



ČEMU JOŠ OBRAZOVANJE WHY STILL EDUCATION

Druga međunarodna konferencija

Emancipacija i/ili obrazovanje: putevi i raspuća

Second International Conference

Emancipation and/or Education: Challenges and Frictions

Beograd
2-5. oktobar 2020.

Belgrade
2-5 October 2020

Druga međunarodna konferencija /
Second International Conference

**ČEMU JOŠ OBRAZOVANJE? /
WHY STILL EDUCATION?**

*Emancipacija i/ili obrazovanje: putevi i raspuća /
Emancipation and/or Education: Challenges and Frictions*

Beograd / Belgrade
2-5 oktobar 2020. / 2-5 October, 2020

**KNJIGA APSTRAKATA /
BOOK OF ABSTRACTS**

Preredili / Edited by
Marija Velinov, Vera Mevorah, Predrag Krstić

Dizajn / Design
Tijana Milojević

Ilustracije / Illustrations
Tamara Milojević

Korektura i lektura / Proofreading
Đurđa Trajković, Aleksandar Pavlović

Štampa / Print
Donat Graf

Izdavač / Publisher
Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu /
Institute for Philosophy and Social Theory, University of Belgrade

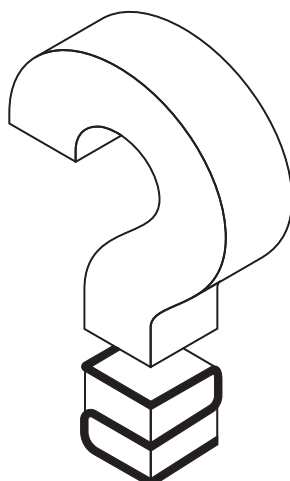
Organizator / Organiser
Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu /
Institute for Philosophy and Social Theory, University of Belgrade



Beograd, 2020.
Tiraž 300
ISBN 978-86-80484-50-1

SADRŽAJ / CONTENTS

ORGANIZACIONI I PROGRAMSKI ODBOR / ORGANISING AND PROGRAM COMMITTEES	4
ČEMU JOŠ OBRAZOVANJE? 2 (VIZIJA KONFERENCIJE) / WHY STILL EDUCATION? 2 (CONFERENCE VISION)	5
PROGRAM KONFERENCIJE / CONFERENCE PROGRAM	7
REZIMEI IZLAGANJA / PAPER ABSTRACTS	11
ADRESAR IZLAGAČA / SPEAKERS' ADDRESS BOOK	102



ORGANIZACIONI I PROGRAMSKI ODBOR / ORGANISING AND PROGRAM COMMITTEES

ORGANIZACIONI ODBOR / ORGANISING COMMITTEE

Jelena Ćeriman, Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu / Institute for Philosophy and Social Theory, University of Belgrade

Balša Delibašić, Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu / Institute for Philosophy and Social Theory, University of Belgrade

Edward Đorđević, Centar za etiku, pravo i primenjenu filozofiju, Beograd / Center for Ethics, Law and Applied Philosophy, Belgrade

Tijana Milojević, Izdavačka kuća Metropolis Music Company / Record label Metropolis Music Company

Aleksandar Pavlović, Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu / Institute for Philosophy and Social Theory, University of Belgrade

Gazela Pudar Draško, Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu / Institute for Philosophy and Social Theory, University of Belgrade

Marija Velinov, Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu / Institute for Philosophy and Social Theory, University of Belgrade

PROGRAMSKI ODBOR / PROGRAM COMMITTEE

Igor Cvejić, Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu / Institute for Philosophy and Social Theory, University of Belgrade

Ana Dimiškovska, Filozofski fakultet, Univerzitet „Sv. Kiril i Metodij“ vo Skopje / Faculty of Philosophy, SS. Cyril and Methodius University in Skopje

Paula Garret Rucks, Koledž za obrazovanje i ljudski razvoj, Univerzitet Džordžija / College of Education & Human Development, Georgia State University

Boris Jokić, Institut za društvena istraživanja, Zagreb / Institute for Social Research, Zagreb

Predrag Krstić, Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu / Institute for Philosophy and Social Theory, University of Belgrade

Nataša Lacković, Obrazovna istraživanja, Univerzitet Lankaster / Educational Research, Lancaster University

Olga Nikolić, Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu / Institute for Philosophy and Social Theory, University of Belgrade

Đurđa Trajković, NVO Rekonstrukcija Ženski fond / NGO Reconstruction Women's Fund

ČEMU JOŠ OBRAZOVANJE? 2 (VIZIJA KONFERENCIJE)

Godišnje konferencije *Čemu još obrazovanje?* zamišljene su kao otvoreni naučni forum koji će doprineti promišljanju i razvoju obrazovnih strategija, omogućiti prostor razmene iskustava i znanja i podstaći na plodotvorno iskušavanje postojećih obrazovnih praksi. Namera konferencija je da na jednom mestu okupi teoretičare obrazovanja različitih provenijencija i orijentacija (filozofe, sociologe, pedagoge, andragoge, psihologe, politikologe, antropologe, istoričare, stručnjake za upravljanje obrazovnim sistemima), kao i obrazovne praktičare (nastavnike, autore udžbenika, inicijatore dopunskih obrazovnih aktivnosti, predstavnike alternativnih obrazovnih programa). Budući da namerava da poveže istraživače i praktičare iz disciplinarno različitih oblasti istraživanja, kao i iz različitih kulturnih sredina, naslov ovogodišnje Konferencije glasi: *Emancipacija i/ili obrazovanje: putevi i raspuća.*

Odnos obrazovanja i emancipacije u savremenosti obiluje napetostima. Naslednici smo emancipatorskog potencijala prosvetiteljstva ali, kao nikada ranije, sumnjičavi prema njemu. Različite intelektualne orijentacije druge polovine dvadesetog veka – poput postkolonijalnih studija, feminizma i tako dalje – izložili su čitavu tradiciju prosvetiteljskog obrazovnog optimizma brižljivoj, prodornoj i povremeno razornoj kritici. Upravo zato što je klasični ideal emancipacije kroz znanje postao problematičan ili čak zastareo, čini se nužnim iznova promisliti i artikulirati samu ideju emancipacije. Želimo da istražimo da li, i u kojoj meri, pri propitivanju emancipacije, moramo da iznova mislimo i ulogu i cilj obrazovanja.

S obzirom na višeznačnost pojmova emancipacije i obrazovanja, očekujemo konferencijske priloge koji tematizuju i problematizuju njihov odnos. Neka „večita“, ali i do sada nedovoljno razmotrena pitanja se neposredno nameću: ko je subjekt emancipacije? Emancipacije od čega? Šta uopšte zamišljamo kada govorimo o emancipatorskom obrazovanju? Da li se obrazovanje koje emancipuje danas razlikuje od obrazovanja koje je ranije emancipovalo? Još (auto)refleksivnije: možemo li kritikovati ideološke, normalizujuće, konformističke funkcije obrazovanja, a i dalje zastupati njegovu emancipatorsku ulogu? Konačno, da li je emancipacija uopšte poželjan cilj obrazovanja; ne instrumentalizujemo li obrazovanje već unapred postavljanjem tog pitanja?

Razumevanje odnosa emancipacije i obrazovanja umnogome utiče i na praxe potonjeg. Učitelji, nastavnici, profesori i drugi delatnici u obrazovanju, kao i donosioci odluka koje se odnose na politike obrazovanja, imaju vlastite, često suprotstavljene, vizije ovog odnosa. Da li i, ako da – kako, te vizije ostvaruju određene nastavne metode i sadržaje koje nalazimo u nastavnim planovima i programima? U kojoj meri zakonska rešenja određenih obrazovnih sistema podstiču, odnosno obehtrabuju, emancipatorski potencijal obrazovanja? Da li je i, ako jeste, kakva vrsta promena neophodna u tom pogledu i kako se ona može postići: drugačijim školovanjem, neformalnim obrazovanjem, reformom metoda podučavanja, učenja i ocenjivanja, novim nastavnim programima i udžbenicima? Dobrodošle su, dakle, i sve studije slučaja koje na posebnim primerima izlažu odnos ciljeva obrazovanja i sredstava za njihovo ostvarenje.

Ukratko, ova konferencija će se baviti preispitivanjem različitih vidova odnosa obrazovanja i emancipacije. Njen cilj je da okupi naučnike, istraživače, nastavnike, obrazovne savetnike, menadžere i organizatore, koji će razmotriti najnovija kretanja i trendove, te probleme i praktične izazove, koje nameće (pre)komponovanje ovog odnosa. Načelno, Konferencija ima ambiciju da predstavi i empirijske studije i teorijska ispitivanja koja bi mogla doprineti tekućoj raspravi o statusu obrazovanja i emancipacije u dvadeset prvom veku.

WHY STILL EDUCATION? 2 (CONFERENCE VISION)

Annual conferences *Why still education?* are conceived as an open forum for development and reflection on educational strategies, which both open the space for the exchange of experiences and knowledge and encourage challenging of the existing educational practices. The purpose of the conferences is to bring together researchers studying education in the fields of philosophy, sociology, pedagogy, andragogy, psychology, political theory, anthropology, history, as well as experts in education management and practitioners: teachers, textbooks authors, initiators of supplementary educational activities, representatives of the alternative educational programs, etc. Considering that the aim of the Conference is to connect researchers and practitioners from various disciplinary and cultural areas, this year we address the following topic: *Emancipation and/or Education: Challenges and Frictions.*

The relation between emancipation and education is fraught with tensions. Even though we are the inheritors of the emancipatory potential of the Enlightenment, never before have these potentials been under such rigorous critical scrutiny as from various intellectual traditions of the second half of 20th century, such as postcolonial studies, post-structuralist thought, feminist critique, etc. But precisely because the classic emancipatory ideal became outdated, there is a great need for rethinking and rearticulating the idea of emancipation. We want to question whether, and to what extent, in rethinking emancipation, the role and the aim of education must be rethought as well.

Given the polysemy and heteroglossia of the relation between emancipation and education, we aim for contributions that thematize the emancipatory potential of education as well as those that problematize it. Some of the insufficiently considered issues are immediately imposed: Who is the subject of emancipation? Emancipation from what? What does emancipatory education even look like? Does the education that emancipates today differ from the ones before? How can we criticize ideological, normalizing, conformist functions of education and still argue its emancipatory role? Finally, is emancipation a desirable goal of education, or do we already assume an instrumentalization of education by asking this question?

