Inga Balčiūnienė

COMPATIBILITY AND COMPLEMENTABILITY OF RELIGIOUS AND CIVIC EDUCATION

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Scientific supervisor for the dissertation:
Prof. Dr. Jonas Ruškus (Šiauliai University, Social Sciences, Education – 07 S).

Scientific consultant for the dissertation:
Prof. Dr. Gintautas Mažeikis (Šiauliai University, Humanities Sciences, Philosophy – 01 H).

Dissertation is defended at the Education Sciences Council of Šiauliai University:

Chairperson:
Prof. Habil. Dr., Academician of Russian Academy of Pedagogical and Social Sciences Vytautas Gudonis (Šiauliai University, Social Sciences, Psychology – 06 S).

Members:
Prof. Habil. Dr. Audronė Juodaitytė (Šiauliai University, Social Sciences, Education – 07 S)
Prof. Dr. Algis Krupavičius (Kaunas Technology University, Social Sciences, Sociology – 05 S);
Prof. Habil. Dr. Gediminas Merkys (Kaunas Technology University, Social Sciences, Education – 07 S);
Prof. Dr. Jonas Ruškus (Šiauliai University, Social Sciences, Education – 07 S);

Opponents:
Assoc. Prof. Dr. Irena Zaleskienė (Vilnius Pedagogical University, Social Sciences, Education – 07 S);
Assoc. Prof. Dr. Jolanta Kuznecovienė (Vytautas Magnus University, Social Sciences, Sociology – 05 S).

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Please, responses sent to:
Šiauliai University, Vilniaus St. 88, LT-76285 Šiauliai.
Tel. (+370 41) 595 821, fax: (+370 41) 595 809, e-mail: mokslo.sk@cr.su.lt

Inga Balčiūnienė

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Mokslinis vadovas:
> prof. dr. Jonas Ruškus (Šiaulių universitetas, socialiniai mokslai, edukologija – 07 S)

Konsultantas:
> prof. dr. Gintautas Mažeikis (Šiaulių universitetas, humanitariniai mokslai, filosofija – 01 H)

Disertacija ginama Šiaulių universiteto Edukologijos krypties taryboje:

Pirmininkas
> prof. habil. dr., Rusijos pedagoginių ir socialinių mokslų akademijos akademikas Vytautas Gudonis (Šiaulių universitetas, socialiniai mokslai, psichologija – 06 S)

Nariai:
> prof. habil. dr. Audronė Juodaitytė (Šiaulių universitetas, socialiniai mokslai, edukologija – 07 S)
> prof. dr. Algis Krupavičius (Kauno technologijos universitetas, socialiniai mokslai, sociologija – 05 S)
> prof. habil. dr. Gediminas Merkys (Kauno technologijos universitetas, socialiniai mokslai, edukologija – 07 S)
> prof. dr. Jonas Ruškus (Šiaulių universitetas, socialiniai mokslai, edukologija – 07 S)

Oponentės:
> doc. dr. Irena Zaleskienė (Vilniaus pedagoginis universitetas, socialiniai mokslai, edukologija– 07 S)
> doc. dr. Jolanta Kuznecovienė (Vytauto Didžiojo universitetas, socialiniai mokslai, sociologija – 05 S)

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Tel. (8 ~41) 595 821, faksas: (8 ~41) 595 809, el. paštas: mokslo.sk@cr.su.lt

INTRODUCTION

Political context of the research and practical topicality

Civic education is one of the most important elements both in foreign and in Lithuanian education systems. Since the very beginning of the reform of education in Lithuania when the content of civic education was started to be developed and the ways of its implementation were started to be foreseen, many questions concerning integration between different subjects have arisen. One of the most important problems was how to create an educational content which would be an integral whole, where the subjects would be compatible with each other in developing a versatile and harmonious personality, able to successfully integrate oneself into the social life. Accordingly, from the very beginning of educational reform, the education of civic competences is considered the cross-curricular area of education transcending the limits of one particular subject, including the whole content of education and being an integral part of all the subjects taught at school. Therefore one of the main tasks of those creating and developing educational syllabus and standards is to ensure that all the parts of educational system should be compatible with each other and would complement each other and that all the subjects taught at school would be compatible with the goals of civic education and complement to the development of civic competences, which are a part of Lithuanian civic education strategy. The compatibility of educational civic goals and the goals of a concrete school subject is not an easy task though. One problem is that each subject has its own specific educational goals and due to the variety of subjects it is not easy to foresee the comprehensive compatibility of each subject with the civic education. The other problem is that the very concept of citizenship is constantly changing, depending on the political consciousness of a particular historical period and political situation. Different historical forms of citizenship foresee different goals and tasks of civic education. For example, the concept of national citizenship in the 18th and 19th centuries in Europe emphasized such desirable features as love, respect and loyalty to the country and nation, patriotism, responsibility, willingness to take part in country's affairs, the sense of community (Brubaker, 1998; Statkus, 2003). However, the migration processes that began in the second half of the 20th century, new social and international movements, international courts, international rights declarations, religious, social and cultural plurality caused the transformation of the traditional concept of national citizenship, generating new forms of post-national citizenship: (1) *cultural citizenship* which especially emphasizes tolerance and respect for the diversity, ability to live in the plural society and ability to perform a dialogue; (2) and *global citizenship*, the essential features of which are constant learning, ability to be open to oneself and to the world, ability to act and make decisions autonomously and responsibly in the social and moral dimensions, the ability to gather, analyze, interpret and transmit information, critical-analytical thinking,

empathy for everyone (Chidester, 2004; Jackson, 2004). In the context of the new forms of citizenship the goals of civic education change as well. Critical thinking, tolerance, ability to live in plural society have become the essential goals of education.

The changing concept of citizenship raises debates concerning the compatibility and complementability of religious and civic education, especially among the foreign educationalists. The questions have been raised as to whether the forms of educated religiosity are adequate to the modern concept of citizenship, whether religious education in the context of worldview pluralism can contribute to the education of a responsible citizen who is tolerant and open to the diversity.

Analyzing the problem of compatibility and complementability of religious and civic education in the Lithuanian context, it is worth noticing that after the re-establishment of the Lithuanian independence in 1990, one of the main tasks was the preservation and strengthening of the nation-state. At that time it was widely discussed about educating national consciousness, strengthening the national identity, cherishing ethnical values. In other words, citizenship was essentially understood as a national citizenship, the characteristic of which is identification with one's nation and ethnic culture as well as national unity. Religious Roman Catholic education as a traditional religion was compatible with the conception of civic education which was commonly accepted at that time and it especially contributed to it by strengthening national identity, respect for the traditions and customs and providing moral principles.

However, the concept of citizenship in Lithuania is changing, especially after its accession to the European Union in 2004. Increasing diversity of social, religious, philosophical doctrines as well as the European Council's strategy of citizenship education and the citizenship concept declared in the European Council's documents which emphasize the ability to maintain harmonious relations with others, mutual understanding and international dialogue, ability to participate actively in solving not only local, regional and national, but also international problems, influence the change of the concept of citizenship. The concept of citizenship is undergoing a gradual transformation from national citizenship to a broader conception, which is characterized by the elements of global and cultural citizenship. Consequently, Lithuanian civic education policy is addressed to education of patriotism, respect for national traditions, cultural heritage as well as to promote tolerance and understanding of cultural and religious diversity.

In the period of transformation of the concept of citizenship, it makes sense to analyze the contribution of religious education to civic education and the problems and possibilities of compatibility and complementability of religious and civic education in Lithuania. Significant discussions take place on this topic among the foreign scholars.

D. Hargreaves (1986) argues that, religious education is not meaningful in the secularized, pluralistic society. He claims that religious education should be

abolished in "secular schools" and replaced with civic education. However, most of other scholars (e.g. Weisse, 1996; Jackson, 2003; Ipgrave, 2003) think that there is no need to replace religious education with civic education. Discussing modern strategies of religious education such as dialogical, emancipatory religious education which are based on the analysis of different religions and belief systems, critical debate and reflection, they argue that, religious education may have a great contribution to civic education.

The conception that religious education is complementing civic education is upheld in this dissertational research as well. However, this is possible only in the case when the forms of developed religiosity correspond to the modern concept of citizenship, which foresees a tolerant attitude towards the representatives of other cultures and religions, dialogue ability, ability to think critically, etc. The compatibility and complementability of these two areas (religious and civic education) can be realized by applying modern education strategies and methods such as *dialogical religious education* and *service learning*.

Scientific topicality of the research

The phenomena of citizenship and religiosity, the relationship between them, the relevance between the religious and civic education are widely researched abroad. The phenomenon of religiosity receives the most attention in the Western Europe and in the United States. The most influential scholar in this research is considered to be the American religious sociologist Ch. Glock who has researched the impact of religion on people's beliefs, values and behaviour and suggested the definition of religiosity as a phenomenon consisting of 5 dimensions: experiential, ritualistic, ideological, intellectual and consequential (Glock 1954, 1959, 1962). His multidimensional model of religiosity was adopted by the later researchers, such as Y. Fukuyama (1961), J. E. Faulkner and G. De Jong (1966), U. Boos-Nunning (1972) and others who attempted to determine dimensions of religiosity. Other scholars, such as G. W. Allport (1954, 1959), R. Allen and B. Spilka (1967) analyzed the types of religiosity. The investigations have been carried out in order to determine the relationship between religiosity and superstition, ethnocentrism, intolerance (Allport, 1966; Allport and Ross, 1967). The relationship between the religious identity and citizenship was researched by J. M. Yinger (1977) and L. Gearon (2004), relationship between religiosity and tolerance was analyzed by R. Jackson (2002), M. McNamara (2002), S. M. Burn, J. Busso (2005). B. Altmeyer (1988) analyzed the relationship between religiosity and authoritarianism. The relationship between religiosity and interpersonal relations (trust and faith in people, discrimination, altruism) was researched by A. Hood, B. Spilka (1996), the characteristics of political ideologies as corresponding to the features of religiosity were discussed by A. Aldridge (2001).

The phenomenon of citizenship was analyzed abroad by the Canadian scholars F. Gagnon and M. L. Page (1999). They identified the dimensions of citizenship (national identity, cultural (group) identity, norms and civic participation). Belgian scholars K. Phalet and M. Swyngedouw (2001) presented three core components of citizenship: identity dimension, normative dimension and participation. Similar concepts of citizenship were also identified in other empirical researches. An important research was carried out by T. Purta et al. (2001), measuring the 14 year old students' civic competences in 28 countries. J. Westheimer and J. Kahne (2004) analyzed school education policies in the US in an attempt to find out what kind of citizenship education model is being implemented in the US schools. Many other researches have been carried out (Conover and Searing, 2000; Rosi, 2001; Sherrod, 2002 et al.) in an attempt to define the concept of citizenship.

The relationship between civic and religious education was especially broadly analyzed by R. Jackson (2003; 2004), J. Ipgrave (2003), D. H. Hargreaves (1986) and other scholars.

Lithuanian scholars have also quite broadly analyzed the phenomena of citizenship and religiosity, the opportunities and goals of religious and civic education. The phenomenon of religiosity was analyzed by Advilionienė (2000; 2005; 2006), who defined the expression of Roman Catholic religious identity in Lithuania; S. Matakaitė (2002; 2003) analyzed the types of religiosity. The dimensions of Roman Catholic faith were discussed by A. Paškus (1992). The topic of religious experience was very widely analyzed by K. Trimakas (2000; 2002). Peculiarities and manifestations of modern religiosity in Lithuania were analyzed by J. Kuznecovienė (2000, 2002, 2004, 2005), A. Peškaitis, D. Glodenis (2000).

Much attention is also paid to the research of citizenship and education guidelines. The most significant works are by I. Zaleskienė (2001; 2002; 2003; 2004). I. Zaleskienė (2001) researched civic competence among the Lithuanian teenagers. Referring herself to the data of international comparative civic education research, she stressed on the importance of educating a global citizen in the changing society (2003). The relationship of citizenship, civic education and socialization was analyzed by G. Kvieskienė (2000; 2003; 2005), the relationship between national consciousness and education was analyzed by V. Aramavičiūtė (2005).

The relationship between civic and religious education was analyzed by S. Dzenuškaitė and L. Žukauskienė (1997). These authors regard civic education as one of the most important goals of Roman Catholic education and religious education as corresponding and complementing civic education. They emphasize such civic dimensions as social activity and nationality. Dialogue in religious education as an essential precondition of open society was emphasized by A. Stasiulevičiūtė (2004), the relationship between religiosity and sociality was analyzed by G. Kvieskienė (2003).

The compatibility and complementability of religious and civic education and the cross-curricularity of these two subjects are widely researched abroad, however in Lithuania this problem is not sufficiently widely elaborated on.

