

Short review

**Iljaz A. Osmanlić<sup>1</sup>**  
University of Belgrade, Teacher Education Faculty,  
Teaching department of Novi Pazar



Paper received: Oct 16 2016  
Paper accepted: Mar 25 2017  
Article Published: May 5 2017

## *Education for Civil Society Values*

### **Extended summary**

The essence for education and pedagogical work for civil society is represented in developing abilities of comprehension and making choices, making directions and actions and ensuring elements for making decisions. This is represented in tendencies of people to develop the will for actions, the feeling of value, which requires action and which are needed and necessary, and the feeling of interrelation of problems, preventing one-way views or professional exclusiveness. Observing and understanding values is not obvious, and it is not easy. They must be learnt and gained. Without this, we can only dream about them, and this is only celebrating ideals, and not application of justice. Children should be trained for definite values and the real struggle for values is, in fact their actualisation. Nevertheless, comprehension about the usefulness of something does not mean its ownership. Didactics of pedagogical work for values of civil society, must not lead to exploitation of teacher's authority or interference, as well as his character, didactics must give knowledge.

All of these reasons are in favour of education for values as something what is necessary today, with education and pedagogical work for democracy, considering the fact that democracy demands from everyone how to comprehend and make decisions considering own values and to get to know the others so that they can be understood.

The essence for education and pedagogical work for politics is represented in developing abilities of comprehension and making choices, directing and action and ensuring elements needed for bringing decisions. This is the endeavouring, which makes people develop the will for action, feeling for values, which demand actions and which are needed, necessary; the feeling of interconnection of problems, preventing one-way views or professional exclusiveness.

<sup>1</sup> [iljaz.osmanlic@hotmail.com](mailto:iljaz.osmanlic@hotmail.com)

Copyright © 2016 by the authors, licensee [Teacher Education Faculty](#) University of Belgrade, SERBIA.

This is an open access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<https://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original paper is accurately cited.

---

Nowadays, education is developed in conditions much different from those in which school appeared as a public and state institution. Today, there are globalisation, integration and homogenisation with high differentiation. Above all, in these processes, there are various institutions, which should be presented to children, and what is more important, there are new values, which should be gained. The aims of education nowadays are much wider.

So, education for life in civil society does not have the aim of offering technical solutions, because this would be indoctrination, i.e. this cannot be produced into political engineering or marketing of the civil society. It makes its justification in getting to know the values of civil society and training children for this function of the citizen of civil society. A man has chosen a life in the community with other citizens. This is why he should be taught the code of this kind of life, to accept the idea, which necessarily exists, even though it only comes to politeness, kindness, solidarity, etc.

Value system of civil society tends to protect autonomy and dignity of the individual from the persecution of any kind – state, church or society and social majority. This system connects two closely tied ideas. It is liberal, because it stresses the freedom of the individual, relying on the philosophy of Old Greeks. On the other hand, the value system of the civil society is constitutional, because it puts the rule of law into the centre of politics. Its basic contents are defence of rules of the individual for life and ownership and freedom of religion and speech. For ensuring the rights, he stresses the control of power, equableness in front of law, fair justice and laws, division between the state and the church.

Civil society has never been developed by itself, so it will not be developed in Serbia in this way. There is not any philosophy, which determined its necessity or cause, but only conditions, and assumptions it should be developed on. We have pointed at some of those values which have been gained or will be changed in Serbia as well as obstacles to these values; we have tried to show that comprehension of these values which have been gained or will be gained must represent the focal part of education of the subject called Civil education.

Accepted values differ from individual to individual, from society to society, from group to community. They are accepted everywhere, nourished and estimated. They are being improved and changed in time and space, from society to society, from community to community, from person to person. Nevertheless, there are universal values, which exist even when they are not accepted, even in society, which mocks them.

There is a firm belief today that modern civil society can hardly function without the developed civil consciousness. Civil awareness means consciousness of people about the significance of their participation in the process of political decision making which is definitely formed with the system of pedagogical and educational work. The role of pedagogical-educational programme is seen in adopting values, gaining new knowledge and skills, which are necessary components for responsible and active participation in civil society.

**Key words:** values, civil society, indoctrinating, pedagogical work, education, citizens.

---

## References

- Aristotel (1975). *Politika*. Beograd: Kultura.
- Avramović, Z. (1998). *Drugo lice demokratije*. Beograd: IDN.
- Bigović, R. (2010). *Crkva u savremenom svetu*. Beograd: Službeni glasnik.
- Bobio, N.(1998). *Liberalizam i demokratija*. Beograd: ZUNS.
- Gojkov, G., Stojanović, A. (2015). *Didaktičke kompetencije i evropski kvalifikacioni okvir*. Beograd: SAO.
- Hamilton, A., Medison, Dž., Džej, Dž. (1981). *Federalistički spisi*. U: Stanovčić, V. (ur.). *Predgovor* (5–7). Beograd: Radnička štampa.
- Ivanović, S. (2011). Društvena kriza i modernizacija obrazovanja. *Inovacije u nastavi*. 2(11), 85–91.
- Ivanović, S. (2011). *Sociologija obrazovanja*. Beograd: Učiteljski fakultet.
- Krulj, R., Kačapor, S., Kulić, R.(2002). *Pedagogija*. Beograd: Svet knjige.
- Marks, K., Engels, F. (1972). *Sabrana dela*. Beograd: BIGZ.
- Tadić, Lj.(1996). *Nauka o politici*. Beograd: BIGZ.
- Veber, M.(1989). *Privreda i društvo*. Beograd: Prosveta.
- Vlahović, B. i sar. (1996). *Opšta pedagogija*. Beograd: Učiteljski fakultet.