The relation between the two significantly influences the practice of education. School teachers, university professors, other practitioners of education and policy makers, have their own, often opposed visions of this relation. How are these visions realized through particular teaching methods and contents we find in the curriculum? How is the emancipatory potential of education facilitated or encumbered by legal requirements of particular education systems? What kind of change is needed in this respect, and how can it be achieved: by reinventing schooling, informal education, teaching, learning, and grading methods, textbooks, curricula? We therefore also welcome specific examples and case studies that explore the relation between goals of education and means for their realization.

In sum, this conference will focus on rethinking different forms of relation between education and emancipation. It aims to bring together leading academics, researchers, teachers and educational managers, organizers and counselors to discuss the most recent developments, trends and concerns, as well as practical challenges in rethinking this relation. The overall ambition is to present both empirical studies and theoretical inquiries that could contribute to the ongoing discussion of the role of education and emancipation in 21st century.

Druga međunarodna konferencija /
Second International Conference

**ČEMU JOŠ OBRAZOVANJE? /
WHY STILL EDUCATION?**

*Emancipacija i/ili obrazovanje: putevi i raspuća /
Emancipation and/or Education: Challenges and Frictions*

Beograd / Belgrade
2-5 oktobar 2020. / 2-5 October, 2020

**PROGRAM KONFERENCIJE /
CONFERENCE PROGRAM**

Petak, 2. oktobar 2020. / Friday, 2 October, 2020

9:30 – 10:00 Registration / Registracija

10:00 – 10:15 Conference Opening and Welcome Address / Otvaranje konferencije i pozdravni govori

10:15 – 12:00 Session 1 / sesija 1 (English)

What Does It Mean to Orient Oneself in Thinking Education and Emancipation / Šta znači orijentisati se u mišljenju obrazovanja i emancipacije?

Chairperson / Moderator: Vera Mevorah

Olga Nikolić, *Emancipatory and Ideological Functions of Education*

Ana Dimiškovska, *Critical Thinking as Educational Goal: Challenges and Justifications*

Nataša Lacković, *Relational Education, Not Education OR Emancipation*

Discussion / Rasprava

12:00 – 12:15 Pauza za kafu / Coffee Break

12:15 – 14:00 Session 2 / sesija 2 (English)

Politics of Emancipatory Education / Politike emancipatorskog obrazovanja

Chairperson / Moderator: Aleksandar Pavlović

Andrija Šoć, *Emancipation Through Deliberation: Toward a Comprehensive Model of Deliberative Education*

Paolo Scotton, *Towards a Theory of Emancipatory Education*

Robert Imre, *Peace Education and Global Cultures of Violence: A Research Agenda for Childhood Studies and Education Involving Nationalism*

Đurđa Trajković, *Jacques Rancière and Emancipated Reader*

14:00 – 15:30 Pauza za ručak / Lunch Break

15:30 – 16:45 Sesija 3 / Session 3 (srpski)

Emancipatorne alternative u nastavi I / Emancipatory Alternatives in Teaching I

Moderator / Chairperson: Milica Sekulović

Aleksandra Ilić Rajković, *Osnajiti snage za promenu: Pedagoško učenje Vićentija Rakića*

Nevena Mitranić, *Pobeći kao pedagoški izazov: Emancipatorski potencijal igre u obrazovanju*

Mašan Bogdanovski, *Primena misaonih eksperimenata u nastavi i emancipatorska uloga obrazovanja*

Rasprava / Discussion

16:45 – 17:00 Pauza za kafu / Coffee Break

17:00 – 18:45 Session 4 / sesija 4 (English)

Neoliberalism and its Critics / Neoliberalizam i njegovi kritičari

Chairperson / Moderator: Đurđa Trajković

Mitja Sardoč, *The Language of Neoliberalism Education*

Lili Schwoerer, *Feminist Knowledge Production in England and the 'Crisis Consensus'*

Aleksandar Ostojić, *Knowledge versus Production: Michel Serres and Idiosyncratic Roads of Education*

Discussion / Rasprava

Subota, 3. oktobar 2020. / Saturday, 3 October, 2020

10:00 – 11:45 Session 5 / sesija 5 (English)

The Means and Objectives of Emancipation / Sredstva i ciljevi emancipacije

Chairperson / Moderator: Aleksandar Ostojić

Paul Giladi, Keith Crome, *Education and the Emancipatory Potential of Play*

Una Popović, *Learning from Arts: Dance as Emancipation of the Body*

Igor Cvejić, *Emotional Bases of Educational Processes: Beyond Care for Well-Being*

Tetiana Podolska, Oksana Skryl, *Subjectivity Of Personality: The Essence And Ways Of Implementation In Education*

Discussion / Rasprava

11:45 – 12:00 Pauza za kafu / Coffee Break

12:00 – 13:45 **Sesija 6 / Session 6 (srpski)**

Emancipatorne alternative u nastavi II / Emancipatory Alternatives in Teaching II

Moderator / Chairperson: Iva Subotić Krasojević

Jelena Pavličić, *Slika i prilika: o proširenim nastavnim metodima čitanja slikovnog nasleđa proveravanim kroz dve obrazovne radionice*

Aleksandar Milanković, *Interaktivna nastava kao komponenta društvene emancipacije*

Marija Petrović, *Značaj seksualnog obrazovanja*

Rasprava / Discussion

13:45 – 15:30 Pauza za ručak / Lunch Break

15:30 – 16:45 **Session 7 / sesija 7 (English)**

Digital Technologies: Emancipatory Vehicles or a New Slavery? / Digitalne tehnologije: sredstva emancipacije ili novog ropstva?

Chairperson / Moderator: Srđan Prodanović

Mikhail Bukhtoyarov, Anna Bukhtoyarova, *Educational Technology. From Educational Anarchism to Educational Totalitarianism*

Liudmila Baeva, Alexandr Grigorev, *Risks and Safety of Digitalization of Educational and Social Space*

Natalija Gojak, Jana Mišović, *Democratizing Knowledge on the Internet: From Utopia to Dystopia*

Discussion / Rasprava

16:45 – 17:00 Pauza za kafu / Coffee Break

17:00 – 18:00 **Sesija 8 / Session 8 - Panel diskusija / Panel Discussion (srpski)**

O upotrebi naučne fantastike u nastavi filozofije – prijemčiviji način prikaza filozofskih tema ili obesmišljavanje filozofije? / On the Use of Science Fiction in Teaching Philosophy - A More Appealing Way of Presenting Philosophical Topics or a Degradation of Philosophy?

Diskutanti / Discussants: **Željko Šarić, Miroslav Galić, David Menčik**

Nedelja, 4. oktobar 2020. / Sunday, 4 October, 2020

10:00 – 11:45 **Session 9 / sesija 9 (English)**

Emancipation Through Tradition or From its Hegemony / Emancipacija kroz tradiciju ili od njene hegemonije

Chairperson / Moderator: Balša Delibašić

Sanja Petkovska, *Decolonization and Emancipatory Education*

Igor Stipić, *Who Speaks the Nation-State? Hegemonic Structures, Subaltern Pedagogies and Fractured Community in Bosnia and Chile*

Aleksandar Pavlović, *Neo National-Romanticism in Serbian Education: Comparing Romantic-National and Recent Serbian Literature and History Textbooks*

Discussion / Rasprava

11:45 – 12:00 Pauza za kafu / Coffee Break

12:00 – 13:45 **Sesija 10 / Session 10 (srpski)**

Slike u obrazovanju – slika obrazovanja / Images in Education – The Image of Education

Moderator / Chairperson: Marija Velinov

Iva Subotić Krasojević, *Ko se boji slika još? Pozicija, ciljevi, pristupi i izazovi umetnosti i vizuelne kulture u obrazovanju*

Sonja Jankov, *Edukativni karakter operativnog realizma – učenje o savremenim umetničkim praksama i učenje kroz njih*

Milica Božić Marojević, Dragan Bulatović, *O opštoj i posebnoj vrednosti slikovnog obrazovanja u savremenim koncepcijama aktivnog učenja. Slučaj tragova kalokagatije u genezi dva suprotstavljena pristupa – anglosaksonskog i mediteranskog*

Miloš Čipranić, *Obrazovanje kroz neverbalne akte*

Rasprava / Discussion

13:45 – 15:30 Pauza za ručak / Lunch Break

15:30 – 17:00 **Sesija 11 / Session 11 – Panel diskusija / Panel Discussion (srpski)**

**Estetika i mediji: svet varijacije i simulacije ili posrednik u novim formama obrazovanja? /
Aesthetics and Media: The World of Variation and Simulation or a Mediator in the New Forms of Education?**

Diskusanti / Discussants: **Vanja Novaković, Tanja Todorović, Luka Janeš**

17:00 – 17:15 Pauza za kafu / Coffee Break

17:15 – 18:45 **Session 12 / sesija 12 – Panel Discussion / Panel diskusija (English)**

**Learning and Teaching Under Stress: Reinterpreting the Concept of Conflict in Education /
Učenje i podučavanje pod stresom: reinterpretiranje pojma konflikta u obrazovanju**

Discussants / Diskusanti: **Michael Schapira, Julie Reshe**

Ponedjeljak, 5. oktobar 2020. / Monday, 5 October, 2020

10:00 – 11:45 **Sesija 13 / Session 13 (srpski)**

Helenistička pouka / Hellenistic Instruction

Moderator / Chairperson: Miloš Čipranić

Ivan Nišavić, *Prednost Epikurovog shvatanja obrazovanja*

Tamara Plečaš, *Da li je obrazovanje za koje su se zalagali stoici Musonije Ruf i Epiktet po svom karakteru emancipatorsko?*

Aleksandar Dobrijević, *Izlazak iz stanja stultitia: Senekina pedagoško-terapeutska strategija*

Marija Velinov, *Etika sopstva kao obrazovna praksa*

Rasprava / Discussion

11:45 – 12:00 Pauza za kafu / Coffee Break

12:00 – 13:45 **Sesija 14 / Session 14 (srpski)**

Prosvetiteljsko nadahnuće / Enlightenment Inspiration

Moderator / Chairperson: Predrag Krstić

Kristina Todorović, Hristina Banić, *Problem odnosa emancipacije i obrazovanja kod Rusoa*