The scientific importance of this dissertation is outlined by the analysis of problems and possibilities of compatibility of religious and civic education in the Lithuanian context. Modern strategies and methods of religious and civic education – dialogical religious education and service learning are discussed, assuming that these methods can serve as useful means for implementing compatibility and complementability of religious and civic education. Dialogical religious education (analytical study of one's own religion in the context of religious ideologies and belief systems) is implemented in this dissertational research through service learning, which is supposed to significantly contribute to the realization of the goals of civic education in strengthening and developing such competences as critical-analytical thinking, problems solving skills, openness and innovativeness, tolerance and respect to the diversity, understanding various aspects of social and cultural diversity and ability to live in pluralistic society.

The **key research issues** of this dissertational research are related to the problem of relationship between religiosity and citizenship as well as with the reality and possibilities of implementing dialogical religious education. Dialogical religious education was implemented by applying modern method of civic education – *service learning*. The following questions are raised:

1) How are theoretical concepts of citizenship and religiosity related? How are the forms of religiosity and citizenship related? How can the compatibility and complementability of religious and civic education be achieved?

2) What are the contradictions between the goals of civic education and the content of religious education in Lithuania? What and how are civic competences developed by religious education textbooks?

3) How are personal religiosity and citizenship related and expressed? How can citizenship and religiosity be approached as the result of socialization and education?

4) What are the theoretical and practical conditions of civic education in the context of religious knowledge? What educational methods can be applied in harmonizing civic and religious education? How effective for the education of civic attitudes and skills can service learning performed in religious environments be? How are students' civic attitudes and skills changing while participating in religious organizations?

The **key concepts** in the dissertational research are : *civic education* (it is related to (1) the focused educational activity with its granted knowledge and ambitions to educate certain attitudes and to stimulate an appropriate activity which is being realized through civic education subject, (2) educational process

(transcending the specific subject frames) in which the knowledge is acquired, attitudes and skills are formed and, an appropriate activities are being stimulated); *religious education* is related to a process of education in which knowledge is acquired, attitude, morals are being formed and a certain activity is being stimulated; the notion of *citizenship* is considered as a possession of civic competences (social skills, moral attitudes, knowledge, identification with its own country, cultural surroundings and political-social activity) which are expressed differently in different historical forms of citizenship; *dialogical religious education* is considered as religious education based on analysis of different religious ideologies and belief systems, debates and reflection; the concept of *complementability of religious and civic education* is used in the meaning of contribution of religious education to civic education. The concept of *compatibility of religious and civic education* is considered as a compliance of the forms of citizenship which are formed in religious education, with the citizenship ideals proclaimed in the country's education policy.

Research object – the relationship between religious and civic education, their compatibility and complementability.

Research subject – the content of education (religious education textbooks for secondary schools); civic and religious students' attitudes and values as a result of socialization and education; innovative nontraditional method of religious and civic education (service learning).

Research aim – to analyze compatibility and complementability of civic and religious education: (1) identifying the contradictions of the education content in secondary schools; (2) identifying the peculiarities of students' civic and religious socialization, and (3) implementing civic education (with the help of service learning) in religious surroundings.

The thesis research aim has determined the following **research tasks:**
1) to examine critically the scientific literature in these aspects: a) the conceptions of citizenship and religiosity; b) the relationship between citizenship and religiosity; c) the relationship between religious and civic education; d) the relationship between religious and civic education in Lithuanian education policy;
2) to perform students' survey, to identify the statistical correlations between religiosity and citizenship and to reveal the students' socio-demographic factors which influence the relationship between their religiosity and civic competences;
3) with the help of content analysis of religious education textbooks to identify civic competences which are developed in the content of religious education in Lithuania.

4) to implement service learning, to identify the opportunity of civic education through religious education.

5) to refer to the survey results to propose the methodical recommendations, in a form of discussion, on improving education of civic competences through religious education.

Research hypothesis. It is presumed that:

1) Students' religiosity and citizenship are hardly related, there are few links between the dimensions of religiosity and citizenship.

2) Students' religiosity and citizenship are determined by the students' gender, family characteristics, study areas, in other words, the features of religiosity and citizenship are expressed differently in different populations.

3) It is presumed that the problem of complementability of religious and civic education lies in the fact that religious education is not sufficiently orientated towards the global and cultural concepts of citizenship.

4) Religious education can be complementary to civic education, contributing to the development of the civic competences. Dialog based experience preconditions the development of students' citizenship, while expanding their attitudes of voluntarism, tolerance, multi-culture, reflectivity, communication and cooperation, developing their critical-analytical thinking skills, decreasing isolation in their cultural identity and increasing their openness to diversity and new experience.

5) Dialogue-based service learning is an effective method of religious and civic education, which helps to maintain the relationship between those two fields.

Methodological purposefulness of research

The problems and possibilities of religious and civic education as reconciling and complementary are based on the **pragmatism theory** (Ch. Peirce, W. James, J. Dewey), which emphasizes the compatibility of theory and practice. From the pragmatism viewpoint, due to the permanent change of the world and its diversity, the search for the absolute truth is ineffective; therefore it is not purposeful to concentrate on acquisition of concrete knowledge, common experience or learning to solve specific problems. It is worthwhile to apply general solving principles and methods, learn through experimenting, mistakes and testing. Having faced and overcome problematic situations, an individual gains experience to solve a variety of problems which he / she encounters during his / her life. Dialogical religious education and service learning (in this case it is the students' learning while participating in traditional and non traditional religious communities), provide not concrete, generalized truth, but rather indicate the diversity of problems, attitudes and ideologies. Consequently, it is possible to state that the competences of citizenship are developed, as the individuals manage to solve their problems,

develop their decision making skills, as well as increase their tolerance level. **The philosophical liberalism theory** (Rawls, 1993, 1996; Sacks, 1990) emphasizes the capability of free and equal democratic citizens to exist and co-exist with others in the community which has deep and frequently incompatible religious, philosophical and moral doctrines. It becomes possible under three conditions: (1) having fundamental values (e.g. personal autonomy, respect to others, tolerance), which due to their inevitability are considered obligatory to all people and are often reflected in the laws and the system of rights; (2) having cognitive abilities (ability to research, perceive, discuss, make critical decisions, think independently); (3) ability to realize the existence of diversity. It is assumed that dialogical religious education and service learning reflect the ideas of liberalism. They can both complement to civic education, because they help to understand various aspects of social and cultural diversity, get involved into the dialogue with the religious and cultural diversity and maintain the dialogue, encourage reflectivity, critical thinking, reduce isolation and limitation to a certain static cultural identity. In this way it complements to the education of responsible citizens, preparing them for life in the pluralistic society. The dissertational research is also based on the **theory of social constructivism**, in accordance with which every individual constructs his/her own individual understanding about the world while experiencing, evaluating and interpreting, as well as relating these interpretations to the former interpretations and experiences (Noddings, 1990; Fox, 1997; Jarvis, 1998; Cripps, McGilchrist, 1999). In the light of constructivism theory the students' religiosity and citizenship are perceived as social constructs, developed as a result of personal experience, social environment, encountering diversity. Individuals are treated as capable of relating their previous experience to their present experience, thus constructing their new perceptions. The fundamental idea of **the applied socio-cultural anthropology** is to solve concrete citizenship problems, social welfare issues, diminish mutual misunderstanding while cooperating with national, religious communities and other non-governmental organizations (Ervin, 2000; Mažeikis, 2005). Relying on the ideas of the socio-cultural anthropology, it is assumed that while cooperating with various non-governmental organizations and communities, through service learning, the students have a possibility to achieve mutual understanding and tolerance, as well as develop their communication, cooperation, critical thinking skills.

Research methods

While selecting the research methods, it was preconditioned that citizenship and religiosity could be tightly interrelated and religious education could considerably complement to civic education. Relying on these ideas, theoretical concepts were operationalized; data collection instruments and the religious and civic education method were selected and applied:

- Theoretical analysis and operationalisation of the concepts. Literature was studied taking into consideration the aspects of citizenship, religiosity and interrelation between religious and civic education. On the ground of the theoretical analysis the research hypothesis was formulated and the aims defined, operationalisation of the research objects was carried out and the theoretical hypothetical models of the research were formulated.
- Students' survey (quantitative research). On the ground of the theoretical analysis a questionnaire was developed, aiming at the definition of the specifics of the students' religiosity and citizenship, as a result of socialization and education. The following statistical methods were used to process the data of the research: factor, reliability, correlation, cluster, dispersive (ANOVA) analysis, as well as non parametrical methods. The research data were statistically processed using the software SPSS (Statistical Package for the Social Science); Microsoft „Excel" programme.
- Analysis of the religious education textbooks for the classes 5-10, aiming at the identification of the citizenship competences and definition of the citizenship form used in the textbooks of the religious education at school.
- Qualitative experiment based on the action research principles. In the scientific literature (Schmuck, 1997; Charles, 1999; Stringer, 1999; McNiff, Whitehead, 2002) action research is defined as a means used for solving certain problems (in this case, implementation of the relation of the religious and civic education), when a solution is put into practice creating a new plan or procedure, implementing and testing it (in this case by the application of service learning and reflective practices – diaries, seminars, essays, interviews with students) and the qualitative content analysis of the reflective methods, trying to evaluate the dynamics of the citizenship competences, emerging during the service learning).

In the dissertation the action research – education of citizenship using the method of service learning is treated as an independent, causative, educational variable, while the students' religiosity and citizenship are treated as dependent, psycho-social variables of the education result. In the dissertation service learning implies the education of citizenship in different religious environments. It should be noted that in the Lithuanian educational policy and in the official documents the education of citizenship is one of the priorities, while religiosity is implied to be a matter of individual socialization. Thus it is relatively possible to claim that the development of citizenship skills is an explicit, while religiosity – an implicit purpose of the action research. Though, as it was defined by the object, the dissertation does not aim at searching for the priorities and causes of religiosity and citizenship, but investigates the concepts and practices of

religiosity and citizenship as complementary in the process of the service learning.

Research sample

The empiric basis of the quantitative research (students' survey) included 468 university and college students of the country, the majority of the respondents being students of Šiauliai University, Vytautas Magnus University, Vilnius University, Kaunas Technology University, College of Management, Law and Languages of Šiauliai region. As for the sphere of studies, the majority were students of social sciences.

The content analysis of the religious education textbooks was carried out with the books for classes 5-10 which are included into the list of the textbooks approved by the Ministry of Education and Science, Education Supply Centre and Education Development Centre for school years 2006-2007.

The qualitative experiment (service learning), based on the action research principles, was applied in Šiauliai University for the course of "Applied ethics" in the spring semester, 2006. The experiment involved 26 fourth year students of the philosophy and social sciences department (educational bias), who visited and participated in 6 different religious communities and shared their experience and knowledge with the help of reflective educational tools (reflective diaries, reflective seminars, reflective essays and the interviews). The above mentioned educational tools were used as research instruments too, the data of which were analyzed with the help of the content analysis.

The scientific novelty and theoretical significance of the research

Having carried out the theoretical analysis, three forms of citizenship were defined (national, cultural and global), which emphasize different competences. Taking into consideration the transformation of the notion of citizenship (changing from national as dominating towards the combination of the cultural, global and national citizenship), the problem of compatibility and complementability of religious education and civic education was analyzed.

The strategy of civic education in the Lithuanian documents regulating education was analyzed. The categories of the citizenship skills and attitudes were defined, with the purpose to investigate to what extent the goals for civic education and citizenship education forms are achieved in the lessons of religious education. It was observed that the religious education at school is generally orientated towards the education of national citizenship and does not include the forms of global and cultural citizenship to a sufficient extent.

The particularities of the correlation between the students' religiosity and citizenship and their religious and civic socialization were investigated. Certain features of the students' religiosity and citizenship were observed, as well as the correlation of these constructs with demographic characteristics.

Having accomplished the pedagogical experiment (application of service learning), based on the principles of action research, and having analyzed the data of the students' reflective practices (diaries, essays, seminars, interviews), certain categories of civic attitudes and skills were defined, which were explicit during service learning and in the dynamics of attitudes and skills. The presumption was confirmed that the studies based on the dialogue principle and the method of service learning create real conditions to develop the students' civic skills and attitudes such as willingness to take part in voluntary activities, tolerance, and respect for the diversity; reflection skills, communication and cooperation skills, critical-analytical thinking skills, reduce their isolation in their cultural identity and increase openness to diversity, otherness and new experience.

Having compared the research data with the citizenship conception of the Lithuanian education policy, the presumption was confirmed that the method of service learning and dialogical religious education complement to the development of the attitudes and skills described in the citizenship conception. Therefore it is claimed that these methods are effective means, making the civic and religious education compatible and complementary.

