i sl.) koji mogu utjecati na moralni sud. Da bi bolje razumjeli te specifične razlike, neki se autori slažu da su muškarci više orijentirani zadovoljenju pravde, a žene više usmjerene pružanju pomoći i njezi, što posebno vrijedi kada se uzmu tradicionalne i rodne uloge. To je vrlo važno s odgojnog gledišta. Ipak, s obzirom na populaciju koja je obuhvaćena istraživanjem postoje razlozi za optimizam.

Kvantativna analiza i interpretacija rezultata istraživanja

Ukupan broj ispitanika bio je 211. Statistički valjanih upitnika za obradu ima 207. Broj ispitanika ženskog spola je ukupno 195 (94%), a muškog 12 (6%). Uslijed takva sastava ispitanika i veoma malog broja muških ispitanika smatrali smo da u istraživanju kao varijablu nije značajno uzimati u obzir spol.

Analizu rezultata istraživanja prilagodili smo strukturi upitnika tako što smo analizirali svaki segment od po pet tvrdnji, a zatim ih uspoređivali. U svakom segmentu analizirali smo jedan od ključnih aspekata našeg istraživanja (pojavu i karakteristike krize morala, uzroke krize morala, prevladavanje krize i moralne stavove studenata u praktičnim situacijama).

Kao posebno važno izdvojili smo uspoređivanje moralnih stavova studenata o postupcima u realnim situacijama (segment 4) s njihovim deklarativnim stavovima o krizi morala (segmenti 2,3 i 4). Koristili smo vrijednosti Spirmanova koeficijenta korelacije, koji ukazuje na stupanj slaganja dva niza vrijednosti, u ovom slučaju rezultata na ljestvici koji govore o moralnim stavovima.

Analiza stavova o prisutnosti i karakteristikama krize morala

Prvih pet tvrdnji u našem instrumentu odnosi se na pitanja koja govore o prisutnosti i karakteristikama krize morala. Svaka tvrdnja govori o jednom važnom dijelu moralnog djelovanja društva kao što su škola, obitelj, sustav vrijednosti, materijalni

status i institucije. Na osnovi slaganja studenata sa spomenutim stavovima možemo utvrditi je li i na koji je način u našem društvu prisutna kriza morala.

U sljedećoj tabeli dane su brojčane vrijednosti raspodjele uzorka prema odgovorima za svaku tvrdnju, kao i aritmetička sredina sa standardnom devijacijom.

Tablica 1.

Na osnovi podataka iz tabela možemo utvrditi da se prosječne vrijednosti rezultata te skupine tvrdnji kreću oko 4, što odgovara stavu "uglavnom se slažem". Tvrdnja broj 2 "roditelji sve više zapostavljaju svoju djecu radi posla i drugih stvari" i tvrdnja broj 3 "novac je postao mjerilo svih stvari" izdvajaju se nešto većim rezultatom koji se približava stavu "u potpunosti se slažem". To pokazuje da su, generalno gledano, studenti svjesni postojanja krize morala i da prepoznaju da je sustav vrijednosti narušen u cjelokupnom društvu, a posebno u obitelji i školi. Dominira vizija da su materijalna dostignuća jedino pravo mjerilo vrijednosti uspjeha i dobrog života. U stavovima studenata primjećuju se, također, pesimizam i nepovjerenje prema institucijama države i društva.

Analiza stavova o uzrocima krize morala

Drugi dio upitnika odnosi se na tvrdnje o uzrocima krize morala. Kao i u prvom dijelu upitnika i ovdje smo posebnu pažnju obratili na djelovanje obitelji i škole kao uzročnika krize morala.

Tablica 2.

Na osnovi podataka iz drugog dijela vidimo da je prosječna ocjena za ovu grupu stavova dosta visoka (4,39), odnosno da je između stavova "uglavnom se slažem" i "slažem se u potpunosti". Posebno se izdvaja stav "na pošten način nije se moguće obogatiti" s kojim se u potpunosti slaže 75% ispitanika. Veoma visoke rezultate imaju i stavovi koji govore o odgovornoj ulozi obitelji i škole.