Milica Smajević, *Tumačenje procesa obrazovanja iz perspektive Kantove filozofije istorije i pravno-političke teorije*

Katarina Njegovan, *Moralno obrazovanje kao uslov za praktikovanje slobode kod Kanta*

Milica Sekulović, Petar Nurkić, *Djujjevo čitanje Rusoovog Emila: između pragmatizma i naturalizma*

Rasprava / Discussion

13:45 – 15:30 Pauza za ručak / Lunch Break

15:30 – 16:45 **Sesija 15 / Session 15 (srpski)**

Doktrina, indoktrinacija, dedoktrinacija / Doctrine, Indoctrination, Dedoctrination

Moderator / Chairperson: Igor Cvejić

Jelena Đurić, *Edukativna emancipacija ili oslobađajuće obrazovanje*

Miloš Kovačević, *Šta emancipacija nije? Određenje indoktrinacije u savremenoj analitičkoj filozofiji*

Živka Krnjaja, Dragana Purešević, *Oslobađanje od tržišne slobode: Promišljanje emancipatornog potencijala obrazovanja u eri neoliberalizma*

Predrag Krstić, *O (ne) mogućnosti emancipacije obrazovanja*

Rasprava / Discussion

16:45 – 17:00 Pauza za kafu / Coffee Break

17:00 – 18:00 Plenarna rasprava i zatvaranje konferencije / Plenary Discussion and Conference Closing

**REZIMEI IZLAGANJA /
PAPER ABSTRACTS**

RISKS AND SAFETY OF DIGITALIZATION OF EDUCATIONAL AND SOCIAL SPACE¹

Within the context of digital transformations of society and its institutions, social security is one of the priorities for sustainability of systems. In this regard security is associated with protection from possible deformations of social and cultural systems, which could lead to individual freedom and human rights violation. Ensuring security and sustainability in a modern open society is becoming one of the leading tasks relating to the education system. Digitalization of education is moving from universities and Massive open online courses to schools and becoming a general trend. This process can radically change the essence of education as a space of communication, dialogue, socialization, forming not only knowledge, but also social skills. The goal of the study is to characterize and systematize social and anthropological risks caused by digitalization of education and communication. The research is based on usage of existential-axiological approach to study of safety principles of the communicative-educational environment as a phenomenon of e-culture.

Study of main risk factors associated with introduction of ICTs in communication and education has shown that the risk-related socio-psychological consequences of digitalization could cause behavioral disorders, including asocial and self-destructive mindsets, Internet addiction, nomophobia, escapism, absorption in virtual worlds etc.

The dominance of digital communication has a potential risk associated with the fact that it causes psychological, emotional and social tension, distortion of moral criteria and norms, existential and political disorientation. The main risks within the context of digitalization of education can be systematized by the sphere of impact: 1. In field of cognition: the weakening of cognitive skills (mental, mnemonic), associated with the system of information supplying presented in a prepared (not requiring analysis and processing) simplified for perception form. 2. In social sphere: weakening of such soft skills as teamwork, collaboration etc. 3. In existential sphere: the lack of ability to recognize and resist manipulative influences, including negative ones (as a result, immersion in virtual communities of a self-destructive or destructive nature), which is associated with critical thinking and life guidelines underdevelopment. 4. In the ethical sphere: moral pluralism and tolerance for asocial and immoral phenomena, which is associated, on the one hand, with the lack of an upbringing component in digital learning and, on the other hand, with virtualization of lifestyle, its likening to a game with multiple choices of behavioral scenarios. 5. In information security sphere: risks of communication safety of children and information security of educational environment. To overcome the riskogenic factors, we are developing a system of safe communicative and educational environment for the secondary and higher education system, following the impact of digitalization of the educational and social space. That will allow us to effectively monitor riskogenic factors and select the most effective forms of learning, taking into account the individualization of students' educational trajectories.

Keywords: assessment of digital education impact, security of information education.

PITANJE RIZIKA I BEZBEDNOSTI U DIGITALIZACIJI SFERA OBRAZOVANJA I DRUŠTVENIH ODNOSA²

U kontekstu digitalne transformacije društva i institucija u društvu, socijalna bezbednost jedan je od prioriteta za stvaranje održivih sistema. Ovde bezbednost povezujemo sa zaštitom od mogućih distorzija društvenih i kulturnih sistema, koje mogu dovesti do povrede individualnih sloboda i ljudskih prava. U modernom, otvorenom društvu, obezbeđivanje bezbednosti i održivosti postaje jedan od glavnih zadataka u vezi sa sistemom obrazovanja. Digitalizacija obrazovanja se proširuje sa univerziteta i masovnih otvorenih onlajn kurseva na škole i postaje opšti trend. Ovaj proces bi mogao radikalno izmeniti samu osnovu obrazovanja – u smislu prostora za komunikaciju, dijalog, socijalizaciju, koji ne služi samo za formiranje znanja, već i socijalnih veština. U tom smislu, cilj ovog rada je karakterizacija i sistemizacija socijalnih i antropoloških rizika digitalizacije obrazovanja i komunikacije. Istraživanje je bazirano na egzistencijalističko-aksiološkom pristupu izučavanju načela bezbednosti komunikaciono-obrazovnog okruženja kao fenomena e-kulture.

Istraživanje glavnih faktora rizika povezanih sa IKT u komunikacijama i obrazovanju pokazalo je da se postojeći rizici u kontekstu sociopsiholoških posledica digitalizacije odnose na poremećaje u ponašanju, uključujući asocijalna i autodestruktivna stanja, internet zavisnost, nomofobiju, eskapizam, apsorpciju u digitalne svetove itd.

Dominacija digitalnih oblika komunikacije nosi sa sobom potencijalni rizik od psihičke, emotivne i socijalne tenzije, distorzije moralnih načela i kriterijuma, kao i egzistencijalne i političke dezorijentisanosti. U ovom kontekstu, glavne rizike digitalizacije obrazovanja možemo sistematiizovati prema sferi uticaja: 1. Na polju kognicije: slabljenje kognitivnih veština (mentalnih, mnemoničkih), povezano sa unapred pripremljenim sistemom dotoka informacija (koji ne zahteva analizu i procesuiranje) i koji pojednostavljuje vid percepcije. 2. U sferi društvenih odnosa: slabljenje mekih sposobnosti kao što su timski rad, saradnja itd. 3. U egzistencijalnoj sferi: odsustvo sposobnosti da se prepoznaju manipulativni uticaji i odupre im se, uključujući one negativne (koje ishoduju utapanjem u virtualne zajednice autodestruktivne ili destruktivne prirode), koje su u vezi sa kritičkim mišljenjem i nedovoljno razvijenim životnim smernicama. 4. U etičkoj sferi: moralni pluralizam i tolerancija za asocijalne i nemoralne fenomene, što je povezano, s jedne strane, sa manjkom vaspitne komponente u digitalnom učenju i, sa druge, sa virtualizacijom stila života, sa njegovim povezivanjem sa igrom izbora između mnogih ponuđenih scenarija ponašanja. 5. U sferi informacione bezbednosti: rizik po komunikacionu bezbednost dece i informacionu bezbednost obrazovnog okruženja. Kako bismo odoleli ovim faktorima rizika, razvijamo sistem bezbednih okruženja za komunikaciju i obrazovanje za srednje i visoke škole, rukovodeći se uticajem digitalizacije na sferu obrazovanja i društvenih odnosa. Na taj način ćemo biti u mogućnosti da pratimo faktore rizika i odaberemo najdelotvornije oblike učenja, uzimajući u obzir individualne putanje obrazovanja.

Ključne reči: procena uticaja digitalnog obrazovanja, bezbednost informacionog obrazovanja.

¹ The article was prepared in terms of the research project "Assessment of the impact of digitalization of educational and social space on a person and the development of a safe communication and educational environment", Russian Foundation for Basic Research (RFBR) grant № 19-29-14007 MK.

² Ovaj članak pripremljen je u sklopu istraživačkog projekta „Procena uticaja digitalizacije obrazovanja i sfere društvenih odnosa na pojedinca i razvoj bezbednog prostora za komunikaciju i obrazovanje“, Ruska fondacija za osnovna istraživanja (RFBR), № 19-29-14007 MK.

Mašan Bogdanovski

PRIMENA MISAONIH EKSPERIMENTATA U NASTAVI I EMANCIPATORSKA ULOGA OBRAZOVANJA

Već više od godinu dana realizujem program stručnog usavršavanja nastavnika „Primena misaonih eksperimenata u nastavi“, akreditovan kod Zavoda za unapređenje obrazovanja i vaspitanja. Posle velikog broja održanih seminara širom Srbije, u stanju sam da na osnovu rada sa nastavnicima srednjih i osnovnih škola i njihove primene misaone eksperimentacije u nastavi najšireg dijapazona školskih predmeta, ukratko izložim jasne zaključke, ne samo o efektima primene misaonih eksperimenata u obrazovanju, već i o emancipatorskoj ulozi koju jedan takav pedagoški instrument može da ima.

Misaoni eksperimenti su eksperimenti kao i svaki drugi, samo što se sprovode u laboratoriji našeg uma. Iako je njihovo rodno mesto u filozofiji, po prirodi same misaone eksperimentacije, svoje radno područje pronalaze i u matematici, fizici, psihologiji, književnosti, istoriji, ekonomiji ili bilo kojoj disciplini koja problematizuje naše mišljenje i znanje o prirodi stvarnosti, uključujući i društvenu stvarnost i elemente realnosti koje je stvorio čovek. Upuštajući se u hipotetičko zaključivanje, konstruišemo imaginarnu situaciju, za razliku od stvarne situacije u realnom eksperimentu, ali to nas ne oslobađa obaveze da „okom naše mašte“, podjednako pažljivo i strogo, kao i prilikom naučne opservacije, pratimo šta će se dogoditi. Uprošćeno govoreći, na neki istraživački problem sa kojim se suočavamo u traganju za istinom i znanjem reagujemo tako što postavljamo neku hipotezu koja ga rešava i ta hipoteza je važeća teorija sve dok ne konstruišemo neki eksperiment koji je opovrgava. Taj eksperiment ne mora da bude „pravi“ eksperiment, zadatak opovrgavanja može da izvrši i misaoni.