Practical significance of the research

The significance of the application of the service learning method in religious environments, as revealed in the thesis, can provide teachers with new ideas trying to improve educational process, relating the active acquisition of knowledge with developing and strengthening of civic skills and attitudes. The suggested methodology can bear practical significance while teaching the applied courses in universities and colleges.

The problem of compatability of civic education in the lessons of religion with the citizenship conception, stated in the Lithuanian education strategy, which was researched in the thesis, can provide teachers of religion with new insights, trying to reconcile the objectives of the religious education with the goals of the civic education, as presented in the Lithuanian education policy. It will also assist in teaching religion as complementary to civic education.

The relations between religiosity and citizenship and socio-educational factors (gender, age, attending a nursery, family characteristics, type of studies, achievements at school), which were revealed in the thesis, can aid educators to define the existing drawbacks of the civic skills and attitudes (such as the lack of civic activeness, which often goes alongside with religious conservatism, or intolerance, typical of atheism and arising from the lack of knowledge about religious ideologies). It is supposed that the revealed drawbacks can provide with new insights about the possible ways and means trying to strengthen certain civic skills and attitudes.

Scientific publications on the topic of the thesis:

- Balčiūnienė, I. & Mažeikienė, N. (2006). Citizenship and Moral Education in Religious Education Textbooks. Bruillard Éric, Aamotsbakken Bente, Knudsen Susanne V.and Horsley Mike (eds). Caught in the Web or Lost in the Textbook?. ISSN 1402-9693. Paris: STEF, IARTEM, IUFM de Basse-Normandie. 2006, p. 151-157 (In English).
- Balčiūnienė, I. (2006). Refleksyvių metodų analizė ir įvertinimas dirbant pagal kooperuotų studijų programą (Analysis and evaluation of the reflective methods in service learning classes). Jaunųjų mokslininkų darbai, (Journal of Young Scientists) 4 (11) (ISSN 1648-8776) (in Lithuanian).
- Mažeikis, G. & Balčiūnienė, I. (2003). Religinio pilietiškumo plėtra nuolatinio mokymosi ir suaugusiųjų ugdymo požiūriu (Development of religious citizenship from the standpoint of permanent and adult education). (ISSN 1392-0340). Pedagogika (Pedagogics), 69 (in Lithuanian).

The volume of the thesis consists of introduction, two sections, conclusions, discussion and recommendations, reference list and appendixes. The thesis contains 14 figures and 30 tables. Total volume of the thesis is 174 pages. 370 literature references have been used. The appendixes (12 appendixes) present the instruments of the research, statistical calculation tables and materials of the reflective practices.

REVIEW OF THE CONTENT OF THE THESIS

Section 1. THE THEORETICAL APPROACH TO THE COMPATIBILITY AND COMPLEMENTABILITY OF RELIGIOUS AND CIVIC EDUCATION

1.1. The conception of citizenship: the variety of theoretical approaches and Lithuanian civic education policy

In subsection 1.1.1 different approaches to the concept of citizenship are analyzed. The change of the concepts of citizenship through history is emphasized. Trying to avoid the possible variety of citizenship interpretations, the thesis limits with mentioning and analysis of a few essential historical citizenship forms (such as national citizenship, global citizenship and cultural citizenship).

Subsection 1.1.2 analyses the conception of citizenship in Lithuanian education policy since re-establishment of the independence in 1990, up to now.

1.2. The concept of religiosity: the different approaches to the concept of religiosity and religious education in Lithuania

Subsection 1.2.1 analyses the concept of religiosity, its complexity, discusses religiosity dimensions and defines religiosity types and forms which are relevant to the historical forms of citizenship.

Subsection 1.2.2 analyses the content of religious education in Lithuania on the level of goals, trying to define the citizenship strengthening forms which religious education is oriented towards. The analysis is limited to the recent (2006) syllabus of religious education.

1.3. The relationships between religiosity and citizenship

This subsection defines five forms of religiosity, such as religious orthodoxality, religious socialism, religious liberalism, religious conservatism, religious fanaticism, which include certain elements of citizenship, and analyses their links with the historical forms of citizenship.

1.4. The relationship between religious and civic educations: two theoretical discourses

In this subsection the relationship between religious and civic education is discussed. The analysis is based on D. H. Hargreaves (1986) arguments and J. Watson (2004), J. Ipgrave (2004), W. Weisse (1996) and other scholars' approaches to religious education. The focus of the discussion is dialogical religious education, which is supposed to be the most suitable for reconciling religiosity and citizenship forms and types, thus complementing to civic education.
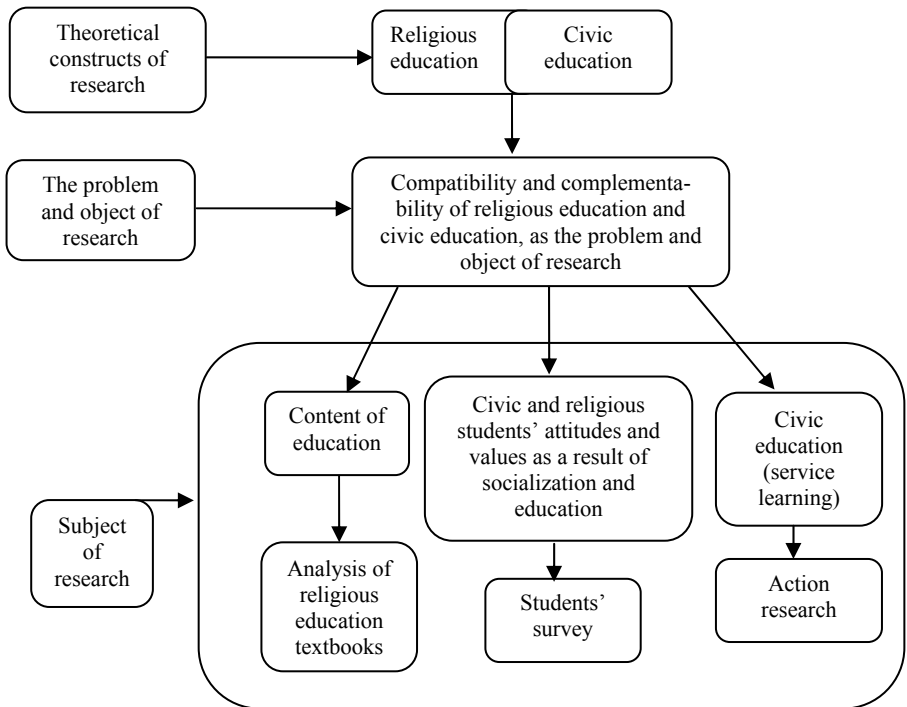
1.5. The theoretical hypothetical model of the religious and civic education

In subsection 1.5.1 religiosity is presented as a complex phenomenon including 5 dimensions: belief, experience, knowledge, activity and moral attitudes and being of various types: traditional, non traditional, individual and atheistic/indifferent. It can be expressed through certain religiosity forms:

religious orthodoxy, religious socialism, religious liberalism, religious conservatism, religious fanaticism and religious atheism.

Subsection 1.5.2 describes extended (hyper) citizenship model which includes 5 dimensions: social skills, values, identity, knowledge, political-social participation, thus their content covers different elements of the historical citizenship forms.

Subsection 1.5.3 presents how the relation between religious and civic education is implemented through traditional (directed to the traditional religiosity type) and non traditional (dialogical religious education, directed to various religiosity types) education. The design of the thesis research is also presented in this subsection (see Fig. 1).

Section 2. THE RELATIONSHIP BETWEEN RELIGIOUS AND CIVIC EDUCATION: THE RESULTS OF EMPIRICAL RESEARCH

2.1 Citizenship and religiosity and their correlation, as the result of socialization. Students' survey

Subsection 2.1.1 contains the characteristic of the research sample (age, sex, education, regional differences, religion, parents' professional status and other aspects).

In subsection 2.1.2 the dimensions and factors of religiosity and citizenship are identified and validity and reliability of the constructed scales are presented.

Subsection 2.1.3 presents and analyses the correlations between dimensions of religiosity and citizenship.

In order to identify the features of students' religiosity (N = 468) (subsection 2.1.3.1), citizenship (subsection 2.1.3.2) and civic competences characteristic to students holding certain religious attitudes (subsection 2.1.3.3) correlation analysis (Spearman coefficient) was carried out.

2.1.4 subsection presents the expression of religiosity and citizenship dimensions. In subsection 2.1.4.1 the expression of religious dimensions is analyzed as well as the correlations between the religiosity scales and socio-demographical variables.

Subsection 2.1.4.2 presents the expression of citizenship dimensions. Correlations between the citizenship scales and socio-demographical variable are analyzed as well.

2.2. Citizenship education through religious education. The content analysis of the religious education textbooks

Subsection 2.2.1 presents the methodology and tools of the research.

In subsection 2.2.2 in order to reveal the way citizenship is developed through religious education, to analyze the contribution of religious education to citizenship education and to find out if the content of religious education is compatible with the goals of civic education, the citizenship dimensions found in religious education textbooks are presented. They are analyzed according to the frequency of their occurrences in the textbooks (see Fig. 2) and according to the form and intensity of expression.
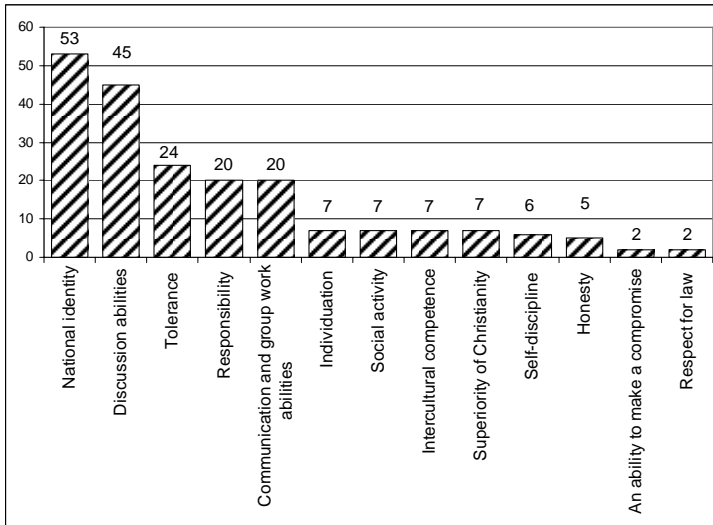
Figure 2. Citizenship dimensions: frequency of occurrence

2.3. Civic education in religious communities. The analysis of service learning experience

The section presents the service learning which was considered as educational method as well as the object of action research. The direct educational impact and implementation of nontraditional educational strategy was necessary in order to gain the better understanding about the relationship between religious and civic education and the dynamics of the civic competences which are revealed while participating in religious environment.

2.3.1 subsection describes service learning as a modern method of civic education. The comparative analysis of traditional forms of education (learning in the classroom) and nontraditional forms of education is carried out. The main differences of traditional and nontraditional forms of education are singled out.

2.3.2 subsection describes service learning as action research. The strategy, the structure, the participants and the tools of the research are presented (see Fig. 3).
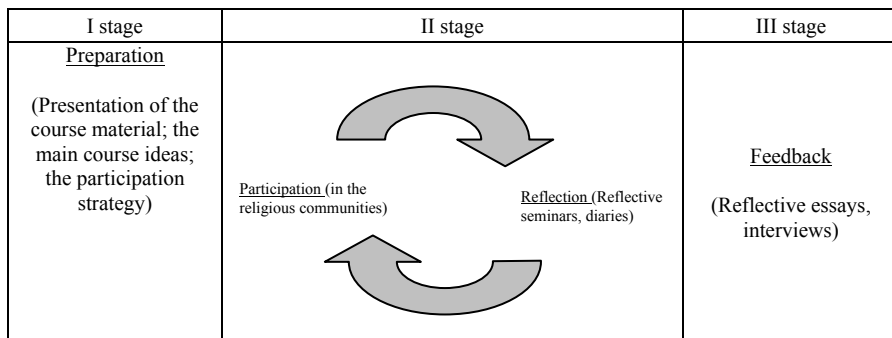
I stage	II stage	III stage
Preparation (Presentation of the course material; the main course ideas; the participation strategy)	Participation (in the religious communities) Reflection (Reflective seminars, diaries)	Feedback (Reflective essays, interviews)

Figure 3. The structure of action research

In subsection 2.3.3 the research tools (reflective diaries, reflective seminars, reflective essays and the interview) are presented as research as well as important educational tools.

