

Barbara Adamczyk

Ignatianum Academy in Kraków

Ewa Sowa-Behtane, *The Values of Members of Youth Subcultures*,
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Among contemporary philosophical directions – next to phenomenology, existentialism, logical positivism and Thomism – the “philosophy of values” takes an important place. It unquestionably belongs to the most important philosophical currents developing from the second half of the nineteenth century, to our contemporary times. This section of philosophy was created by such outstanding philosophers as: Max Scheler, Nicolai Hartmann, Heinrich Rickert, Władysław Tatarkiewicz, Roman Ingarden and others. The problem of values in recent times interests many philosophers as well as representatives of other humanities and social sciences, especially sociology, psychology and pedagogy. Vast literature devoted to this issue has been developed.

What is value? According to *Nowa encyklopedia powszechna PWN* (1997, Vol. 6, p. 664) “value is the basic category of axiology, meaning everything that is valuable and desirable, which is the purpose of human endeavor; philosophers, especially ethicists and aestheticians, are in dispute, whether value is something that is entitled to subjects objectively or subjectively; objectivists recognize value as a characteristic entitled to the subject (phenomenon), regardless of its subjective assessment by a specific entity, from a particular point of view; subjectivists recognize value as a characteristic given to the subject by the object, revealing only certain emotional and volitional attitudes towards valuations”.

The term “value” is derived from the word “to be valuable”, to have meaning. Value presupposes the existence of many things in relation to which we are not indifferent; indeed, some of them we value more, others we regard less interesting and less valuable. The value of things lies in the fact that it ceases to be “indifferent” to us, that we recognize its significance and importance. The

very general concept of value and its synonyms (good, idea, goal, perfection, standard, interest, sense – meaning) indicate a link of value with the human being. Value is that which is an object of desire, what is longed for by a person, what is the purpose of their efforts. The entire hierarchy of values is associated with the human: economic values satisfy the needs of the body, affective values – its sensual nature, intellectual, are associated with learning the truth, moral accompany all human acts with the source of his existence.

The issue of values is not expressed only in in-depth theoretical research, but is exposed and complemented by various publications showing the results of empirical research. This is a consequence of the great importance of axiological problems in everyday life. The role and need for empirical research on value has been growing in recent years. It is caused by rapid changes in the modern world, the intensification of globalization processes, prevalent attitudes of consumerism, utilitarianism, hedonism, nihilism, relativism, permissivism, the phenomenon of axiological pluralism and very rapid scientific and technological progress, which causes very dynamic social, cultural and mental changes.

You can examine the value system of various social groups, as well as subcultures, or cultural phenomena created by professional groups, age groups, hobby groups and others, which are partially autonomous towards the dominant culture (e.g. by doctors, lawyers, politicians, teachers, youth, pupils, students, fans of a specific music genre, etc.), which then become subcultures, when they have developed specific, realized within themselves, cultural repertoires (for example, expressed in distinctive features of language, behavior, dress, musical tastes, beliefs, systems of values and worldviews).

The axiological issue of members of youth subcultures is quite rarely undertaken in psychology and pedagogy, so the emergence of a new monograph by Ewa Sowa-Behtane, a researcher at the Ignatianum Academy of Kraków, entitled *The values of members of youth subcultures* should be welcomed with recognition.

The author explains that “in order to really reflect the norms and values of a specific age, it is best to focus on youth [in this case it is about contemporary youth, living in the early 21st century, the era of post-modernity – ed. BA], who came into the world in it and grows up in it. And it is a specific youth, with a global identity, belonging to the prefigurative culture, in which children [...] become teachers of their own parents”(Introduction, p. 7).

The situation of young people in the modern world is characterized by, among others, the process of the disappearance of traditional value systems and authorities, which is accompanied by the culture of consumption, coerced pleasure and happiness, an instant culture, a culture of clicking, the primacy of popular culture, the end of ideals – the dominance of everyday life, a sense of power, a culture of disguise, inflation of events, a culture of an adrenaline high and risk, the cult of the body and sexuality, Americanization (cf. Introduction, p. 7).

Ewa Sowa-Behtane justifies the reason of conducting research on values among youth by the fact that “it is young people who will over time become responsible for the development of many areas of life. However, what the attitude of young people is to social phenomena, other people, works of art, scientific works, own behaviors and of other people, as well as to situations in the country and around the world depends on the values respected by them. Hence the importance of research into the system of values accepted by youth” (*Introduction*, p. 8).

The author conducted a questionnaire survey among members of several different youth subcultures: hooligans, hip-hop artists and fans of techno music, sometimes called clubbers. This research allows to get to know the common features of attitudes to values of representatives of various subcultures, as well as the specificity of axiological awareness of representatives of individual groups.