Rezultati govore u prilog tezi da su studenti svjesni da je kriza morala povezana s djelovanjem obitelji i škole. Posebno se izdvaja pesimističan stav ispitanika da je u našem suvremenom društvu teško ili nemoguće postići određeni materijalni uspjeh poštenim radom i moralnim postupanjem. Mladi nemaju povjerenje u institucije društva i ne vjeruju da je pravda prema svima ista. Uzroci krize morala, prema dobivenim podacima, mogu se tražiti u nedovoljno uspješnom djelovanju škole i obitelji, kao i u nesposobnosti državnih institucija da osiguraju provođenje pravde i zakona za sve građane.

Analiza stavova o prevladavanju krize morala

Treći dio upitnika odnosi se na tvrdnje u vezi s prevladavanjem krize morala.

Tablica 3.

Na osnovi dobivenih podataka vidimo da je prosječan rezultat za ovu grupu stavova viši od 4 i nalazi se između stavova “uglavnom se slažem” i “u potpunosti se slažem”, što govori o tome da ispitanici jasno vide moralni odgoj, obitelj i školu kao važne čimbenike u prevladavanju krize morala.

Posebno se izdvaja tvrdnja broj 15 (oko 60% ispitanika je dalo odgovor “u potpunosti se slažem”) koja govori o važnosti suradnje obitelji, škole, medija i drugih institucija u prevladavanju krize morala.

Analiza stavova o praktičnim moralnim situacijama

U ovom dijelu analizirat ćemo stavove studenata koji se odnose na postupke u određenim moralnim situacijama i dilemama. Cilj nam je usporediti stavove studenata o određenim praktičnim situacijama i utvrditi u kojoj se mjeri slažu pojedine tvrdnje od kojih mnoge mogu biti i kontradiktorne. To će nam pomoći da razumijemo u kojoj su mjeri sami studenti spremni postupati na moralan način i primjećuje li se preko njihovih stavova kriza morala.

Tablica 4.

Sa stajališta proučavanja krize morala, ova grupa tvrdnji posebno je zanimljiva. Ovdje su dane moralno diskutabilne situacije kao što su varanje na ispitu ili davanje mita zajedno sa stavovima o tome treba li biti pravedan i kako odgajati djecu.

Tvrdnja broj 16 “*U redu je prepisivati na ispitu ako je taj ispit teško položiti*” izabrana je jer je u pitanju česta pojava među studentima. Na temelju rezultata vidimo da je čak 40% studenata neodlučno u tome treba li varati na ispitu ili ne, dok se približno 15% uglavnom slaže, a 10% slaže u potpunosti, što je s obzirom na moral zabrinjavajuće.

Tvrdnja broj 17 glasi “*Ponudio bih mito ako bi to bio jedini način da dobijem posao*” i ima gotovo identičnu raspodjelu kao i tvrdnja broj 16, a izračunavanjem Spirmanova koeficijenta korelacije nalazimo da je korelacija između ta dva stava veoma visoka ($r=0,89$).

Tvrdnja broj 18 koja glasi “*Odgajao bih svoju djecu da slede princip - cilj opravdava sredstvo*” ima prosječan rezultat (2,76) što govori o tome da ispitanici uglavnom nisu spremni slijediti taj princip i doživljavaju ga kao neprihvatljiv. Ipak, zanimljivo je da se jedan broj studenata djelomično ili u potpunosti slaže s ovim stavom. Koeficijent korelacije između ove tvrdnje i tvrdnje broj 16 iznosi ($r=0,58$), a sa tvrdnjom 17 iznosi ($r=0,52$), što ukazuje na to da postoji slaganje u određenoj mjeri između ovih stavova.