Subsection 2.3.4 analyzes the data of the research. 2.3.4.1 subsection presents the students' knowledge and attitudes which are revealed before the participation in the religious communities. In subsection 2.3.4.2 students' civic competences (knowledge, attitudes and skills) and the dynamics of knowledge, attitudes and skills which reveal in the process of participation in religious communities are described; in subsection 2.3.4.3 students' reflections on their experience, acquired knowledge, skills and attitudes as well as their insights are analyzed; subsection 2.3.4.3 discusses students' projection of possible implementation of acquired knowledge, skills and attitudes in the future (see Fig. 4).

The stages of the research	CC[1]	Categories	Subcategories
Before the participation in religious communities	Knowledge	The lack of knowledge about religious communities, their ideology and belief systems	No knowledge at all
			Little knowledge
	Attitudes	Fear	The fear of being involved
			The fear of being in other's environment
			Panic
		Insularity to new knowledge and new experience	Reluctance to understanding "the different"
			Reluctance to new information
		The lack of initiative	The lack of voluntary help
			Intention to take a passive role in the community
		Intolerance	Negative attitude towards "the other"
			Suspiciousness
		The lack of dialogical attitude	Defensiveness

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[1] Civic competences

In the process of participation	Know-ledge	Ethical ideology Religious ideology and belief systems	
	Attitudes and skills	Critical-analytical thinking	Ability to compare the information acquired from the different sources
			Interpreting
			Summarizing and making conclusions
		Responsibility	Responsibility for the own actions
		Tolerance	Dialogical attitudes
			Ability to recognize diversity and respect it
Reflection	Know-ledge	New knowledge	Different religious ideologies, belief systems
			Local cultural objects
			Practical knowledge
	Attitudes and skills	Critical-analytical thinking (cognitive skills)	Discovering the possibility for existence of many truths instead one single truth
			Constant thinking, questioning and searching for the answers
		The disappearance of prior fears	The disappearance of prior fear based on stereotypes which are common in the society
			The disappearance of prior fear of being involved
			The disappearance of prior suspiciousness
		Tolerance	Respect towards "the others"
			Dialogical approach
		Communication skills	Transition from complicated to successful communication
		Openness to new experience and diversity	Willingness to experience and understand the diversity
		Value change	The change of moral values
			Reinforcement of own religious identity
			Reinforcement of own ethnic identity
		Personal competence	Self–discipline
		The attitudes of voluntary help	The transition from passive role into active role in the community
			Willingness to help
Future perspectives	Attitu-des	The attitude of voluntary help Future communication Openness to new experiences	

Figure 4. The content analysis of students' refection[2]

CONCLUSIONS

Dissertational research (theoretical analysis and empirical investigations of the issues, supplemented with foreign scientists' discussions) allowed developing several essential conclusions, which may be valuable discussing on religious education and civic education compatibility problems and implementation possibilities. Different methods of the research, which were being implemented through different socialization stages, allowed reviewing all elements of religious and civic education: (1) to set structure of students'

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[2] The table presents several representative categories and subcategories.

religious and civic competences *as a result* of education and socialization; (2) *the content* of education (analyzing religious textbooks); (3) the education *process* (applying a modern method of civic and religious education - service learning; (4) possibilities of application of the *innovative educational methods* and their usefulness.

Conclusions based on literature sources and theoretical investigations of the dissertation

1) After the analysis of the scientific works of the authors' who researched the concept of citizenship, it was determined that citizenship is understood as having such characteristics as: identification with the political community and other groups selected by the individual person, informativeness, the possession of required virtues (attitudes) and skills as well as willingness to participate in social and political affairs. It was also stated that citizenship is a construct, which historically shifts; it assumes specific historical forms depending on political situation, cultural and public traditions. Three historical forms of citizenship were designated (national, cultural and global citizenship), which emphasize different competences. Dominating skills and attitudes, which help to preserve and sustain national identity, for example, respect to the country, responsibility, participation in the state business, identification with the community, nationality and patriotism are emphasized in the concept of national citizenship. Such skills and attitudes as tolerance, ability to compromise, ability to solve conflicts emerging due to different ideologies and virtues in a peaceful manner and ability to live in the diversity are relevant to the concept of cultural citizenship. Cognitive skills such as critical-analytical thinking as well as ability to live in the informative rapidly changing society, personal and social responsibility, empathy for the others are emphasized in the concept of global citizenship. Revealing the structure of citizenship and civic competence could be useful to the developers of education syllabus and educators who develop educational goals in making decisions on civic competences, which shall be developed. It could be useful for solving the cross-curicuculum problems, developing education content, as well as selecting the methods, which would be the best for the development of civic competence.

2) Analysis of Lithuanian Education documents revealed that the concept of citizenship in the policy of Lithuanian Education is undergoing the period of transformation (shifts from the prevailing concept of national citizenship to the concept of citizenship which includes the features of national, cultural and global citizenship). The conclusion could be useful developing discussion on education of civic competence on the level of cross-curiculartity.

3) Theoretical analysis of religiosity revealed that religiosity is multi-dimensional and complicated phenomenon, the essence of which is particular beliefs and religious feelings, religious knowledge, religious practices and moral

attitudes. These dimensions are characteristic to all four the above discussed types of religiosity (traditional, non-traditional, individual, atheism (religious indifference)), but depending on type of religiosity different attitudes, virtues, knowledge, experience and religious practices are characteristic. As the analysis of religiosity concept revealed, religiosity may be expressed in different forms with manifesting respective civic competences, which are relevant to particular forms of citizenship, such as: (1) *religious socialism*, which emphasizes love to one's neighbor, willingness to participate in voluntary and charitable activities, responsibility, feeling of justice, which transcends the limits of nation-state and has characteristics relevant to global citizenship. (2) *Religious liberalism* emphasizes ability to accept different interpretations and variety, respect to person's dignity and includes characteristics of cultural citizenship. *Religious orthodoxy*, which emphasizes respect to traditions and customs, traditional moral attitudes, identification with the community, includes characteristics of national citizenship. However, religiosity may manifest itself by negative form, i.e. *religious fanaticism*, which includes undesirable, destructive civic characteristics, and *religious conservatism*, which may result in insularity, intolerance towards the others holding different attitudes. Disclosure of the structure of religiosity is important discussing the cross-curricularity issues since compatibility of the forms of religiosity and citizenship is very important in various fields (ethics, civic education, history, etc.). It is especially important in religious education which may be complementary to citizenship education developing the civic competences, emphasized in the current Lithuanian conception of citizenship. Definition of religiosity types (traditional, non-traditional, individual and atheistic/indifferent) may be useful foreseeing education goals on the level of content, and selecting the methods of education, which would allow adjusting religious education to pupils from different religious backgrounds.

4) After performing analysis of Catholics Religion general program, which regulates religious education in basic schools, it was stated that religious education in Lithuania, on the level of goals, includes characteristics of religious orthodoxy, and is intended for development of traditional religiosity. While it includes characteristics of global and cultural citizenship, it is mostly orientated towards nation-building. Having in mind that citizenship development currently transcends formation of national citizenship and is strongly oriented towards strengthening cultural and global citizenship, it would be reasonable to discuss the strengthening of other forms of religiosity (religious liberalism, religious socialism), corresponding to the forms of cultural and global citizenship, on the level of religious education goals as well as the content. As in the current political situation of Lithuanian education, tolerance and respect to variety, intercultural communication are emphasized as the most important civic competences, which should be developed, it would be reasonable to apply

innovative methods in religious education classes which could allow to develop the above mentioned competences in the best way.

5) After performing theoretical analysis of traditional and dialogical religious education, it was determined that traditional religious education, which usually includes features of religious orthodoxy, is intended for development of traditional religiosity and is especially oriented towards strengthening the national citizenship; dialogical religious education includes traditional, non-traditional and atheistic / indifferent types of religiosity, and contributes to the development of cultural, global and national citizenship, thus it corresponds more to the requirements of the changing concept of citizenship. It allows thinking that more researches should be carried out investigating the types of religiosity that are developed in religion lessons and other subjects. Researches, which would go deeper into the current religious education, should be increased as well. It would be reasonable to discuss civic implications, expressions and consequences of religiosity, which is being educated. These issues could be a relevant and significant perspective for the further investigations and discussions.

Conclusions drawn by empirical research

1) Students' survey revealed that students' religiosity is mostly of an individual type. Students have skills and attitudes which are relevant to national, global and cultural citizenship. However, undesirable features such as insularity, lack of tolerance were identified as well. It was assessed that the negative features correlate to insufficient knowledge on different religions, ideologies and belief systems. Also it was identified that national, cultural and global citizenship characteristics manifest in a passive form. This was proved by quite high indexes of socio-moral attitudes and civic competence but low indexes of political-social activity. A noteworthy fact is that socio-moral attitudes and civic competences were investigated applying statements, which foresee subjective evaluation of the respondents on an imaginary situation; meanwhile, political-social activity was investigated applying statements, which indicate the practices of particular activities and their frequency. Thus possibility of socio-moral attitudes and competences overrating is probable. Supposedly, the collected and revealed data may provide with useful insights seeking to ensure development of desired civic competence. Correlations between such socio-demographic variables as gender, family status, studies and religiosity as well as civic competence were revealed. The fact that natural science students lack tolerance, ability to compromise may be useful discussing politics and content of studies in university. Presumably, it would be purposeful to include more world-view subjects into the syllabus of natural studies. Identified different gender correlations with different civic competence (e.g. women's ability to provide arguments is lower, men's ability to control negative emotions is lower) allows assuming that it is still reasonable to discuss the issues of gender

differently determined by psychological, moral behaviour models and formation of the stereotypes in family and society.

2)   Analysis of V-X form religion textbooks revealed that in Lithuanian religious education (via religion subject) characterizes with religious orthodoxy, and is intended for development of traditional type of religiosity. Prevalence of the national identity dimension and poor presentation of different religious, cultural practices and worldviews in the textbooks has allowed drawing a conclusion that nation-state citizenship is educated. Although religious socialism and liberalism positions, corresponding to global and national citizenship come out, they are educated less than national citizenship. Having in mind that education policy emphasizes the necessity to educate not only national but also global and cultural civic competences, it would be reasonable to initiate debates concerning the review of education goals, content, process, teaching methods, educational environment and participants of educational process (e.g. expanding the list of participants, including representatives of other confessions into the process of education).

3) Non-traditional civic and religious education method (*service learning)* based on the action research revealed that this method develops and strengthens such civic skills and attitudes as critical-analytical thinking, willingness to participate in voluntary activities, tolerance, responsibility, communication and cooperation, possibility to adjust in a new, "strange" environment, self-discipline, etc. It reduces intolerance, disrespect to otherness, passiveness and insularity. Linking studies in the classroom and participation in traditional and non-traditional religious communities, students faced real situations and problems which challenged internal/external conflicts and required problem solving skills, abilities to apply their skills and knowledge at the same time required searching for the information. Thus they became active learners. During the reflection on their personal experience, conflicts and problems, they had faced, their individual cultural identity was being developed and civic competences were strengthened. It allowed to draw the conclusion that service learning embodies the ideas of dialogical religious education proposed by J. Watson (2004), J. Ipgrave (2004) and other scholars and makes religious education (which, in this particular case, was implemented in religious communities and included all four types of religiosity discussed in the theoretical part) complimentary to citizenship development (which covers cultural, national and global aspects). It also complies with the policy of Lithuanian Education in respect to citizenship development issues.

DISSCUSION AND RECOMMENDATIONS

Summarizing the conclusions, it may be stated that a lack of civic and religious education compatibility is important reviewing religious education goals and content of education, as it was declared by Jackson (2004), to give

possibility for open dialog between students and teachers from different religious backgrounds. As dissertational research has revealed real acquaintance and contact with otherness is required. Traditional education methods (learning in clasrooms and applying course books) provide important and significant knowledge but this knowledge is acquired on theoretical level and attitudes are developed considering constructed situations. Thus, as it was discovered during the research, attitudes on theoretical level and actual situations differ (e.g. quite significant tolerance to otherness on theoretical level but high intolerance to otherness, insularity, fear of being and communicating with "others" in real situations). Thus implementing religious education and seeking it to become a part of citizenship development it is reasonable to supplement traditional religious education with non-traditional education methods such as service learning, discussed in this dissertation. Service learning including dialogical approach to religious education and civic citizenship development provides a possibility to get acquainted with "otherness" and develops problem solving skills, tolerance, openness to otherness, communication skills, willing to participate in voluntary and charitable activities, develops critical-analytical thinking, etc. It shall be noted that confrontation with actual situations may be emotionally difficult and challenge negative reactions as it was proved by the data received during the first stage of the research of service learning. Thus it is useful additionally to apply reflective practices (reflective diaries, reflective seminars, reflective essays and the interview), which, encourage observation, analyzing, reflection. Thereby it brings better understanding of oneself, others, own and another person's virtues, and improves educational impact of service learning as well.