Kada konstruišemo neki misaoni eksperiment, zamišljamo jedan mogući svet. Svet koji zamišljamo je veoma nalik našem i razlikuje se od našeg samo po nekim posebno odabranim izmenama, koje su lukavo unete u njega, da bi postigle određeni saznavni efekat. U tom smislu, možemo da kažemo da ono što nije govori više o onome što jeste, nego ono što jeste. Pored toga što misaoni eksperimenti tada mogu da nas primoraju da revidiramo ili modifikujemo hipoteze koje smo prethodno postavili, oni često otkrivaju nedoslednosti u našem razmišljanju i poražavaju nas dovođenjem do svesti o nejasnoći naših gledišta, čak i onih od kojih smo teško skloni da odstupimo i koja su u srži našeg sistema verovanja. Navode nas da sve ponovo promislamo i sebi razjasnimo, ne samo tako što postavljaju pitanja, nego i time što suptilno nameću odgovore na pitanja.

Najefektnije podiranje naših hipoteza i predrasuda misaoni eksperimenti postižu kroz kreiranje paradoksa. Oni veoma često sadrže premise koje su nam sasvim intuitivno prihvatljive, a iz njih, zaključivanjem koje nam se čini savršeno ispravno, izvode potpuno neprihvatljive zaključke. Na taj način nas primoravaju da sagledamo šta sa našim premisama nije u redu, ako je zaključivanje ispravno, i da odbacimo neku od premisa koje smo se prethodno slepo držali.

U svom izlaganju koncentrišu se na ulogu imaginacije u misaonoj eksperimentaciji, kao i njenu ogromnu moć da unutar misaonih eksperimenata, kao pedagoškog instrumenta, razvija kritičko mišljenje, razara predrasude i otvara um ka neočekivanim odgovorima, pre svega u domenu društvenih nauka.

Ključne reči: misaoni eksperimenti, nastava, obrazovanje, imaginacija, hipoteze, paradoksi, emancipacija.

THE APPLICATION OF THOUGHT EXPERIMENTS IN TEACHING AND THE EMANCIPATORY ROLE OF EDUCATION

For over a year, I have been implementing a teacher professional training program “Application of Thought Experiments in Teaching”, accredited by the Institute for the Advancement of Education. After a large number of seminars held throughout Serbia, by working with secondary and elementary school teachers on their application of thought experimentation in teaching in the widest range of school subjects, I am able to summarize clearly not only the effects of the application of thought experiments in education, but also the emancipatory role that such a pedagogical instrument can play.

Thought experiments are experiments like all others, but conducted in the laboratory of our mind. Although their birthplace is in philosophy, by the very nature of thought experimentation, they find their field of employment also in mathematics, physics, psychology, literature, history, economics, or any discipline that challenges our thinking and knowledge about the nature of reality, including social reality and the elements of reality created by man. By entering into hypothetical reasoning, we construct an imaginary situation, as opposed to the real situation in a real experiment, but this does not relieve us of the obligation to observe events with the same care and rigorousness as in scientific observation, although here with “the eye of imagination”. In a simplified model, we respond to some research problem we face in the search for truth and knowledge by posing a hypothesis that solves it, and that hypothesis is a valid theory until we construct some experiment that refutes it. This experiment does not have to be a “real” experiment; the task of refutation could be carried out by a thought experiment too.

When we construct a thought experiment, we imagine a possible world. The world we imagine is very similar to ours and differs from ours only in some particularly selected changes, which are cleverly introduced in order to achieve a certain cognitive effect. In this sense, we can say that what it is not, says more about what it is, than what is. While thought experiments are then able to force us to revise or modify the hypotheses we have previously set out, they often reveal inconsistencies in our thinking and defeat us by making us aware of the ambiguities of our views, even those we are not prepared to deviate from and which are at the core of our belief system. They lead us to rethink everything and make ourselves clear, not only by asking questions, but also by subtly imposing answers on questions.

The most effective undermining of our hypotheses and preconceptions is achieved through the creation of paradoxes. Thought experiments very often contain premises that are quite intuitively acceptable to us, and from them, by inference that seems perfectly valid to us, they draw completely unacceptable conclusions. In this way, they force us to realize what is wrong with our premises if the conclusion is correct, and to reject some of the premises we have previously firmly stuck to.

In my presentation, I will concentrate on the role of imagination in thought experimentation, as well as on the immense power of that pedagogical instrument to develop critical thinking, break down prejudices and open the mind to unexpected answers primarily in the domain of social sciences.

Keywords: thought experiments, teaching, education, imagination, hypotheses, paradoxes, emancipation.

O OPŠTOJ I POSEBNOJ VREDNOSTI SLIKOVNOG OBRAZOVANJA U SAVREMENIM KONCEPCIJAMA AKTIVNOG UČENJA. SLUČAJ TRAGOVA KALOKAGATIJE U GENEZI DVA SUPROTSTAVLJENA PRISTUPA – ANGLOSAKSONSKOG I MEDITERANSKOG

Kako se valja setiti, kriza znanja traje veoma dugo i zapravo se jednako, kao i osnovna teza poziva za ovaj naučni simpozijum, može retorički degradirati. Naime, kriza prosvetiteljskog pojma znanja počinje istog časa kada se taj koncept zario kao nezaobilazna paradigma. Hteli bismo, pre nego što intimno podržimo istu paradigmatiku tendenciju teorije neobrazovanosti, da podsetimo da je dobar deo krize racionalnog znanja dugo jačao zbog zaborava koji je zahvatao antički ideal *kalokagatije*. Celovitost, bez koje nije moguće misliti o rekonstrukciji tog ideala, u najvećoj meri se oslanja na oblikovnu prirodu saznanja. Kao veštaci za likovnost, podsetili bismo na sve manji stepen korišćenja ovog obrazovnog modela uprkos stalnim obnovama u različitim savremenostima. Naravno, ogroman je izazov naše savremenosti za koju ne možemo ništa drugo reći nego da je nepovratni spektakl.

Evo kratke artikulacije. Ako je *Bildung* u učenjima prosvetitelja ostao na nivou fascinacije, šta nas danas sprečava da se okoristimo nasleđem kalokagatije? Istovremenost gradnje slike i izgradnje/oblikovanja ideje, a u krajnjem slučaju i ličnosti koja objedinjuje istovremenost obrisne i mentalne slike, odnosno njene gradivne (telesne, manuelne) geneze i direktnog učešća te geneze u formiranju mentalnih navika, potom učenja koje i ne ide bez ponavljanja, podražavanja, uzastopnosti i slično, ostavila nam je u nasleđe nemačke koncepte efikasnog i obuhvatnog obrazovanja. U dugom trajanju prosvetiteljskog koncepta opšteg obrazovanja i veoma sporog i veoma diskretnog menjanja ove temeljne paradigme, ostaju zabeležena glasna upozorenja da je slika kao osnov saznanja stvarnosti u diskurzivnom obrazovanju zapostavljena do uznemirenja. Nije nezanimljivo proveriti kako se to odražavalo posle Humbolta na teorije „likovne moći“? To jest, šta je to stvarno značilo kod Herberta Rida kada je uzviknuo: „Slika je pre reči!“, pa dalje. U naporu da sagledamo bar deo socijalnih razloga za loš odjek ovih upozorenja, bavićemo se komparativnom analizom dva „modela“, tačnije inercije dva različita nasleđa u kojima se stvaraju praktični obrasci obrazovanja o likovnosti kao iskustvu i nasleđu, kao iskustvu i praktičnom oblikovanju, te kao obliku kulture i opštem obrazovanom obrascu i, napokon, kao obliku posebnog razvoja oblikovnih veština. Jedan je anglosaksonski, drugi mediteranski.

Ključne reči: Bildung, kalokagatija, likovnost, metodika.

ON THE GENERAL AND SPECIFIC VALUE OF PICTURE-BASED EDUCATION IN CONTEMPORARY CONCEPTS OF ACTIVE LEARNING. TRACES OF KALOKAGATHIA IN THE GENESIS OF TWO OPPOSING APPROACHES – THE ANGLO-SAXON AND THE MEDITERRANEAN

As it should be remembered, the crisis of knowledge has been going on for a very long time and in fact, just like the basic thesis from the call for papers for this scientific symposium, it can be rhetorically degraded. Namely, the crisis of the Enlightenment notion of knowledge begins as soon as this concept has emerged as an indispensable paradigm. Before intimately supporting the same paradigmatic tendency of the theory of miseducation, we would like to recall that the crisis of rational knowledge has been intensified by the oblivion that engulfed the ancient ideal of *kalokagathia*. Wholeness, without which it is impossible to think of the reconstruction of this ideal, relies largely on the formative nature of knowledge. As fine arts experts, we would like to remind of the diminishing use of this educational model, despite its constant renewals in various modernities. Of course, it is a tremendous challenge to our modernity that we can say nothing more of it than that it is an irreversible spectacle.

Here is a brief articulation. If the *Bildung* in the teachings of the Enlightenment remained at the level of fascination, what prevents us today from taking advantage of the legacy of kalokagathia? Simultaneity of the image construction and the construction/shaping of the idea, and ultimately, the personality that unites the simultaneity of the outline and mental image, that is, its constructive (physical, manual) genesis and direct involvement and genesis in the formation of mental habits, and then learning that does not go on without repetition, imitation, and succession, has left us with the legacy of German concepts of effective and inclusive education. In the long duration of the Enlightenment concept of general education and the very slow and very discreet alteration of this fundamental paradigm, loud warnings remain: that the image as a basis for knowing reality in discursive education is neglected. Isn't it interesting to check how this reflected after Humboldt's theories of "artistic power"? That is, what it really meant to Herbert Reid when he exclaimed: "The picture is before words!", and so on. In an effort to understand at least a part of the social reasons for the poor echo of these warnings, we will engage in a comparative analysis of two "models", namely, the inertia of two different legacies, in which practical patterns of education about art as an experience, and heritage as an experience and practical design, and as form of culture and general education pattern and, finally, as a form of special development of forming skills. One is Anglo-Saxon, the other is Mediterranean.