Tvrdnja broj 19 u našem istraživanju služila je kao kontrolno pitanje/tvrdnja. Realno je očekivati da će velika većina studenata biti suglasna sa stavom “*Kao budući učitelj/odgajatelj trudit ću se biti pravedan*”. Taj je stav socijalno poželjan i smatra se da svatko treba biti pravedan. Rezultati pokazuju da se gotovo svi studenti slažu s tim stavom. Međutim, nas zanima koliko je taj deklarativni stav u korelaciji s ostalim tvrdnjama iz našeg upitnika. Drugim riječima, želimo ispitati koliko su studenti dosljedni u svojim stavovima u odnosu prema moralnom odgoju i moralnim postupcima. U sljedećoj

smo tabeli uspoređivali koeficijente korelacije između kontrolne tvrdnje broj 19 s ostalim tvrdnjama koja su važne za bolje razumijevanje moralnog djelanja studenata.

Tablica 5.

U tabeli korelacija uočljivo je da postoji izražen stupanj korelacija kontrolne tvrdnje broj 19 s tvrdnjama broj 15, 14, 13 i 11, što je i očekivano imajući u vidu da ona govore o važnosti odgojne uloge obitelji i škole, kao i drugih institucija. Međutim, primjećuje se da postoji blaga korelacija s tvrdnjama 18, 17 i 16 koje govore o varanju na ispitu, davanju mita i odgajanju u skladu s principom „cilj opravdava sredstvo“. Praktično to znači da je određen broj studenata, prema našim podacima oko 30%, usprkos tome što smatra da treba biti pravedan, pošten i da je moralni odgoj važan, spreman varati na ispitu i/ili dati mito ako je to najlakši ili jedini način da se ostvari cilj. Takvi podaci sami po sebi govore da je u našem društvu, kao i među studentskom populacijom, prisutna kriza morala. Mladi su zbunjeni i zabrinuti, a često postupaju suprotno onome što je moralno ispravno. O zbunjenosti i pesimizmu među ispitanicima govori i prosječan rezultat tvrdnje broj 20: *“O mom trudu i radu ovisi i moj uspjeh”* koji iznosi (3,12) i odgovara stavu *“neodlučan sam”*. Čak 9% ispitanika uopće ne vjeruje da uspjeh ovisi o vlastitom trudu, a njih blizu 20% se uglavnom ne slaže. Ti rezultati mogu imati vrlo važne pedagoške implikacije na buduće aktivnosti ispitanika.

Zaključak

Polazeći od naših istraživačkih pretpostavki i imajući u vidu sve izloženo, možemo zaključiti sljedeće:

- Studenti vjeruju da postoji prisutnost krize morala u svim djelovima funkcioniranja društva, a posebno u obitelji i školi.
- Studenti vide nedovoljno ostvarivanje odgojne uloge obitelji i škole kao uzrok krize morala.
- Studenti ističu unapređivanje odgojne funkcije obitelji i škole i suradnju s medijima i drugim institucijama kao glavne uvjete za prevladavanje krize morala.
- Usprkos slaganju s principima moralnog odgoja i težnje da budu pravedni, jedan dio studenata nije dosljedan u svojim stavovima i spreman je činiti moralne prijestupe.

Mladi koji se pripremaju za poslove učitelja i odgajatelja veoma dobro prepoznaju postojanje krize morala u našem društvu i njezine glavne uzročnike. S druge strane, značajan broj mladih nije spreman djelovati u skladu s općenito prihvaćenim moralnim principima. Zato moramo (djelomično) odbaciti našu pretpostavku da su studenti dosljedni u svojim moralnim uvjerenjima. Tome u prilog govori činjenica da su među mladima u velikoj mjeri i dalje prisutni prepisivanje na ispitima i drugi moralni prijestupi.