The problems of compatibility and complementability of religious and civic education revealed in the dissertation research and supplemented by discussions of the foreign scientists' indicated that it is purposeful to initiate and develop scientific discussion on religious and civic education compatibility and complementability on several levels: on the level of religious and civic education policy (reviewing the goals); on the level of education content (reviewing coursebooks and other material used in classes); on the level of education methods (discussing significance and possibilities of application of various methods); on the level of education participants (expanding the list of participants, including members of other confessions, NGO's in the educational process); on the level of educational environment (in order to move education closer to natural environments which form assumptions for problems detection and solution of real problems, it is purposeful to discuss necessity and possibility of sometimes changing school / university environment to the natural educational environment).

The opened discussion on the issues of relationship between religiosity and citizenship, compatibility and compementability of religious and civic

education and the cross-curricularity of these two fields is valuable for the future investigations.

Based on the research results and conclusions, the following recommendations are provided:

1) In order to move pupils and students' education closer to natural environment and real conditions, and seeking to develop civic competences (political-social activity, cognitive competences, moral attitudes, social competences) more effectively it is purposeful to implement service learning in school and university.

2) In order to stimulate students' reflection and increase educative input of service learning method, it is purposeful to apply reflective practices (reflective diaries, reflective seminars, reflective essays and the interviews) during service learning.

3) In order to make religious education available to students from different religious backgrounds, educate a personality who is tolerant to variety and able to think critically, it is purposeful to apply dialogical approach to religious education (subject of religion). Dialogical religious education allows to get knowledge on different religions and belief systems, reflect them in the context of own experience, compare, analyze and interpret. These cognitive operations develop critical-analytical thinking skills. Recognition of variety develops tolerance and ability to compromise.

4) In order to obtain compatibility and complementability of religious and civic education, it would be purposeful to include into religion textbooks more articles and tasks, which would develop competences typical to global and cultural citizenship, such as tolerance, intercultural communication, ability to be in harmonious relations with others, ability to solve conflicts emerging due to cultural, social, political, religion, ethnic variety in a peaceful manner, critical-analytical thinking, willingness to participate in voluntary activities, etc.

5) In order to educate civic competences (especially tolerance to the diversity) more effectively, the university educational curriculums must be critically revisited. It would be of a great use to include more subjects presenting different world views (like philosophy, ethics, and religion studies).

RELIGINIO IR PILIETINIO UGDYMO SUDERINAMUMAS IR PAPILDOMUMAS

Reziumė

Disertacijos **įvade** pagrindžiamas tyrimo aktualumas, mokslinis problemiškumas ir pateikiama tyrimo metodologinė apibrėžtis. Politinio-praktinio ir teorinio mokslinio tyrimo aktualumo apibrėžtis nurodo religinio ir pilietinio ugdymo suderinamumo ir papildomumo būtinybę ir problemas, su kuriomis susiduriama siekiant realizuoti šių dviejų ugdymo sričių ryšį.

Pagrindiniai disertacinio tyrimo **probleminiai klausimai** yra susiję su religingumo ir pilietiškumo bei religinio ir pilietinio ugdymo ryšio problematika, taip pat su dialogiškumo principu paremto religinio ugdymo (šiuo atveju realizuojamo taikant (išbandant) netradicinį modernų pilietinio ugdymo metodą – kooperuotas studijas, kaip atliepiančio pilietinio ugdymo tikslus ir papildančio pilietiškumo ugdymą, realizavimo realybe ir galimybėmis. Todėl disertacijoje keliami tokie klausimai:

1. Kaip siejasi teoriniai pilietiškumo ir religingumo konceptai? Kaip siejasi religingumo ir pilietiškumo formos? Kaip teoriniu požiūriu gali būti pasiekiama religinio ir pilietinio ugdymo vienovė, suderinamumas ir tarpusavio papildomumas?
2. Kokiais ugdymo tikslų ir ugdymo turinio prieštaravimais pasižymi religinis ir pilietinis ugdymas Lietuvoje? Kokias ir kaip pilietiškumo kompetencijas ugdo religijos (tikybos) vadovėliai?
3. Kaip pasireiškia ir siejasi asmens pilietiškumas ir religingumas? Kaip pilietiškumas ir religingumas gali būti traktuojami kaip asmens socializacijos ir ugdymo rezultatas?
4. Kokios yra pilietinio ugdymo religinio pažinimo kontekste teorinės ir praktinės sąlygos? Kokie ugdymo metodai gali būti taikomi derinant pilietinį ir religinį ugdymą? Kiek veiksmingas, ugdant pilietiškumą, gali būti kooperuotų studijų metodas, realizuojamas religinėse aplinkose? Kokia dinamika pasižymi studentų pilietiškumo ugdymas taikant kooperuotų studijų metodą religinėse aplinkose?

Siekiant išvengti painiavos dėl disertacijoje vartojamų sąvokų, disertacijos įvade pateikti dažniausiai vartojamų sąvokų apibrėžimai: pilietiškumas (*citizenship*); pilietinis ugdymas (*citizenship education, civic education*); religingumas (*religiosity*); religinis ugdymas (*religious education*); dialogiškumo principu pagrįstas religinis ugdymas (*dialogical religious education*); papildomumas (*complementability*); suderinamumas (*compatibility*); kooperuotos studijos (*service learning*).

Disertacijos tyrimo objektas – religinio ir pilietinio ugdymo ryšys suderinamumo ir papildomumo aspektais.

Tyrimo dalykas – ugdymo turinys (tikybos vadovėliai bendrojo lavinimo mokyklai), pilietinės ir religinės studentų nuostatos ir vertybės kaip socializacijos bei ugdymo rezultatas, netradicinė religinio ir pilietinio ugdymo forma (kooperuotų studijų metodas).

Tyrimo tikslas – atlikti pilietinio ir religinio ugdymo suderinamumo ir papildomumo analizę identifikuojant ugdymo turinio bendrojo lavinimo mokykloje prieštaravimus, studentų pilietinės ir religinės socializacijos ypatumus bei realizuojant pilietiškumo ugdymą religinėse aplinkose taikant kooperuotų studijų metodą.

Disertacinio tyrimo tikslas sąlygojo šiuos pagrindinius **tyrimo uždavinius:**

1) Kritiškai išnagrinėti mokslinę literatūrą šiais aspektais: a) pilietiškumo ir religingumo samprata, b) religingumo ir pilietiškumo ryšys, c) religinio ir pilietinio ugdymo ryšys, d) religinio ir pilietinio ugdymo ryšio realizavimas Lietuvos švietimo politikoje.

2) Rasti religingumo ir pilietiškumo nuostatų statistinių sąryšių dėsningumus atlikus studentų apklausą bei atskleisti studijuojančio jaunimo sociodemografinius veiksnius, sąlygojančius religingumo ir pilietiškumo ryšį.

3) Nustatyti pilietiškumo kompetencijų ugdymo aktualizavimą tikybos pamokose, identifikuojant pilietiškumo dimensijas tikybos vadovėliuose ir nustatant ugdomą pilietiškumo tipą.

4) Nustatyti pilietiškumo kompetencijų ugdymo galimybes sąsajoje su religiniu ugdymu, taikant kooperuotų studijų metodą.

5) Remiantis tyrimo rezultatais, pateikti diskusijos forma religinio ugdymo, orientuoto į pilietiškumo gebėjimų ir nuostatų tobulinimą, metodines rekomendacijas.

Disertacijos tyrimo hipotezės. Tikėtina, kad:

1) Studentų religingumas ir pilietiškumas yra mažai tarpusavyje susiję, maža tarpusavio sąsajų tarp religingumo ir pilietiškumo dimensijų.

2) Studentų religingumą ir pilietiškumą determinuoja studentų lytis, šeimos charakteristikos, studijų sritis; kitaip tariant, religingumo ir pilietiškumo savybės skirtingai reiškiasi skirtingose populiacijose.

3) Tikėtina religinio ir pilietinio ugdymo suderinamumo problema – religinis ugdymas nepakankamai orientuotas į globalaus ir kultūrinio pilietiškumo koncepcijas.

4) Religinis ugdymas gali papildyti pilietinį ugdymą, prisidėdamas prie pilietinių kompetencijų stiprinimo. Dialogiškumo principu paremta patirtis sudaro realias prielaidas ugdyti studentų pilietiškumą plėtojant jų savanorystės, tolerancijos, pagarbos įvairovei nuostatas, refleksyvumo, bendravimo ir bendradarbiavimo, kritini-analitinio mąstymo gebėjimus, mažina uždarumą, izoliavimąsi savo kultūriniame identitete ir didina atvirumą įvairovei, kitoniškumui, naujai patirčiai.

5) Dialogiškumo principu paremtos kooperuotos studijos yra veiksmingas religinio ir pilietinio ugdymo metodas realizuojant jų suderinamumą ir papildomumą.

Religinio ir pilietinio ugdymo suderinamumo ir papildomumo problemos ir šių sričių suderinamumo ir papildomumo realizavimo galimybės grindžiamos **pragmatizmo filosofija** (Ch. Peirce, W. James, J. Dewey), akcentuojančia teorijos ir praktikos dermę. Pragmatizmo požiūriu, dėl nuolatinės pasaulio kaitos ir įvairovės, absoliučios tiesos paieškos yra neefektyvios, todėl nėra tikslinga sutelkti dėmesį į konkrečių žinių, apibendrintos patirties įsisavinimą, mokymąsi spręsti konkrečias problemas. Yra tikslinga išmokti taikyti bendruosius sprendimo principus bei metodus, mokytis eksperimentavimo, klaidų ir bandymų būdu. Susidūręs su probleminėmis situacijomis ir įveikęs jas, asmuo kaupia gyvenimo problemų sprendimo patirtį. Būtent dialogiškumo principu bei kooperuotų studijų metodu paremtas ugdymas (šiuo atveju studentų mokymasis dalyvaujant tradicinėse ir netradicinėse religinėse bendruomenėse) siūlo ne konkrečią, apibendrintą tiesą, o parodo problemų, požiūrių bei ideologijų įvairovę, su kuo susiduriant stiprėja pilietiškumo kompetencijos, nes asmenys įgyja gebėjimų spręsti problemas, tobulina gebėjimą priimti sprendimus, didėja jų tolerancijos lygmuo. **Filosofinė liberalizmo teorija** (Rawls, 1993; Sacks, 1990) pabrėžia laisvų ir lygių demokratiškų piliečių gebėjimą gyventi ir sugyventi su kitais visuomenėje, kurioje egzistuoja giliai įsišaknijusios ir pagrįstos, dažnai tarpusavyje nesuderinamos religinės, filosofinės ir moralinės doktrinos. Tam būtinos trys sąlygos: (1) turėti fundamentaliąsias vertybes (pvz., asmeninė autonomija, pagarba kitiems, tolerancija), kurios dėl savo neišvengiamumo laikomos privalomos visiems žmonėms, dažnai yra įkūnytos įstatymuose ir išreikštos teisėmis; (2) turėti kognityvinių gebėjimų (sugebėjimą tyrinėti, suprasti, diskutuoti, gebėti priimti kritiškus sprendimus, savarankiškai mąstyti); (3) gebėti suvokti, jog egzistuoja įvairovė. Manoma, kad dialogiškumo principu grindžiamas religinis ugdymas bei kooperuotu studijų metodu paremtas ugdymas atspindi liberalizmo idėjas. Tiek vienas, tiek kitas gali prisidėti prie pilietinio ugdymo, nes padeda suprasti įvairius socialinės ir kultūrinės įvairovės aspektus, įtraukia į dialogą su religine ir kultūrine įvairove, skatina refleksyvumą, kritinį mąstymą, mažina izoliaciją ir apsiribojimą tam tikru statišku kultūriniu identitetu. Tuo būdu prisideda prie atsakingų piliečių ugdymo, ruošiant juos gyventi pliuralistinėje visuomenėje. Disertacinis tyrimas taip pat grindžiamas **socialinio konstruktyvizmo** teorija, kuri teigia, jog kiekvienas žmogus konstruoja savo individualų supratimą apie pasaulį, patirdamas, vertindamas ir interpretuodamas, siedamas tas interpretacijas su ankstesnėmis turėtomis interpretacijomis ir patirtimi (Noddings, 1990; Fox, 1997; Jarvis, 1998; Cripps, McGilchrist, 1999). Pagal konstruktyvizmo teoriją studentų religingumas ir pilietiškumas suvokiami kaip socialiniai konstruktai, sukonstruoti asmeninės patirties, socialinės aplinkos, susidūrimų su įvairove

dėka. Asmenys laikomi gebančiais sieti ankstesnę patirtį su dabartine patirtimi ir taip konstruojančiais savo naujus suvokimus.