Keywords: Bildung, kalokagathia, art, teaching methods.

Mikhail Bukhtoyarov, Anna Bukhtoyarova

EDUCATIONAL TECHNOLOGY. FROM EDUCATIONAL ANARCHISM TO EDUCATIONAL TOTALITARIANISM

The landscape of educational technology has been changing throughout recent decades. By the end of the 2010s e-learning had brought a new scope of tools and progressive methods, that started a new circle of educational market evolution: LMSs and CMSs from EdTech and ITEC enthusiasts and professionals, educational platforms full of MOOCs, communities of teachers, designers and learners around OERs, DIY and "learn about" YouTube channels, podcasts, blogs, wikis, etc. Constructivist pedagogy has been challenged by connectivists. The variety of approaches and resources has brought the idea of edupunk and eternal intellectual freedom for a lifelong learner. But it also moved the powerful stakeholders: governments and corporations to reveal their interests and set up a new agenda limiting the existing practices. The paper discusses contradicting trends in their mutual interaction. The purpose of the inquiry is to elaborate on the politico-philosophical meaning of educational technology.

Keywords: educational technology, education trends, educational anarchism, educational totalitarianism.

OBRAZOVNA TEHNOLOGIJA. OD OBRAZOVNOG ANARHIZMA DO OBRAZOVNOG TOTALITARIZMA

Oblast obrazovne tehnologije prošla je kroz razne promene poslednjih nekoliko decenija. Do kraja prve decenije 21. veka e-obrazovanje uvodi čitav niz novih alata i progresivnih metoda koji pokreću nov talas razvoja tržišta obrazovanja: različiti sistemi za upravljanje sadržajem (CMSs) i sistemi za upravljanje učenjem (LMSs) koje razvijaju stručnjaci i entuzijasti iz polja obrazovne i nastavne tehnologije (EdTech/ITEC); platforme za učenje sa masovnim otvorenim onlajn kursovima (MOOCs), zajednice edukatora, dizajnera i stručnjaka posvećenih „uradi sam“ (DIY) metoda-ma i principu otvorenih obrazovnih resursa (OERs), kao i brojni jutjub kanali, podcast programi, blogovi, viki platforme (wikis) itd. sa „učiti o“ temom. Pedagoške konstruktiviste osporili su konektivisti. Raznolikost pristupa i sredstava rađa ideju edu-punk pristupa učenju, tj. beskrayne intelektualne slobode za celoživotnog učenika (permanentno obrazovanje). Ovi procesi su istovremeno podstakli centre moći, kao što su države i korporacije, da iskažu sopstvene interese i donesu novi plan ograničavanja postojećih praksi. Predloženi rad razmatra kontradiktorna kretanja u interakciji ova dva različita pristupa sa ciljem razrađivanja političko-filozofskog značenja obrazovne tehnologije.

Ključne reči: obrazovna tehnologija, obrazovni trendovi, obrazovni anarhizam, obrazovni totalitarizam.



Igor Cvejić

EMOTIONAL BASES OF EDUCATIONAL PROCESSES: BEYOND CARE FOR WELL-BEING

This presentation starts from the presupposition that a stipulated necessity of the education of “immatures” does not rest primarily on biological or empirical reasons, but on normative ones – a recognition of moral autonomy and responsibility (Schapiro). This immediately brings up the problem which Schapiro calls “a problem of childhood”. On the one hand, the autonomy is not something that (passively) happens to someone. On the other hand, the autonomy could not arise only from a set of choices and actions of immatures. Thus, the main aim of education could be seen in overcoming the addressed problem. Schapiro’s solution, as well as its critiques, would be addressed. However, the central point of this paper is to label those emotional relations between an educator and a learner that are essential. First, we must take into consideration that an educator must be capable of caring for a learner as an autonomous agent, beyond (usually patronizing) care for his/her wellbeing, even if this care is nothing more than therapeutic trust. To be more precise, an educator needs to have emotional capacities to care for things a learner cares for (Helm). In other words, emotional processes need to include a recognition of learners’ emotions. That is still not enough, because this one-sided (weak) asymmetric relation cannot explain how educator’s authority could influence learner’s autonomy. In order to make it so, educational processes must involve a mutual engagement between an educator and a learner that would make learners adopt the influence of educator’s evaluations on their own autonomous evaluative perspective, without undermining their personal autonomy. This is the relation we paradigmatically find in friendship (Helm). Thus, educational processes seem to have to involve (quasi-)friendship relations without equality. Although the intention of this presentation is not to address problems in practical education, but to argue normative problems embedded in the very idea of education, one tendency could be highlighted. It seems that practical problems, as well as limited time and resources, “outsources” a part of this problem from classrooms and family homes to the hope itself that children will emancipate themselves through mutual friendship, by allowing mutual influence on their own evaluative perspectives and breathing autonomy into each other, similar to Kant’s faith that it is “more [...] possible for the [immature] public to enlighten itself”. This analogy allows us to consider a possibility to treat the problem beyond the level of individual development, as a social problem. Leading us to the concluding, more general question – could education emancipate itself from the actual society?

Keywords: emotion, autonomy, emancipation, care, childhood.

EMOCIONALNE OSNOVNE OBRAZOVNIH PROCESA: IZVAN BRIGE O DOBROBITI

Ovo izlaganje počinje od pretpostavke da propisana nužnost obrazovanja „nezrelih” ne počiva primarno na biološkim ili empirijskim, već na normativnim razlozima – prepoznavanju moralne autonomije i odgovornosti (Schapiro). Ova pretpostavka, međutim, odmah uslovljava ono što će Šapiro nazvati „problemom detinjstva”. S jedne strane, autonomija nije nešto što se nekome (pasivno) dešava. S druge strane, autonomija ne može naprosto nastati iz skupa izbora i akcija onoga koji je sam nezreo. Prema tome, glavni cilj obrazovanja se može videti u prevazilaženju navedenog problema. Biće ukazano na rešenje koje je ponudila Šapiro, kao i na kritike tog stanovišta. Međutim, glavna tema ovog teksta biće da označi one relacije između učitelja i učenika koje su nužne. Kao prvo, moramo uzeti u obzir da učitelj mora biti sposoban da brine o učeniku kao autonomnom delatniku, izvan puke (i uglavnom patronizujuće) brige o njegovoj dobrobiti, čak iako ta briga nije ništa drugo do terapeutsko poverenje. Da budemo precizniji, učitelj mora imati emotivne kapacitete da brine o stvarima o kojima učenik brine (Helm). Drugim rečima, obrazovni procesi moraju da uključuju prepoznavanje emocija učenika. To i dalje nije dovoljno, pošto se ovom jednostranom (slabo) asimetričnom relacijom ne objašnjava kako je moguće da učiteljev autoritet utiče na učenikovu autonomiju. Da bi bilo tako, obrazovni procesi moraju da uključuju takav uzajamni angažman učitelja i učenika da učenici mogu da prihvate uticaj učiteljevih evaluacija na njihovu autonomnu evaluativnu perspektivu, a da pritom ne ugroze sopstvenu autonomiju. To je odnos koji se paradigmatički nalazi u prijateljstvu (Helm). Prema tome, čini se da obrazovni procesi moraju da uključuju (kvazi)prijateljske relacije bez jednakosti. Iako namera ovog izlaganje nije da se bavi problemima u praktičnom izvođenju obrazovanja, nego samo da iznese argumente vezane za normativne probleme sadržane u samoj ideji obrazovanja, jedna tendencija se može označiti. Čini se da su praktični razlozi, kao i ograničenja vremena i resursa, doveli do toga da se deo problema „outsorsuje” iz učionica i porodičnih domova u nadu da će deca sama sebe emancipovati kroz uzajamna prijateljstva, dopuštajući uzajamni uticaj na sopstvene evaluativne perspektive i udahnjujući međusobno autonomiju, sličnu Kantovoj veri da je „pre [...] moguće da [nezrela] javnost sama sebe prosveti”. Ova analogija omogućava nam da problem razmotrimo izvan nivoa individualnog razvoja, kao društveni problem. Što nas vodi do zaključnog opštijeg pitanja – da li obrazovanje može da se emancipuje od aktuelnog društva?

Cljučne reči: emocije, autonomija, emancipacija, odrastanje, briga.

OBRAZOVANJE KROZ NEVERBALNE AKTE

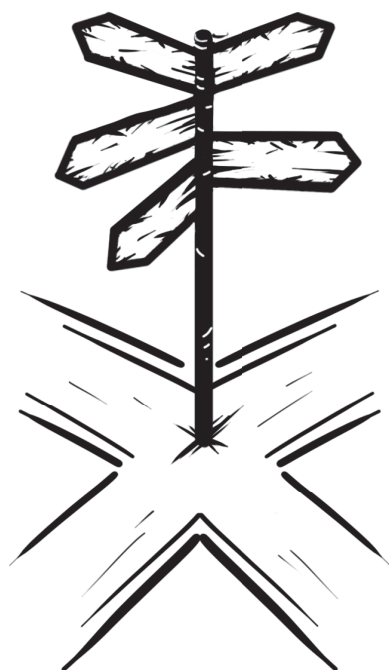
U izlaganju se razmatra uloga neverbalnog akta u obrazovanju vezanom za čovekove komunikativne sposobnosti. Poseban akcent se stavlja na razmenu između svetova vizuelnih umetnosti i gluvih osoba. Kroz istoriju njihov odnos se gradio na dvosmernoj interakciji. Značaj gestovne komunikacije već je istaknut u Kvintilijanovom *Obrazovanju govornika*. U njemu se instruktivno poseže za slučajem pojedinaca bez sposobnosti slušanja i moći umetničke slike, koja kao takva nije u stanju da govori. Leonardo u *Traktatu o slikarstvu* savetuje umetnicima da posmatraju gluve i da od njih uče kako da prikazuju pokrete svojih figura. Dok je na navedenim mestima osoba bez sposobnosti verbalnog govora služila kao uzor, na drugim ona postaje subjekat obrazovne prakse. Taj suprotan smer u međusobnom nadopunjavanju – dokumentovan već u antici, ali institucionalno razvijen u novom veku – izražen je tokom 18. i 19. veka u pedagoškim delima kao što su *Obrazovanje gluvih i nemih putem metodičkih znakova* i *Istinski način učenja gluvih i nemih* Šarl-Mišel de L'Épea, i *O obrazovanju gluvonemih od rođenja* Žozef-Mari Dežerondoa.