Imamo dobre razloge tvrditi da je suvremeno društvo u dugoj i intenzivnoj moralnoj i svakoj drugoj krizi. To je iznimno nepovoljno za razvoj zrele psihosocijalno osobe.

Takve tvrdnje u velikoj se mjeri podudaraju s istraživanjima koja su obavljena na studentskoj populaciji u drugim dijelovima svijeta, posebno u sjevernoj Americi. Ipak postoje značajne razlike u uzrocima koji se vezuju uz moralni razvoj i rasuđivanje studenata. Za razliku od stranih istraživanja, u našem se slučaju uz čimbenike kao što su starost, spol, opća sposobnost i materijalni status ispitanika pojavljuje i opća društvena situacija, ekonomska kriza i nefunkcioniranje društvenih institucija kao čimbenik koji sudjeluje u moralnom razvoju mladih. Te zaključke temeljimo na kvalitativnoj i kvantitativnoj analizi podataka. Međutim, u vezi s tom temom potrebno je provesti daljnja istraživanja, uz primjenu suvremene metodologije, kako bi se mogli izvesti još pouzdaniji zaključci.

U ovom radu pokušali smo predstaviti neke najdojmljivije stavove studenata, budućih prosvjetnih radnika, o krizi morala danas. Ideja nam je bila upozoriti na ozbiljnost situacije pred kojom se mladi koji će preuzeti važne uloge u društvu nalaze. Njihovi sadašnji stavovi, razočaranja, strahovi i ambicije mogu bitno utjecati na kasnije donošenje ključnih životnih odluka.

Željeli smo pružiti čitateljima uvid u ono s čim se susrećemo u svakodnevnoj praksi i komunikaciji sa studentima. Ostavljamo mogućnost da se navedeni stavovi protumače na drugačiji način i izvedu novi zaključci. Smatramo da je značajno da se predstavi nefiltrirana poruka naših studenata i tako upozori na ključne probleme društva.

Ovaj rad ne bi bio potpun ako ne bismo upozorili na moguće načine prevladavanja krize morala, osobito kada je riječ o studentskoj populaciji i sveučilišnoj praksi. Smatramo da je vrlo važno dati priliku i prostor mladima da preuzmu važne društvene uloge u kojima bi mogli biti u prilici donositi važne odluke koje bi imale moralne implikacije. To podrazumijeva uključivanje studenata u razne društvene vladine i nevladine organizacije, organe upravljanja, prosocijalni aktivizam i humanitarni rad. Da bi se mladi ljudi mogli pravilno moralno razvijati, moraju biti u situaciji da vide i osjete posljedice svojih moralnih odluka. Nažalost, u današnje vrijeme političke, ekonomske i društvene okolnosti ostavljaju malo prostora za znatniji društveni angažman studenata. Takva klima nepovoljno utječe na razvoj osobe u cjelini, a posebno na moralni razvoj. To je razlog pojave nezadovoljstva, neprilagođenog ponašanja, depresije, pesimizma i straha kod mladih.

S praktične je strane važno spomenuti da se posredstvom sveučilišne nastave i prakse na učiteljskim i srodnim fakultetima može dosta učiniti na moralnom osvještavanju studenata i utjecanju na njihovu moralnu svijest. Treba osmisliti posebne predmete u okviru kojih bi se studenti mogli upoznati s principima moralnog odgoja i moralne izgradnje osobe. Ako to nije moguće, onda je kroz kurikule postojećih predmeta, kao što su Opća pedagogija i Razvojna psihologija, studentima potrebno istaknuti važnost moralnog odgoja, sa posebnim naglaskom na njihovu ulogu i vlastiti primjer.

S pedagoškog stajališta smatramo da je jako važno da se budući prosvjetni radnici na odgovarajući način pripreme i osnaže za izazove koje pred njih stavlja suvremeno društvo. Moralni odgoj i izgradnja moralne osobe svakako je jedna od najvažnijih komponenti oblikovanja osobe spremne za život u 21. stoljeću.