The first chapter of the publication entitled *Subcultures* discusses issues concerning social groups, peer groups and youth subcultures. The author presents the issue of the definition and division of social groups by referring to the positions of scholars from the fields of psychology, sociology and pedagogy. Additionally, she explicates various components of the social group and shows the mechanisms that occur in the discussed group. In the next section of this chapter she presents the peer group as an environment that satisfies different psychological and social needs of its members, as well as those that fulfill the educational role in relation to children and adolescents. The author further provides various definitions and characteristics of youth subcultures, and also provides the reasons why contemporary young people decide to belong to subcultures. The author rightly states that the main advantages of association in subcultures are the possibilities of satisfying needs, aspirations and desires important for growing individuals, and not satisfied in the family, school and youth organizations. The issue of counterculture (as a descriptive category of major youth movements of an artistic and moral character of the mid-1960s) and cultural contestation by young people is presented in an interesting way, which is simultaneously a rejection of the existing norms and values, and its reinterpretation, as well as the creation of a new type of expression that goes beyond existing systems of communication.

The second chapter, entitled *Youth subcultures in Poland* is structured as follows: Polish youth subcultures – a general outline, characteristics of youth subcultures in the years 1950–1980, characteristics of youth subcultures in the years 1980–1990, characteristics of youth subcultures in the years 1991–2010. Then the points follow: hooligans – an aggressive sports audience, hip-hoppers – a leading team of cultural patterns, techno-fans of so-called club music. The author reminds that the first youth rebellion in our country took place in March 1968, which then occurred with varying degrees and in various forms. An accurate observation is that until the early 1990s, the aim that united youth in subcultures was to oppose the then government.

The next chapter introduces the author's own research methodology. Ewa Sowa-Behtane reminds that the aim and subject of her study is "to present the hierarchy of values of youth belonging to subcultures and an outline of its ideology, as well as to obtain the tendency of accepting and realizing values by contemporary youth belonging to the most popular subcultures" (p. 111). The author expresses the view that "understanding the preferences of values and current attitudes of youth towards them may facilitate not only diagnosis, but also undertake specific pedagogical measures, which will enable to opt for authentic values more easily. Moreover, knowledge of the values accepted by young people is the starting point for educators (teachers, guardians, catechists, parents) to impart educational processes with appropriate directions. Knowing the recognized values also allows to achieve confrontation of desired values with those actually accepted by young people" (p. 111). Then, study problems and hypotheses are established, which are to be answered by appropriately selected methods, techniques and research tools. As is clear from the content of the reviewed publication, the leading research method used was a diagnostic survey, and the research techniques used in implementing this method: observation, questionnaire, interview and statistical techniques. These techniques have been specified and expressed using research tools, which were: independently structured survey questionnaire and interview questionnaire, Questionnaire for Studying the Crisis in Valuation (KKW), "Belief" questionnaire created by psychologists employed in the Crisis Intervention Center in Warsaw. Then, the reader learns about the area, organization and conduct of research; a characterization of the surveyed representative sample was also conducted (300 people from different youth subcultures). Finally, the method of qualitative and quantitative analysis is presented, as is the collected research material.

The fourth chapter presents the attitude of members of subculture groups to the values cherished by Poles. Based on empirical research, the author presented a scale of eligibility by members of subcultures values particularly cherished by Poles. When it comes to values such as: Homeland, patriotism and work, the surveyed persons tried not only to show their places in their axiological scale, but also attempted to define these values. When it comes to value, which is participating in an official culture, then youth from subcultures highly appreciated art (and among its sectors: music, film, photography, literature, painting) as well as sport. Respondents also took a position to values such as: God, religion and religious practices, Catholic morality, as well as health and life. It must be recognized that generally these values had an important or very important place in the lives of respondents. Important for respondents are also family-friendship values, such as: family, love and education and money.

The next chapter concerns the values declared by members of subculture groups. Ewa Sowa-Behtane first shows the hierarchy of values of hip-hop artists, hooligans and techno-fans, in which the following occupy high places: family,

love, sex, faith in God, money and work. She further specifies this scale according to gender, place of residence and level of education. Identification with others (it was asked with whom youth feels most connected), the meaning of life and the loyalty of young people (respondents were asked to assess their closeness with others and the importance of these people in their lives), is the next part of the author's deliberations. She further discusses the way of thinking about values. Respondents defined the concept of "value", chose one of two concepts of value – objectivist and subjectivist, and they were also asked about what education towards values should be based on.

Interesting is the sixth chapter devoted to the image of subcultures of hooligans, hip-hop artists and techno-fans. The author discusses and presents this issue in the following order: the ideology of youth subcultures, the value of youth belonging to subcultures, beliefs of respondents, hooligans – ideology and values declared by them, hip-hoppers – ideology and values declared by these young people, techno-fans – ideology and values declared by techno-fans.

The last chapter is valuable, which contains a summary and conclusions of the studies. The author begins this part of the material by presenting solutions to the research problems, which were the objective of the studies. Next, she confronts the results of own research with literature on the subject. Finally, indications and conclusions for the theory and practice of teaching are important, which can undoubtedly enrich pedagogy, and also proves the practical importance of this publication.

At the end of the book there are annexes, which can be helpful in diagnosing the professed and realized values of other social groups or subcultures.

Ewa Sowa-Behtane's book is essential reading for a broad group of readers: students, employees of the justice system, prison educators, school pedagogues, social workers and volunteers, as well as for students of psychology, pedagogy, chaplains working with youth and their parents. The work widely diagnoses the scale of values and realization of these values by youth belonging to subcultures, which allows to better understand them and take up appropriate educational interactions, while nurturing the positive values which it professes.