Ključne reči: neverbalni akt, vizuelne umetnosti, obrazovanje, gluvoća.

EDUCATION THROUGH NONVERBAL ACTS

The presentation discusses the role of nonverbal act in the education in the field of human communication skills. Particular emphasis is placed on the exchange between the worlds of the visual arts and the Deaf. Throughout history, their relationship has been built on two-way interaction. The importance of gestural communication has already been highlighted in Quintilian's *The Orator's Education*. It instructively refers to the case of individuals unable to hear and the power of the artistic image, which, as such, is unable to speak. Leonardo in the *Treatise on Painting* advises artists to observe the Deaf and learn from them how to portray the movements of their figures. While in the aforementioned places, a person without the ability to verbally speak has served as a role model, in others, he/she becomes the subject of educational practice. This opposite direction in their mutual complementation – documented in Antiquity but institutionally developed in the Modern Era – was expressed during the eighteenth and nineteenth centuries in pedagogical works such as *The Education of the Deaf and Mutes, by Means of Methodical Signs* and *The True Manner of Instructing the Deaf and Mutes, Confirmed by Long Experience* by Charles-Michel de l'Épée, and *On the Education of the Deaf-Mutes from the Birth* by Joseph-Marie Degérando.

Keywords: nonverbal act, visual arts, education, deafness.



CRITICAL THINKING AS EDUCATIONAL GOAL: CHALLENGES AND JUSTIFICATIONS

Although there are many competing definitions of critical thinking, for the purpose of this paper, I adopt Elder's definition according to whom critical thinking is "self-guided, self-disciplined thinking which attempts to reason at the highest level of quality in a fairminded way". During the last century, the systematic development of critical thinking was promoted as an important educational goal in many theoretical and practical pedagogical approaches. However, a number of objections have been raised against the critical thinking as an educational platform. Some of the critics charge it with playing an ideological and indoctrinatory role, harboring absolutist pretensions and neglecting the relativity of cultural and social perspectives.

In this paper I intend to contribute to the current discussions regarding the educational role and impact of critical thinking, by closer examination of its alleged indoctrinatory effects. Following the line of justification of the educational and emancipatory potential of critical thinking, initially developed by Harvey Siegel, I focus the attention on the self-reflective dimension of the profile of a paradigmatic critical thinker. I argue that this self-reflectivity has both epistemological and ethical significance. In my opinion, careful and thoughtful educational cultivation of this trait is the best "antidote" to the possible negative "indoctrinatory" tendencies of the critical thinking platform.

I also elaborate on the idea that the intellectual skills stimulated by the critical thinking as an educational goal – analytical, synthetic, evaluative, interpretive and applicative skills – progressively gain on importance in the circumstances of contemporary technological and communicational development. I claim that one of the most important contributions of critical thinking as an educational goal is the strengthening of the general epistemological, logical and communicative competences of the participants in the educational process. Development of these competences contributes to diminishing an educated person's susceptibility to different forms of intellectual manipulation in various social contexts – including the ones that may be incorporated in the educational process itself.

Keywords: *critical thinking, educational goal, indoctrination objection, self-reflectivity, epistemological competence, communicative competence.*

KRITIČKO MIŠLJENJE KAO OBRAZOVNI CILJ: IZAZOVI I OPRAVDANJA

Postoje mnoge rivalske definicije kritičkog mišljenja. Za potrebe ovog rada usvajam definiciju Eldera (Elder), prema kojoj je kritičko mišljenje „sobom rukovođeno, samodisciplinovano mišljenje, koje nastoji da na najkvalitetniji način pravično rasuđuje“. Sistematski razvoj kritičkog mišljenja kao važan obrazovni cilj tokom proteklog veka su promovisali mnogi teorijski i praktični pedagoški pristupi. Upućene su, međutim, i mnoge primedbe na račun kritičkog mišljenja kao obrazovne platforme. Neki su ga kritičari optužili da ima ideološku i indoktrinirajuću ulogu i apsolutističke pretenzije, te da zanemaruje relativnost kulturnih i društvenih perspektiva.

Brižljivo ispitujući navodne indoktrinatorske posledice kritičkog mišljenja, ovim radom nameravam da doprinesem raspravi o njegovoj obrazovnoj ulozi i uticaju. Sledeći argumentaciju u prilog obrazovnog i emancipatorskog potencijala kritičkog mišljenja, koju je izvorno razvio Harvi Siegel, usredsređujem se na autorefleksivnu dimenziju paradigmatičkog kritičkog mislioca. Tvrdim da ta autorefleksivnost ima i epistemološki i etički značaj. Mišljenja sam da je pažljiva i promišljena obrazovna kultivacija te odlike najbolji „protivotrov“ mogućoj negativnoj, „indoktrinirajućoj“ tendenciji platforme kritičkog mišljenja.

Razrađujem i ideju da intelektualne veštine koje podstiče kritičko mišljenje kao obrazovni cilj – analitičke, sintetičke, evaluativne, interpretativne i aplikativne veštine – sve više dobijaju na značaju u okolnostima savremenog tehnološkog i komunikacionog razvoja. Tvrdim da je jedan od najvažnijih doprinosa kritičkog mišljenja kao obrazovnog cilja osnaživanje opštih epistemoloških, logičkih i komunikativnih kompetencija učesnika u obrazovnom procesu. Razvoj tih kompetencija doprinosi onemogućavanju podložnosti obrazovane ličnosti različitim vidovima intelektualne manipulacije u raznolikim društvenim kontekstima – uključujući i kontekste koji mogu da se inkorporiraju u sam obrazovni proces.

Ključne reči: *kritičko mišljenje, obrazovni cilj, prigovor indoktrinacije, autorefleksija, epistemološka kompetencija, komunikativna kompetencija.*

Aleksandar Dobrijević

IZLAZAK IZ STANJA *STULTITIA*: SENEKINA PEDAGOŠKO-TERAPEUTSKA STRATEGIJA

U svojoj analizi Senekinog pojma *stultitia*, Mišel Fuko tvrdi da nećemo u potpunosti razumeti Senekinu pedagoško-terapeutsku strategiju ukoliko isključivo sledimo tradicionalni i doslovni prevod tog pojma kao „gluposti“, „ludosti“ ili „neznanja“. U skladu sa svojim revizionističkim stoicizmom, Seneka odbija dogmatizam starijeg stoicizma u pogledu nemogućnosti izlaska iz stanja *stultitia*. Prelaz iz stanja *stultitia* ka stanju *sapientia* (univoknom stoičkom idealu) mora biti moguć ukoliko pojmovi „intelektualnog“ i „moralnog napretka“, koje upravo Senekini filozofski uzori uvode u složenu stoičku pojmovnu shemu, treba da imaju ikakvu smislenost. Prema Fukoovoj redefiniciji, figuru *stultusa* u početku je najbolje razumeti kao izvesnu „sirovinu“, lišenu odgovarajućeg odnosa prema sebi, ali manje-više pogodnu za oblikovanje, pod uslovom da, poput Senekinih literarnih adresata, iskazuje želju za izlaskom iz sirovog stanja *stultitia*, obraćajući se za pomoć figuri „savetnika“, „učitelja“, ili „terapeuta“ (to jest Seneki). Međutim, Seneka se, sasvim shodno stoičkoj tradiciji, ne usuđuje da sebe poima kao mudraca, već pre kao iskusnog i napredujućeg *stultusa* kome bez neprestane borbe sa samim sobom uvek preči pad iz „pečenog“ u „presno“ stanje *stultitia*.

Ključne reči: Seneka, Fuko, stoicizam, *stultitia*, *sapientia*, intelektualni i moralni napredak.

GETTING OUT OF *STULTITIA*: SENECA'S PEDAGOGICAL-THERAPEUTIC STRATEGY

In his analysis of Seneca's notion of *stultitia*, Michel Foucault states that we will not fully understand Seneca's pedagogical-therapeutic strategy if we exclusively follow the traditional and literal translation of the term as "nonsense", "folly", or "ignorance". In accordance with his revisionist Stoicism, Seneca rejects the dogmatism of the older Stoicism regarding the inability to get out of the *stultitia* state. The transition from the state of *stultitia* to the state of *sapientia* (univocal stoic ideal) must be possible if the concepts of "intellectual" and "moral progress" introduced by Seneca's philosophical models into a complex stoic conceptual scheme are to have any meaning. According to Foucault's redefinition, the figure of the *stultus* is initially best understood as a certain "raw material", devoid of an appropriate relation to itself, but more or less suitable for formation, provided that, like Seneca's literary addressees, he wishes to emerge from the raw state of the *stultitia* by appealing for help to the figure of an "advisor", "teacher", or "therapist" (that is, to Seneca himself). However, in keeping with the Stoic tradition, Seneca dares not to think of himself as a wise man, but rather as an experienced and progressive *stultus* who, without continual struggle with himself, always threatens to fall from a "cooked" to a "raw" state of *stultitia*.

Keywords: Seneca, Michel Foucault, stoicism, *stultitia*, *sapientia*, intellectual and moral progress.



Jelena Đurić

EDUKATIVNA EMANCIPACIJA ILI OSLOBAĐAJUĆE OBRAZOVANJE

U ovom saopštenju nameravam da istražim konceptualnu prepletenost i dvosmislenost pojmova „emancipacija“ i „obrazovanje“. Sa jedne strane, shvatanje da obrazovanje kao svoju glavnu funkciju ima modernizacijski progres društva, implicira da je svrha obrazovanja emancipacija od neukosti i neosposobljenosti za potrebe modernizacije i odnosi se na razvoj društveno poželjnih znanja i veština kojima se individua obrazuje u društveno funkcionalno biće. U tom kontekstu pojam emancipacije je u stvari heteronoman, jer je vrednost individue podređena napretku tehnologije društva. Sa druge strane, obrazovanje se može posmatrati i tumačiti u kontekstu razvoja ličnosti, te se njegov smisao nalazi u oslobađanju od unutrašnjih i/ili spoljašnjih ograničenja i uslovljenosti. U tom slučaju, vrednost obrazovanja je autonomna od društveno konstruisanih ciljeva.