Taikomosios sociokultūrinės antropologijos esminė idėja – bendradarbiaujant su tautinėmis, religinėmis bendruomenėmis ir kitomis nevyriausybinėmis organizacijomis spręsti konkrečias pilietines problemas, socialinės gerovės klausimus, mažinti abipusį nesusikalbėjimą (Ervin, 2000; Mažeikis, 2005). Remiantis taikomosios sociokultūrinės antropologijos idėjomis, manoma, jog, bendradarbiaujant su įvairiomis nevyriausybinėmis organizacijomis ir bendruomenėmis, kooperuotų studijų metu studentai turi galimybę siekti abipusio supratimo, tolerancijos, lavina bendravimo, bendradarbiavimo, kritinio mąstymo įgūdžius.

Tyrimo metodai. Pasirenkant tyrimo metodus, vadovautasi nuostata, kad pilietiškumas ir religingumas gali būti susiję ir kad religinis ugdymas gali svariai prisidėti prie pilietinio ugdymo. Remiantis šiomis idėjomis, buvo operacionalizuojami teoriniai konceptai, pasirinkti ir taikyti duomenų rinkimo instrumentai bei religinio ir pilietinio ugdymo metodai:

- Teorinė analizė ir operacionalizacija. Literatūros pilietiškumo, religingumo, pilietinio ir religinio ugdymo sąveikos aspektais studijavimas. Teorinės analizės pagrindu suformuluota tyrimo hipotezė ir apibrėžti uždaviniai, atlikta tyrimo objektų operacionalizacija ir suformuluotas tyrimo teorinis hipotetinis modelis.

- Studentų apklausa (kiekybinis tyrimas). Teorinės analizės pagrindu sudarytas klausimynas studentų pilietiškumo ir religingumo ypatumams, kaip socializacijos ir ugdymo rezultatai, nustatyti. Tyrimo duomenims apdoroti buvo naudojami statistiniai metodai: faktorinė, reliabilumo, koreliacinė, klasterinė, dispersinė (ANOVA) analizės, taikyti neparametriniai metodai. Tyrimo duomenys statistiškai apdoroti programine įranga SPSS (Statistical Package for the Social Science); Microsoft „Excel" programa.

- 5–10 klasių tikybos vadovėlių pusiau standartizuota turinio analizė, siekiant identifikuoti pilietiškumo kompetencijas ir nustatyti pilietiškumo formą, kurią ugdo tikybos vadovėliai.

- Kokybinis eksperimentas, paremtas veiklos tyrimo principais. Mokslinėje literatūroje[3] veiklos tyrimas apibrėžiamas kaip priemonė, naudojama siekiant spręsti tam tikras problemas (šiuo atveju religinio ir pilietinio ugdymo ryšio realizavimas), kai sprendimas realizuojamas sukuriant naują planą, procedūrą, tai įdiegiant ir patikrinant (šiuo atveju turimas omenyje kooperuotų studijų metodo ir refleksyvių praktikų (dienoraščio, seminarų, esė, pusiau standartizuoto interviu) taikymas bei refleksyvių metodų kokybinės turinio analizės atlikimas, siekiant pamatuoti pilietiškumo kompetencijų dinamiką, atsirandančią kooperuotų studijų metu).

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[3] Charles (1999); Reardon (1998); Whyte (1991); Schmuck (1997); Stringer (1999); McNiff, Whitehead (2002); Reason, Bradbury (2001); Coghlan, Brannick (2001).

Tyrimo imtis. Kiekybinio tyrimo (studentų apklausos) empirinę bazę sudarė 468 šalies aukštųjų universitetinių mokyklų ir kolegijų studentai. Daugiausia respondentų buvo iš Šiaulių universiteto, Vytauto Didžiojo universiteto, Vilniaus universiteto, Kauno technologijos universiteto, Šiaulių krašto vadybos, teisės ir kalbų kolegijos. Pagal mokslo sritį daugiausia procentų sudarė socialinių mokslų studentai.

Tikybos vadovėlių turinio analizė buvo atliekama su 5–10 klasių tikybos vadovėliais, nurodytais Švietimo ir mokslo ministerijos, Švietimo aprūpinimo centro, Švietimo plėtotės centro pateiktame 2006–2007 mokslo metais galiojančių bendrojo lavinimo dalykų vadovėlių sąraše.

Kokybinis eksperimentas (kooperuotos studijos), paremtas veiklos tyrimo principais, buvo taikytas Šiaulių universitete „Taikomosios etikos" kursui 2006 m. pavasario semestre. Eksperimente dalyvavo 26 filosofijos ir visuomenės mokslų specialybės (edukologijos krypties) IV kurso studentai, kurie lankėsi 6 įvairių konfesijų religinėse bendruomenėse ir savo patirtimi bei įgytomis žiniomis dalijosi taikant refleksyvius ugdymo metodus (refleksyvius dienoraščius, refleksyvius seminarus, refleksyvias esė ir interviu). Šie ugdymo metodai buvo naudoti ir kaip tyrimo instrumentai, kuriais gauti duomenys buvo analizuoti turinio analizės būdu.

Tyrimo mokslinį naujumą ir teorinį reikšmingumą apibūdina tai, kad:

atlikus teorinę analizę įvardytos trys pilietiškumo formos (nacionalinis, kultūrinis ir globalus pilietiškumas), akcentuojančios skirtingas kompetencijas. Atsižvelgus į šiuolaikinėje visuomenėje pilietiškumo sampratos transformaciją (perėjimą nuo nacionalinio pilietiškumo kaip vyraujančio į kultūrinio, globalaus ir nacionalinio pilietiškumo derinimą), tyrinėta religinio ir pilietinio ugdymo suderinamumo ir papildomumo problema.

Išanalizuota pilietinio ugdymo strategija Lietuvos švietimo dokumentuose. Identifikuotos pilietiškumo gebėjimų ir nuostatų kategorijos, siekiant išsiaiškinti, kiek iškelti pilietinio ugdymo tikslai ir numatomų pilietiškumo formų ugdymas realizuojamas tikybos pamokose. Nustatyta, kad religinis ugdymas mokykloje (tikyba) yra iš esmės orientuotas į nacionalinio pilietiškumo ugdymą ir nepakankamai apima globalaus ir kultūrinio pilietiškumo formas (numanančias toleranciją ir atvirumą įvairovei, gebėjimą rasti kompromisus).

Tirta studentų religingumo ir pilietiškumo sąryšio bei studentų religinės ir pilietinės socializacijos specifika. Nustatyti studentų religingumo ir pilietiškumo ypatumai ir šių konstruktų sąsajos su demografinėmis charakteristikomis.

Atlikus pedagoginį eksperimentą (kooperuotų studijų taikymas), paremtą veiklos tyrimo principais, išanalizavus studentų refleksyvių praktikų (dienoraščių, esė, seminarų, interviu) duomenis, nustatytos pilietiškumo nuostatų ir gebėjimų kategorijos, pasireiškiančios kooperuotų studijų metu, bei nuostatų ir gebėjimų dinamika. Patvirtinta prielaida, jog dialogiškumo principu

ir kooperuotų studijų metodu paremtos studijos sudaro realias galimybes ugdyti studentų pilietiškumą, plėtojant jų savanorystės, tolerancijos bei pagarbos įvairovei nuostatas, refleksyvumo, bendravimo ir bendradarbiavimo, kritinio-analitinio mąstymo įgūdžius, mažina uždarumą, izoliavimąsi savo kultūriniame identitete ir didina atvirumą įvairovei, kitoniškumui, naujai patirčiai.

Palyginus tyrimo duomenis su Lietuvos švietimo politikos pilietiškumo koncepcija, patvirtinta prielaida, kad kooperuotų studijų metodas ir dialogiškumo principu paremtas ugdymas prisideda prie pilietiškumo koncepcijoje numatytų pilietinių nuostatų ir gebėjimų formavimo. Todėl yra tvirtinama, jog šie metodai yra veiksmingi realizuojant religinio ir pilietinio ugdymo suderinamumą ir papildomumą.

Praktinį tyrimo reikšmingumą pagrindžia tai, kad disertacijoje atskleistas kooperuotų studijų metodo taikymo religinėse aplinkose reikšmingumas gali suteikti pedagogams naujų įžvalgų siekiant patobulinti ugdymo procesą, sujungiant aktyvų žinių įgijimą su pilietiškumo nuostatų bei gebėjimų formavimu ir stiprinimu. Pasiūlyta metodika gali būti praktiškai naudinga dėstant taikomojo pobūdžio kursus kolegijose bei universitetuose.

Ištirtas pilietinio ugdymo tikybos pamokose suderinamumas su Lietuvos švietimo strategijoje numatyta pilietiškumo koncepcija gali suteikti naujų įžvalgų religinio ugdymo pedagogams, siekiant labiau suderinti religinio ugdymo tikslus su šalies švietimo politikoje numatytais pilietiškumo ugdymo tikslais bei realizuoti religinio ir pilietinio ugdymo papildomumą.

Atskleisti religingumo ir pilietiškumo ryšiai bei socializacijos ir ugdymo veiksniai (pvz., lytis, amžius, darželio lankymas, šeimos charakteristika, studijų pobūdis, pasiekimai moksle) gali padėti pedagogams ugdymo procese orientuotis į esamus pilietiškumo gebėjimų ir nuostatų trūkumus (tokius, kaip esant religiniam konservatyvizmui išryškėjančio pilietinio aktyvumo stoka ar esant ateizmui pasireiškiantis netolerantiškumas, esant žinių trūkumui apie religines ideologijas ir tikėjimo sistemas išryškėjančių pilietinių kompetencijų stygius). Tikėtina, kad atskleisti trūkumai gali padėti suteikti įžvalgų apie įmanomus būdus ir priemones siekiant stiprinti atitinkamus pilietiškumo gebėjimus ir nuostatas.

Disertacijos struktūra ir apimtis. Darbą sudaro įvadas, dvi dalys, išvados, diskusija ir rekomendacijos, literatūros sąrašas ir priedai. Disertacijoje pateikti 14 paveikslų ir 30 lentelių. Bendra darbo apimtis – 174 puslapiai. Panaudoti 370 literatūros šaltiniai. Prieduose (12 priedų) pateikiami tyrimo instrumentai. Refleksyvių praktikų medžiaga, statistinių skaičiavimų lentelės pateiktos elektroniniame priede.

IŠVADOS

Disertacinis tyrimas (teorinė problemų analizė ir empiriniai tyrimai, papildyti užsienio mokslininkų diskusija) leido suformuluoti keletą esminių išvadų, kurios yra vertingos sprendžiant religinio ir pilietinio ugdymo suderinamumo problemas ir realizavimo galimybes. Skirtingi tyrimo metodai, vykdomi per skirtingas socializacijos pakopas, leido pažvelgti į visus religinio ir pilietinio ugdymo elementus: socializacijos ir ugdymo rezultatą (nustačius studentų religingumo ir pilietinių kompetencijų struktūrą); ugdymo turinį (išanalizavus tikybos vadovėlius); patį ugdymo procesą (išbandžius modernų pilietinio ir religinio ugdymo metodą – kooperuotas studijas (*Service Learning*) ir metodų taikymo galimybes bei tikslingumą.

Išvados, išplaukiančios iš literatūros šaltinių studijavimo ir teorinio disertacijos įdirbio:

1. Išanalizavus pilietiškumą nagrinėjusių autorių darbus nustatyta, kad pilietiškumas yra traktuojamas kaip tam tikrų kokybinių asmens charakteristikų visuma, tai: asmens tapatinimasis su politine bendruomene bei kitomis paties individo pasirinktomis grupėmis, informuotumas, reikalingų dorybių (nuostatų) bei gebėjimų turėjimas ir aktyvumas. Taip pat nustatyta, kad pilietiškumas yra istoriškai kintantis konstruktas, įgaunantis tam tikras konkrečias istorines formas priklausomai nuo politinės situacijos, kultūrinių ir visuomeninių tradicijų. Buvo įvardytos trys istorinės pilietiškumo formos (nacionalinis, kultūrinis ir globalus pilietiškumas), kuriose pabrėžiamos skirtingos kompetencijos. Antai nacionalinio pilietiškumo formoje dominuoja gebėjimai ir nuostatos, padedantys palaikyti ir stiprinti nacionalinį identitetą, pavyzdžiui, pagarba valstybei, atsakomybė, nusiteikimas dalyvauti valstybės reikaluose, bendruomeniškumo, tautiškumo, patriotiškumo jausmai. Kultūrinio pilietiškumo formoje ypač išryškėja tokie gebėjimai ir nuostatos, kurie įgalina individą gyventi įvairovėje bei ją toleruoti, gebėti rasti kompromisus ir taikiai spręsti dėl skirtingų ideologijų, vertybių sistemų iškylančius konfliktus. Globalaus pilietiškumo formoje ypač vyrauja kognityviniai gebėjimai, tokie kaip kritinis-analitinis mąstymas, gebėjimas gyventi sparčiai besikeičiančioje informacinėje visuomenėje, atsakomybės ir empatiškumo nuostatos bei socialinė atsakomybė ir pagalba, dialogiškumo nuostata. Pilietiškumo konstrukto ir pilietinių kompetencijų struktūros atskleidimas yra naudingas ugdymo programų kūrėjams ir pedagogams formuluojant ugdymo tikslus ir uždavinius, diskutuojant apie ugdytinas pilietines kompetencijas, nubrėžiant tarpdalykinius ryšius, konstruojant ugdymo turinį, taip pat pasirenkant metodus, geriausiai padedančius realizuoti pilietinių kompetencijų ugdymą.