Takođe ću se baviti problemom edukativne emancipacije preko kritike njenih ideoloških, normativnih i konformističkih funkcija čije protivrečnosti obelodanjuju svojevrzne procese instrumentalizacije znanja. Ovde je nezaobilazna dilema da li je svrha obrazovanja samo progres tehnologije društva ili i razvoj individue. U osnovi, ključno pitanje je da li eksploatatorske i potrošačke karakteristike društva sprečavaju emancipaciju obrazovanja, ili se društvo razvija kroz oslobađajuće obrazovanje koje omogućava stvaranje okolnosti pogodnih za blagostanje celokupnog okruženja.

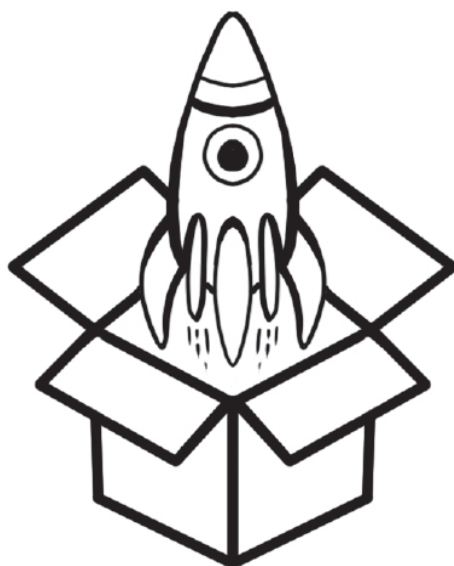
Ključne reči: obrazovanje, emancipacija, razvoj, tehnologija društva, individua.

EDUCATIONAL EMANCIPATION OR LIBERATING EDUCATION

In this paper I intend to explore mutually entangled and ambiguous concepts of “emancipation” and “education”. On the one hand, the concept of education, which as the main function has the modernization of a society, implies that the purpose of education is the emancipation from ignorance and incompetence, aiming to the modernization. It refers to the advancement of socially desirable knowledge and skills by which an individual becomes educated as a socially functional being. In this context, the concept of education, is actually heteronomous, since the emancipation of an individual is dependent on the technology of society. On the other hand, the concept of education, as a function of personal development, represents the liberation from the internal and/or external constraints and conditioning of an individual. In this context, the education can be understood as autonomous from socially constructed goals.

I will also address the problem of the liberating education via critique of its ideological, normative and conformist functions, claiming that these contradictions reveal peculiar processes of the instrumentalisation of knowledge. The inevitable dilemma here is whether the purpose of education is merely the progress of societal technology or the development of an individual as well. Basically, the crucial question is whether the exploitative and consumer features of society suppress educational emancipation or society develops through liberating education that is suitable for welfare of the entire environment.

Keywords: education, emancipation, progress, technology of society, individual.



Paul Giladi, Keith Crome

EDUCATION AND THE EMANCIPATORY POTENTIAL OF PLAY

Play has long been recognised as essential for the healthy development of individual and collective capabilities. Yet, at least in the now-entrenched neo-liberal systems in the West, current educational practices are nearly almost and exclusively focused on the development of the acquisition skills (narrowly construed in overly quantified language). Modern *Sittlichkeit* (ethical life), to use Hegel's expression, under the neo-liberal iterations of capitalist production, has seen education become organised around following and satisfying the pedagogically disenchanting norms of *efficiency*, *productivity*, *autarky*, and *resilience*. To use Habermasian as well as Adornian terminology here, under modern capitalism, education – a crucial institution of the lifeworld operating under and governed by the norms and vocabulary of communicative reason and action, has been colonised by systems. Instrumental reason and action are increasingly totalising in educational spheres, leaving little or no significant room for viewing education as a principal means of fostering and maintaining the *democratic spirit*, as Dewey puts it.

In this paper, we propose to explore the potential of *radical play* as a type of decolonising narrative, in order to restore the democratic and emancipatory dimension to education and educative practice. We argue that play performs a *sine qua non* role in the development of epistemic as well as social potential, so that one's learning habits can be best oriented around the norm of capability realisation. We think that acknowledging the ways in which play helps realise potential through the sustaining of a supportive intersubjective learning environment is central to education-as-emancipation.

We aim to carve out sufficiently demarcated conceptual space for starting an engaging dialogue between (i) Deweyan pragmatists and theorists of education, (ii) Critical Theorists (broadly construed to include members of the Frankfurt School as well as Foucault, who focuses on the ideological function of disciplinary power in market society and in the educational institutions), and (iii) theorists of human development, such as Amartya Sen, focusing on capability realisation and the harms of capability deprivation.

Extending the Deweyan idea of growth, by seeing its normative role in the political sphere, we argue that the function of play in education can invariably be critical, insofar as capability realisation and growth are logically bound up with a particularly progressively transformative construal of the relationship between social structures, institutions, agents, economic arrangements, and wider social environments: as learners play, they grow and consequently achieve self-realisation. By doing so, they are in a far better position to make sense of how things are and to free themselves from oppressive structures.

Keywords: play, Dewey, critical theory, emancipation, neoliberalism, democracy, growth.

OBRAZOVANJE I EMANCIPATORSKI POTENCIJAL IGRE

Suštinska funkcija igre za zdravi razvoj pojedinačnih i kolektivnih sposobnosti odavno je prepoznata. Aktuelne obrazovne prakse su ipak, barem u novoustanovljenim neoliberalnim sistemima na Zapadu, gotovo potpuno i isključivo usredsređene na razvoj *veštine* sticanja (usko protumačene odveć kvantifikovanim jezikom). Pod neoliberalnim iteracijama kapitalističke proizvodnje, moderna je *Sittlichkeit* (običajnost), da upotrebimo Hegelov izraz, svedočila kako se obrazovanje organizuje tako da sledi i zadovoljava pedagoški razočaravajuće norme *efikasnosti*, *produktivnosti*, *autarhije* i *fleksibilnosti*. Habermasovskim jednako koliko i adornovskim rečnikom rečeno, sistemi su kolonizovali obrazovanje – onu ključnu ustanovu sveta života koja operiše prema normama i rečniku komunikativnog uma i delanja i rukovodi se njima. Instrumentalni um i delanje sve su dominantniji u sferi obrazovanja, ostavljajući malo ili nimalo prostora za viđenje obrazovanja kao glavnog sredstva za negovanje i održavanje *demokratskog duha*, kako je Djui to formulisao.

U ovom radu predlažemo da se potencijal *radikalne igre* izloži kao tip dekolonizujućeg narativa, ne bi li se vratila demokratska i emancipatorska dimenzija obrazovanju i prosvetnoj praksi. Tvrdimo da igra ima nezaobilaznu ulogu u razvoju epistemičkog i društvenog potencijala, tako da navike učenja najbolje mogu da se orijentišu oko norme ostvarivanja sposobnosti. Smatramo da je za obrazovanje-kao-emancipaciju presudno prepoznavanje načina na koje igra podstiče ostvarivanje potencijala – održavanjem okruženja koje podržava intersubjektivno učenje.

Cilj nam je da zauzmemo dovoljno razgraničen konceptualni prostor za otpočinjanje angažovanog dijaloga između (i) djuijevskih pragmatista i teoretičara obrazovanja, (ii) kritičkih teoretičara (široko shvaćenih, tako da obuhvate i pripadnike Frankfurtske škole i Fukoa, koji se usredsređuje na ideološku funkciju disciplinujuće moći u tržišnom društvu i u obrazovnim ustanovama), i (iii) teoretičarima ljudskog razvoja, kao što je Amartya Sen, koji se usredsređuje na ostvarenje sposobnosti i štete od uskraćivanja sposobnosti.

Proširujući djuijevsku ideju rasta, sagledavajući njenu normativnu ulogu u političkoj sferi, tvrdimo da funkcija igre u obrazovanju uvek može biti kritička, ukoliko su ostvarenje sposobnosti i rast logično povezani sa posebnim, progresivnim, transformativnim tumačenjem odnosa društvenih struktura, institucija, agenata, ekonomskih uređenja i šireg društvenog okruženja: igrajući se, učenici odrastaju i sledstveno postižu samoostvarenje. Na taj način, oni su u daleko boljoj poziciji da shvate kako stoje stvari i da se oslobode opresivnih struktura.

Ključne reči: Djui, kritička teorija, emancipacija, neoliberalizam, demokratija, rast.

DEMOCRATIZING KNOWLEDGE ON THE INTERNET: FROM UTOPIA TO DYSTOPIA

The idea to create a decentralized communications network was developed for the military's needs, and soon four US universities were given the opportunity to further develop the APRAnet network, a precursor of today's Internet. Over time, the Internet is increasingly infiltrating all spheres of social and private life, and so the number of users is increasing. This breakthrough of the Internet is due to, above all, its open and decentralized structure. As the Internet initially developed as a research project, it was not burdened with the controls and regulations of external actors. There is no central body on the Internet that controls its functioning. The authors call this the "open architecture of the Internet", which has enabled rapid, cost-effective and efficient communication, which has been quickly embraced by the global community. Another feature that has contributed to the great popularity and massive use of the network is interactivity. Namely, while other traditional media offered us content prepared for us by editors, we are the ones who create content on the Internet. The aforementioned features of the Internet, with its development, have aroused the techno-utopian dreams of many activists, hoping that the Internet is a shared space of freedom that will overcome and eliminate the inequalities that existed in society, and which will lead to a change in the world. The emancipatory potential of the Internet was hoped for, it was expected to democratize knowledge and improve access to learning and education. However, time brings awakening, and hopes for the emancipatory potential of the Internet are fading. The principles and values of the offline world are copied to the promised web, and the ideal of freedom gets replaced by the ideal of profit. In order to examine the potential of the Internet to democratize access to knowledge and to enhance learning and education opportunities, we conducted a qualitative research. The question that guided the research is: has access to knowledge and learning been democratized with the development of the Internet? Internet experts participated in the research, and through the technique of in-depth semi-structured interview, we sought to find out their opinion on the defined research question. We used grounded theory to analyse the obtained data. The research results show that at the beginning of its development, the Internet democratized access to knowledge and learning, and had the potential for socialization and emancipation. However, this network gets privatized and commercialized over time, making it a means for acquiring capital. Such values are also reflected in access to knowledge and learning in the cyber world. Restricting and closing access to knowledge on the Internet places its users in the "information bubble", which further distances us from our initial techno-utopian dreams.