2. Vienoje ar kitoje šalyje dominuojančios pilietiškumo formos suponuoja ir atitinkamus pilietinio ugdymo tikslus, ir tam tikrų konkrečių pilietiškumo charakteristikų stiprinimą per nuostatas, gebėjimus, žinias bei aktyvumą (pavyzdžiui, Vokietijoje dominuojanti nacionalinio pilietiškumo forma lemia pagarbos etniniam identitetui, tautiškumo, patriotiškumo,

atstovavimo gebėjimų stiprinimą, politiškai aktyvaus piliečio ugdymą, tuo tarpu Anglijoje vyraujantis kultūrinis pilietiškumas lemia tolerancijos, tarpkultūrinio susikalbėjimo akcentus). Išanalizavus Lietuvos švietimo dokumentus, nustatyta, kad pilietiškumo samprata Lietuvos švietimo politikoje išgyvena transformacijos periodą. Ji pereina nuo vyraujančios nacionalinio pilietiškumo formos į pilietiškumą, turintį esminių nacionalinio, kultūrinio ir globalaus pilietiškumo bruožų. Pilietinis ugdymas Lietuvoje ugdymo tikslų ir uždavinių lygmenyje yra orientuotas tiek į nacionalinio, tiek į globalaus, tiek į kultūrinio pilietiškumo stiprinimą. Padaryta išvada gali būti naudinga plėtojant diskusiją apie pilietinių kompetencijų ugdymą tarpdalykiniame lygmenyje.

3. Atlikus teorinę religingumo analizę nustatyta, kad religingumas yra daugiamatis ir sudėtingas reiškinys, kurio esmė – tam tikras tikėjimas ir religiniai jausmai, turimos žinios apie savo išpažįstamą religiją, atitinkamos praktikos bei moralinės nuostatos. Šios dimensijos būdingos visiems keturiems aptartiems religingumo tipams (tradiciniam, netradiciniam, individualiam, ateistiniam / religiniam indiferentiškumui), tik priklausomai nuo tipo jos pasižymi skirtingu turiniu, skirtingais įsitikinimais, vertybėmis, žiniomis, patyrimu ir religinėmis praktikomis. Kaip parodė religingumo sampratos analizė, religingumas gali būti išreikštas įvairiomis formomis, kuriose atsiskleidžia atitinkamos pilietiškumo kompetencijos, pabrėžiamos tam tikrose pilietiškumo formose. Kaip antai religinis socializmas, numatantis meilę artimui, savanorystės nuostatą, dalyvavimą labdaringoje veikloje, atsakomybę, teisingumo jausmą, peržengia nacionalinės valstybės ribas ir turi globalaus pilietiškumo bruožų. Religinis liberalizmas, numatantis gebėjimą derinti skirtingas interpretacijas, pripažinti įvairovę, dialogiškumą, kūrybinį žmogaus potencialą bei pagarbą žmogaus orumui, turi kultūrinio bei globalaus pilietiškumo bruožų. Religinis ortodoksalumas, numatantis pagarbą tradicijai ir papročiams, elgesio normoms, bendruomeniškumą, turi nacionalinio pilietiškumo bruožų. Religingumas gali reikštis ir neigiama religingumo forma – religiniu fanatizmu, turinčiu nepageidaujamo, destruktyvaus pilietiškumo bruožų, ir religiniu konservatyvizmu, galinčiu sąlygoti uždarumą, netoleranciją kitaip mąstančiam. Religingumo struktūros atskleidimas svarbus diskutuojant apie tarpdalykinius ryšius, kadangi religingumo ir pilietiškumo formų suderinamumas yra svarbus daugelyje dalykų (pvz., etikoje, pilietiniame ugdyme, istorijoje ir pan.), o ypač religiniame ugdyme, nes tai svariai prisidėtų prie pilietinio ugdymo, ugdant valstybės deklaruojamos pilietiškumo formos / formų akcentuojamas kompetencijas. Religingumo tipų išskyrimas gali būti naudingas numatant (diskutuojant apie) religinį ugdymą tiek ugdymo tikslų bei uždavinių ir turinio lygmenyse, tiek pasirenkant ugdymo metodus, kurie leistų geriausiai pritaikyti religinį ugdymą skirtingų religingumo tipų ugdytiniams.

4. Atlikus katalikų tikybos bendrosios programos, reglamentuojančios religinį ugdymą bendrojo lavinimo mokykloje, analizę nustatyta, kad religinis ugdymas (tikyba) Lietuvoje tikslų ir uždavinių lygmenyje, nors ir numatydamas

kultūrinio ir globalaus pilietiškumo ugdymą, turi religinio ortodoksalumo bruožų, iš esmės skirtas tradiciniam religingumui ugdyti ir yra labiausiai orientuotas į nacionalinio pilietiškumo stiprinimą. Todėl turint omenyje, kad pilietinio ugdymo tikslai pastaruoju metu neapsiriboja vien tik nacionalinio pilietiškumo formavimu, bet ir yra stipriai orientuoti į kultūrinio ir globalaus pilietiškumo formų pastiprinimą, pravartu religinio ugdymo tikslų, uždavinių ir turinio lygmenyse diskutuoti apie kitų religingumo formų, atitinkančių kultūrinio ir globalaus pilietiškumo formas, stiprinimą. Kadangi dabartinėje Lietuvos švietimo politikoje tarpkultūrinis susikalbėjimas, tolerancija ir pagarba įvairovei, pabrėžiamos kaip vienos svarbiausių ugdytinų pilietinių kompetencijų, tikslinga tirti įvairių modernių ugdymo metodų, leidžiančių geriausiai realizuoti šias kompetencijas, taikymo galimybes.

     5. Teorinėje analizėje, aptariant tradicinio ir dialogiškumo principu paremto religinio ugdymo privalumus, nustatyta, kad tradicinis religinis ugdymas, paprastai turintis religinio ortodoksalumo bruožų, yra skirtas tradiciniam religingumui ugdyti ir labiausiai orientuotas į nacionalinio pilietiškumo stiprinimą. Dialogiškumo principu paremtas religinis ugdymas, orientuotas tiek į tradicinio, tiek į netradicinio, individualaus bei ateistinio / indiferentiškojo religingumo tipus, prisideda prie kultūrinio, globalaus ir nacionalinio pilietiškumo stiprinimo, todėl labiau atliepia besikeičiančios pilietiškumo sampratos keliamus reikalavimus. Tai leidžia manyti, jog Lietuvoje turėtų būti daugiau diskutuojama apie tikybos pamokų ir kitų dalykų ugdomus religingumo tipus. Reikėtų plėtoti tyrimus, kurie labiau gilintųsi į tai, koks religingumas yra ugdomas, ir prasminga būtų diskutuoti, kokios yra šiuo metu ugdomo religingumo pilietinės implikacijos, išraiškos ir pasekmės. Šie klausimai galėtų būti aktuali ir prasminga tolesnių tyrimų ir diskusijų perspektyva.

     Išvados, išplaukiančios iš empirinių tyrimų:

     1. Studentų apklausa atskleidė, kad iš esmės vyrauja individualaus religingumo tipas, išsiskiriantis pilietiškumo bruožais, kurie pabrėžiami nacionalinio, globalaus ir kultūrinio pilietiškumo formose, tačiau pasižymi ir nepageidaujamomis savybėmis – uždarumu, tolerancijos stoka. Nustatyta, kad šios savybės gali turėti ryšį su nepakankamomis žiniomis apie įvairias religijas, ideologijas ir tikėjimo sistemas. Taip pat nustatyta, kad nacionalinio, kultūrinio ir globalaus pilietiškumo formų bruožai atsiskleidžia pasyvia forma ir jaučiama aktyvios šių formų išraiškos stoka. Tai parodė gana aukšti sociomoralinių nuostatų ir socialinių gebėjimų rodikliai ir žemi politinio-socialinio aktyvumo rodikliai. Pažymėtina, kad sociomoralinės nuostatos ir socialiniai gebėjimai buvo tirti teiginiais, numatančiais subjektyvų respondentų vertinimą apie įsivaizduojamą situaciją, tuo tarpu politinio-socialinio aktyvumo laipsnis tirtas teiginiais, kurie nurodo į tam tikro veiksmo praktikavimą ir jo dažnumą. Todėl tikėtina sociomoralinių nuostatų ir gebėjimų pervertinimo galimybė. Atskleisti duomenys gali suteikti naudingų įžvalgų ugdymo programų rengėjams bei jas

įgyvendinantiems, siekiant užtikrinti pageidaujamo pilietiškumo kompetencijų ugdymą. Atskleisti ryšiai tarp tokių sociodemografinių kintamųjų, kaip lytis, šeimos sudėtis, darželio lankymas, studijų sritis, ir religingumo bei pilietinių kompetencijų. Pavyzdžiui, faktas, kad tiksliųjų mokslų studentai stokoja tolerancijos ir gebėjimo rasti kompromisus, gali būti naudingas diskutuojant apie studijų politiką ir turinį universitete. Gal būtų prasminga įtraukti daugiau pasaulėžiūrinių dalykų į tiksliųjų mokslų studijų programas. Nustatyti skirtingų lyčių ryšiai su skirtingais socialiniais gebėjimais (pavyzdžiui, moterų mažesnis gebėjimas argumentuoti, vyrų mažesnis gebėjimas valdyti neigiamas emocijas) leidžia manyti, kad vis dar prasminga diskutuoti apie skirtingų lytiškai apibrėžtų psichologinių, moralinių elgesio modelių bei stereotipų formavimo šeimoje ir visuomenėje problemas.

2. 5–10 klasių tikybos vadovėlių analizė atskleidė, kad Lietuvoje religinis ugdymas (vykstantis per tikybos dalyką) pasižymi religiniu ortodoksalumu, yra skirtas tradiciniam religingumo tipui ir iš esmės dominuoja nacionalinio pilietiškumo formavimas. Tai įrodo tautinio identiteto dimensijos vyravimas ir skirtingų religinių praktikų, pasaulėžiūrų, kaip svetimų, pristatymas vadovėliuose. Nors atsisiskleidžia ir religinio socializmo bei liberalizmo pozicijos, atitinkančios globalaus ir kultūrinio pilietiškumo formas, tačiau jos nepakankamai arba žymiai mažiau realizuojamos nei nacionalinio pilietiškumo forma. Turint omenyje, kad švietimo politika orientuota ne tik į nacionalinio, bet ir globalaus bei kultūrinio pilietiškumo kompetencijų turinčios asmenybės ugdymą, prasminga inicijuoti diskusijas apie ugdymo uždavinių, ugdymo turinio ir organizavimo, mokymo(-si) metodų, taip pat ugdymo dalyvių – praplečiant jų sąrašą, įtraukiant kitų konfesijų atstovus į ugdymo procesą, galimybes.

3. Netradicinio pilietinio ir religinio ugdymo metodo – kooperuotų studijų (*service learning*), paremto veiklos tyrimo principais, taikymas, realizuojant pilietiškumo ir religingumo ryšį, atskleidė, kad kooperuotos studijos ugdo ir stiprina tokius pilietinius gebėjimus ir nuostatas, kaip kritinis-analitinis mąstymas, savanoriškos pagalbos nuostata, tolerancija, atsakomybė, bendravimo ir bendradarbiavimo gebėjimai, gebėjimas adaptuotis naujoje, „svetimoje" aplinkoje, savidisciplina, savarankiškumas, ir mažina šališkumą, nepagarbą kitoniškumui, pasyvumą, uždarumą. Derinant mokymąsi auditorijoje ir mokymąsi dalyvaujant tam tikrose tradicinėse ir netradicinėse religinėse bendruomenėse, nuolat susiduriama su realiomis, o ne dirbtinėmis situacijomis, problemomis, kurios sukelia vidinius / išorinius konfliktus ir reikalauja realaus problemų sprendimo, nuostatų, gebėjimų ir žinių pritaikymo, kartu ir nuolatinio savarankiško domėjimosi ir informacijos ieškojimo. Reflektuojant apie savo asmeninę patirtį, konfliktus, išgyvenimus formuojasi individualus kultūrinis identitetas, stiprinamos pilietinės kompetencijos. Tokio pobūdžio studijos išpildo J. Watson (2004), J. Ipgrave (2004), H. L. Krogstad (2001), W. Weisse (1996), R. Jackson (2004) ir kitų autorių siūlomo dialogiškumo pagrindu

paremto religinio ugdymo idėjas, tokias kaip: įvairių religijų analizė ir aptarimas lyginant, ieškant panašumų ir skirtumų; bandymas nukreipti negatyvų požiūrį nuo religijos / religijų sutelkiant dėmesį į debatus; sandūroje su skirtingų religinių identitetų atstovais dalijantis žiniomis ir aptariant religinių tradicijų, ideologijų ir tikėjimo sistemų, moralinių problemų interpretacijų įvairovę, reflektuojant savo patirtį kitų studentų patirties kontekste, skatinimas suabejoti išankstinėmis prielaidomis apie religijas; galimybės dialogui tarp skirtingų ideologijų ugdytinių suteikimas. Taip pat įrodoma, kad religinis ugdymas (jis šiuo atveju buvo realizuojamas religinėse bendruomenėse ir jungia visus keturis teorinėje dalyje aptartus religingumo tipus) prisideda prie pilietiškumo, numatančio tiek kultūrinius, tiek nacionalinius, tiek globalius aspektus, ugdymo ir yra suderinamas su Lietuvos švietimo politika pilietinio ugdymo klausimu, kuri yra orientuota į nacionalinio, kultūrinio ir globalaus pilietiškumo formų derinimą bei šiose formose vyraujančių kompetencijų stiprinimą.

DISKUSIJA IR REKOMENDACIJOS

Nustatyta pilietinio ir religinio ugdymo suderinamumo stoka galėtų būti reikšminga reflektuojant ir performuluojant religinio ugdymo tikslus ir uždavinius, o ypač ugdymo turinį, atsižvelgiant į pilietiškumo ugdymo gaires Lietuvoje, kad būtų, kaip teigia R. Jackson (2004), suteikiama galimybė nuoširdžiam dialogui tarp skirtingų religijų atstovų arba nereligingų mokinių ir mokytojų. Tam, kaip parodė atlikti tyrimai, reikalinga reali pažintis ir realus susidūrimas su kitoniškumu. Tradiciniai ugdymo metodai (studijos auditorijose ir studijos iš vadovėlių) suteikia labai svarbių ir reikšmingų žinių, tačiau šios žinios įgyjamos teoriniame lygmenyje, o nuostatos tradicinėse pamokose ugdomos orientuojantis į dirbtinai sukonstruotas situacijas. Todėl, kaip išryškėjo tyrimo metu, nuostatos teoriniame lygmenyje ir realioje situacijoje skiriasi, pavyzdžiui, išryškėjusi gana stipri tolerancija kitoniškumui teoriniame lygmenyje ir stipriai išryškėjusi netolerancija, nepakanta kitoniškumui, uždarumas ir baimė būti šalia „kito" bei bendrauti su „kitu" realioje situacijoje. Vadinasi, realizuojant religinį ugdymą ir siekiant, kad jis kuo svariau prisidėtų prie pilietinio ugdymo, prasminga papildyti tradicinį religinį ugdymą netradiciniais pilietinio ugdymo metodais, pvz., disertacijoje aptartomis ir pristatytomis kooperuotomis studijomis. Jos, numatydamos dialogiškumo principu paremto religinio ir pilietinio ugdymo derinimą, suteikia galimybę per praktinę tarnavimo veiklą susipažinti su „kitoniškumu" ir per realų asmeninių konfliktų bei problemų sprendimą, asmeninius išgyvenimus ir savo asmeninės patirties, konfliktų, išgyvenimų refleksiją plėtoti tolerancijos, atvirumo kitoniškumui, dialogiškumo, savanorystės nuostatas, kritinio-analitinio mąstymo, atstovavimo, problemų sprendimo gebėjimus. Tačiau susidūrimas su realiomis situacijomis gali būti emociškai sunkus ir sukeliantis neigiamas reakcijas, ką ir parodė gauti duomenys pirmame kooperuotų studijų tyrimo etape. Todėl studijuojant pagal kooperuotų studijų metodą ypač naudinga papildomai taikyti refleksyvias praktikas (refleksyvius dienoraščius, refleksyvius seminarus, refleksyvias esė ir interviu), kurios, kaip parodė jų naudojimo patirtis, skatina stebėti, analizuoti, reflektuoti. Tuo būdu atrandamos naujos svarbios įžvalgos, padedančios geriau suprasti save, kitą, savo ir kito vertybes, pastiprinamas paties kooperuotų studijų metodo ugdomasis poveikis.

Disertacinis tyrimas, papildytas užsienio mokslininkų diskusija, atskleistos religinio ir pilietinio ugdymo suderinamumo ir papildomumo problemos rodo, jog yra aktualu ir prasminga inicijuoti ir plėtoti mokslinę diskusiją apie religinio ir pilietinio ugdymo suderinamumą ir papildomumą keliais lygmenimis: religinio ir pilietinio ugdymo politikos lygmeniu (permąstant tikslus ir uždavinius); ugdymo turinio lygmeniu (peržiūrint vadovėlius ir kitą pamokose naudojamą literatūrą); ugdymo metodų lygmeniu (diskutuojant apie įvairių metodų taikymo galimybes ir tikslingumą); ugdymo dalyvių lygmeniu (praplečiant ugdymo dalyvių sąrašą, be mokytojo ir mokinio,

kaip ugdymo dalyvių, įtraukiant kitų konfesijų atstovus); ugdymo aplinkos lygmeniu (siekiant priartinti ugdymą prie natūralių sąlygų, sudarančių prielaidas realių problemų apčiuopimui ir sprendimui, naudinga diskutuoti apie išėjimo iš mokyklos klasės / universiteto auditorijos aplinkos į natūralią ugdymo aplinką būtinybę ir galimybes).

Pradėta diskusija apie religingumo ir pilietiškumo bei religinio ir pilietinio ugdymo suderinamumo ir papildomumo problemas, apie šių dviejų sričių tarpdalykiškumą ir apskritai tarpdalykiškumo problemas yra tolesnės prasmingos tyrimų perspektyvos.

Remiantis tyrimo rezultatais ir išvadomis, pateikiamos tokios rekomendacijos:

1. Siekiant priartinti moksleivių ir studentų mokymąsi prie natūralios aplinkos, realių visuomenės kultūrinių sąveikų ir galimų interesų konfliktų sąlygų bei norint kuo efektyviau ugdyti pilietines kompetencijas (politinį-socialinį aktyvumą, kognityvinius gebėjimus, sociomoralines nuostatas, socialinius gebėjimus), diegti kooperuotų studijų metodą mokykloje ir universitete.

2. Siekiant skatinti studentų reflektavimą bei pastiprinti kooperuotų studijų metodo ugdomąjį poveikį, taikyti refleksyvias praktikas (refleksyvius dienoraščius, refleksyvius seminarus, refleksyvią esė, interviu) kooperuotų studijų metu.

3. Siekiant efektyviau ugdyti studentų pilietines kompetencijas, kritiškai peržiūrėti studijų programas ir įtraukti daugiau dalykų, kurie sąlygotų efektyvesnį studentų nacionalinio, globalaus ir kultūrinio pilietiškumo ugdymą. Pavyzdžiui, siekiant ugdyti tiksliųjų mokslų studentų kultūrinio pilietiškumo formai būdingas nuostatas (toleranciją, gebėjimą rasti kompromisus), tikslinga būtų įtraukti į tiksliųjų mokslų studijų programas daugiau pasaulėžiūrinių dalykų.

4. Siekiant religinį ugdymą padaryti prieinamą visų religingumo tipų atstovams bei ugdyti tolerantišką įvairovei, gebančią kritiškai mąstyti asmenybę, religiniam ugdymui (tikybai) taikyti dialogiškumo principą. Dialogiškumo principu pagrįstas religinis ugdymas leidžia įgyti žinių apie įvairias religijas ir tikėjimo sistemas, jas reflektuoti savo religinio patyrimo kontekste, lyginti, analizuoti, interpretuoti. Šios kognityvinės operacijos skatina kritinį-analitinį mąstymą. Įvairovės pažinimas ugdo toleranciją bei gebėjimą rasti kompromisus.

5. Siekiant religinio ir pilietinio ugdymo suderinamumo ir papildomumo, kuriant tikybos vadovėlius įtraukti daugiau tekstų ir užduočių, kurios ugdytų globalaus ir kultūrinio pilietiškumo formoms būdingas kompetencijas: toleranciją, tarpkultūrinį dialogą, gebėjimą palaikyti harmoningus santykius su kitais, taikiai spręsti konfliktus, kylančius dėl kultūrinės, socialinės, politinės, religinės, etinės įvairovės, kritinį-analitinį mąstymą, inovatyvumą, savanorystės nuostatas.

Tyrimo rezultatų aprobavimas

Pagrindinės tyrimo idėjos pateiktos šiose publikacijose:

1. Gintautas Mažeikis, Inga Balčiūnienė. Religinio pilietiškumo plėtra nuolatinio mokymosi ir suaugusiųjų ugdymo požiūriu. ISSN 1392-0340. *Pedagogika*, 2003, 69, p. 137–146.

2. Inga Balčiūnienė, Natalija Mažeikienė. Citizenship and moral education in religious education textbooks. Caught in the Web or Lost in the Textbooks? Bruillard, E., Aamotsbakken, B., Knudsen, S. V., Horsley, M. (eds). Eight International Conference on Learning and Educational Media, IARTEM, *International Association for Research in Textbooks and Educational Media*, 2006, 48, p. 151–157. ISSN 1402-9693. http://www.caen.iufm.fr/colloque_iartem/acte.html.

3. Inga Balčiūnienė. Refleksyvių metodų analizė ir įvertinimas dirbant pagal kooperuotų studijų programą. ISSN 1648-8776. *Jaunųjų mokslininkų darbai*, 2006, 4 (11), p. 44–53.

TRUMPOS ŽINIOS APIE AUTORĘ

Inga Balčiūnienė – Šiaulių universiteto Filosofijos katedros asistentė.
Išsilavinimas:

1993–1998 m. Vytauto Didžiojo universitetas, katalikų teologijos fakultetas, suteiktas katalikų teologijos bakalauro kvalifikacinis laipsnis ir įgyti anglų kalbos ir literatūros gretutinės specialybės pagrindai.

1998–2000 m. Šiaulių universitetas, pedagogikos fakultetas, suteiktas socialinių mokslų (edukologijos) magistro kvalifikacinis laipsnis.

2002–2007 m. Šiaulių universitetas, socialiniai mokslai, edukologijos krypties doktorantūra.

Moksliniai interesai: pilietinis ugdymas, religinis ugdymas, modernūs religinio ir pilietinio ugdymo metodai; religingumas, pilietiškumas.

Adresas: Šiaulių universitetas, Filosofijos katedra, P. Višinskio g. 38, LT-76351 Šiauliai, Lietuva.

Tel. +370 657 78204, el. p. balciuniene.inga@gmail.com.

INFORMATION ABOUT THE DISSERTATION AUTHOR:

Inga Balčiūnienė – lector at the Department of Philosophy at Šiauliai University

Education:

1998 Diploma (B.A.) in Catholic Theology (Vytautas Magnus University, Lithuania)

2002 Diploma (M.A) in Educational Sciences (Šiauliai University, Lithuania)

2002 – 2007 Ph.D. student in Educational Sciences (Šiauliai University, Lithuania).

Scientific interests: citizenship education, religious education, innovative pedagogical approaches to religious education (interpretative, dialogical approaches and service learning), intercultural education, religiosity and citizenship

Address: Šiauliai University, Department of Philosophy, 38, P.Višinskio St., LT-76351, Šiauliai, Lithuania.

Tel. +370 657 78204   e-mail: balciuniene.inga@gmail.com

Inga Balčiūnienė

COMPATIBILITY AND COMPLEMENTABILITY
OF RELIGIOUS AND CIVIC EDUCATION

Summary of the Doctoral Dissertation
Social Sciences, Education (07 S)

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