Keywords: *democratization of knowledge, democratization of knowledge on the Internet, learning on the Internet, emancipatory potential of the Internet, commercialization and privatization of the Internet.*

DEMOKRATIZACIJA ZNANJA NA INTERNETU: OD UTOPIJE DO DISTOPIJE

Ideja za stvaranjem decentralizovane mreže za komunikaciju nastala je za potrebe vojske, a ubrzo su četiri američka univerziteta dobila mogućnost da dalje razvijaju APRAnet mrežu, preteču današnjeg Interneta. Internet vremenom sve više prodire u sve sfere društvenog i privatnog života, te se i broj korisnika omasovljuje. Za ovakav prodor Interneta zaslužna je, pre svega, njegova otvorena i decentralizovana struktura. Kako se Internet isprva razvijao kao istraživački projekat, nije bio opterećen kontrolom i regulacijama spoljnih aktera. Kod Interneta ne postoji centralno telo koje kontroliše njegovo funkcionisanje. Autori ovo nazivaju „otvorena arhitektura Interneta“, koja je omogućila brzu, ekonomičnu i efikasnu komunikaciju, koju je globalna zajednica brzo prihvatila. Još jedna od karakteristika koja je doprinela velikoj popularnosti i masovnoj upotrebi mreže je interaktivnost. Naime, dok su nam drugi, tradicionalni mediji nudili sadržaj koji su za nas pripremali urednici, na Internetu sadržaj kreiramo svi. Prethodno navedene karakteristike Interneta su sa njegovim razvojem probudile tehnoutopijske snove kod mnogih aktivista, nade da je Internet zajednički prostor slobode koji će da prevaziđe i ukine nejednakosti koje su postojale u društvu, te koji će da dovede do promene sveta. U emancipatorski potencijal Interneta su se polagale nade, očekivalo se da će da demokratizuje znanje i poboljša pristup učenju i obrazovanju. Međutim, vreme donosi buđenje, te i nade u emancipatorski potencijal Interneta sve više blede. Principi i vrednosti offline sveta se preslikavaju na obećanu mrežu, te ideal slobode zamenjuje ideal profita. Sa ciljem da ispitamo potencijale Interneta da demokratizuje pristup znanju, te da poboljša mogućnosti za učenje i obrazovanje, sprovedli smo kvalitativno istraživanje. Pitanje koje je rukovodilo istraživanjem bilo je: da li se pristup znanju i učenju demokratizovao sa razvojem Interneta? U istraživanju su učestvovali stručnjaci koji se bave Internetom, a pomoću tehnike dubinskog polustrukturiranog intervjua smo nastojali da o definisanom istraživačkom pitanju saznamo njihovo mišljenje. Za analizu dobijenih podataka smo se koristili utemeljenom teorijom. Rezultati istraživanja pokazuju da je Internet na početku svog razvoja demokratizovao pristup znanju i učenju, te imao potencijal za socijalizaciju i emancipaciju. Međutim, ova mreža se vremenom privatizuje i komercijalizuje, zbog čega postaje sredstvo za sticanje kapitala. Takve vrednosti se oslikavaju i na pristup znanju i učenju u sajber svetu. Ograničavanje i zatvaranje pristupa znanju na Internetu njegove korisnike smešta u „informativni mehur“, što nas sve više udaljava od početnih tehnoutopijskih snova.

Ključne reči: *demokratizacija znanja, demokratizacija znanja na Internetu, učenje na Internetu, emancipatorski potencijal Interneta, komercijalizacija i privatizacija Interneta.*

Aleksandra Ilić Rajković

OSNAŽITI SNAGE ZA PROMENU. PEDAGOŠKO UČENJE VIĆENTIJA RAKIĆA

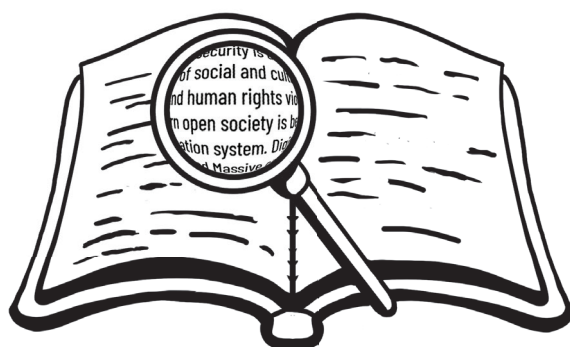
Vićentije Rakić (1881 – 1969) odbranio je 1911. godine na univerzitetu u Lajpcigu doktorsku disertaciju „Gedanken über Erziehung durch Spiel und Kunst“ (Vaspitanje igrom i umetnošću), na Katedri za pedagogiju Filozofskog fakulteta u Beogradu predavao je više pedagoških predmeta u periodu od 1918. do 1938. godine. U ovom radu razmatra se Rakićevo pedagoško učenje kao jedan od mogućih pravaca u promišljanju odnosa vaspitanja, obrazovanja i emancipacije. Polazeći od evolucionističkog učenja o čoveku čija se celovitost uspostavlja kroz međuzavistan odnos sposobnosti za ponavljanje i sposobnosti za promenu, Rakić razmatra vaspitne potencijale igre i umetnosti. Igra i umetnost kao *slobodna pre-rada animalne delatnosti* doprinose održavanju ravnoteže između snaga za ponavljanje i snaga za promenu. Njihov pozitivan uticaj ogleda se u podsticanju *unutrašnje slobode, prirodnosti, nezavisnosti i unutrašnje stabilnosti*. Rakić ukazuje na sličnosti i razlike između igre i umetnosti, daje tipologiju igara obrazlažući pedagoške mogućnosti svakog od definisanih tipova, analizira uslove pod kojima utiču na snage za promenu, oblike promene i objašnjava funkciju igre u detinjstvu. Pored navedenog, Rakić je definisao poziciju moralnosti u igri i umetnosti. Pojam vaspitanja Rakić sagledava na dva nivoa: *pravo vaspitanje*, koje je usmereno razvoju snaga za promenu i *navikavanje*, koje je usmereno razvoju snaga za ponavljanje. Takođe, on preispituje poziciju igre i umetnosti u nastavnim planovima i programima svoga doba i obrazlaže zašto se nastavni predmeti koji nose nazive pojedinih umetnosti ne mogu smatrati nosiocima vaspitanja igrom i umetnošću, kao i zašto ne mogu to da budu, iznoseći predlog kako slobodne igra i umetnost mogu da postanu segment školskog života. Iako je fokus njegovog razmatranja na vaspitnim potencijalima igre i umetnosti, ovaj pedagog ukazuje i na ulogu i značaj *vaspitanja problemima*, kao i izučavanja humanističkih nauka.

Ključne reči: igra, umetnost, sloboda, promena.

STRENGTHEN THE POWER TO CHANGE. PEDAGOGICAL THEORY OF VIĆENTIJE RAKIĆ

Vićentije Rakić (1881 – 1969) defended his doctoral dissertation “Gedanken über Erziehung durch Spiel und Kunst” (Upbringing by Play and Art) at the University of Leipzig in 1911, Rakić taught several pedagogical courses in the period from 1918 until 1938 at the Faculty of Philosophy in Belgrade. This paper examines Rakić’s pedagogical teaching as one of the possible directions in rethinking the relationship of upbringing, education, and emancipation. Starting from evolutionary teaching about a man whose integrity is established through an interdependent relationship between the ability to repeat and the ability to change, Rakić considers the developmental potentials of play and art. Play and art, as a free transformation of the animal activity, contribute to maintaining a balance between the forces of repetition and the forces of change. Their positive impact is reflected in the promotion of inner freedom, naturalness, independence, and inner stability. He points out the similarities and differences between play and art, gives a typology of games explaining the pedagogical possibilities of each of the defined types, analyzes the conditions under which they influence the forces of change, forms of change, and explains the function of play in childhood. In addition, he also defined the position of morality in play and art. Rakić views the concept of upbringing on two levels: *true upbringing*, directed at the development of forces for change and *habituation*, directed at developing the forces for repetition. He also reexamines the position of play and art in the curriculum of his time and explains why school subjects named after particular arts cannot be considered as bearers of upbringing by play and art, and why they cannot be that. Also, he presented a suggestion of how free play and art can become a segment of school life. Although the focus of his discussion was on the educational potentials of play and art, he also pointed to the role and importance of upbringing by problem-solving approach, as well as the study of the humanities.

Keywords: game, art, freedom, change.



Robert Imre

PEACE EDUCATION AND GLOBAL CULTURES OF VIOLENCE: A RESEARCH AGENDA FOR CHILDHOOD STUDIES AND EDUCATION INVOLVING NATIONALISM

Peace education has a core mission to develop ethical standards and to end violence among adults. Higher education that sets up peace education as part of curriculum also involves an approach that breaks down barriers imposed by social conditioning around "race", ethnic origin, and national orientations. In these cases we are dealing with adults and soon-to-be adults. As part of peace pedagogy, it is also crucial to introduce challenges to structured violence in childhood settings.

There are several difficult elements to this, and a crucial element of peace education is the challenge to the borders of modern nation-states. Nation-states of various kinds make curriculum and deliver policy, and in effect, also make choices for children about their everyday lives. Some of my previous work has focused on ways in which nationalism and childhood have difficulties as lived realities in the modern period. By its very nature, the curriculum of peace education (in a universal sense) challenges all of those things that nation-states use to create and foster power relationships.

These power relationships often take the form of violence, political violence, and social violence that draws in children and childhoods at a number of levels that scale through social and political power structures. This includes recruiting child soldiers in some war-torn areas of the world, trafficking children for sexual abuse, illegal child labour, and micro-levels of domestic and institutional abuse of children. It is in this global culture of violence, peace education needs to develop forms of resistance, and at the same time deal with the current pushback from (populist) national curricula, while at the same time implementing the same form of normatively-based violence-ending socio-political forms of childhoods. As a research agenda, I seek to move the theory beyond some of the current instrumentalist rights-based discussions and seek activity that includes a diversity of childhoods and makes nation-state "power-container" based approaches both porous and (eventually) obsolete.

Keywords: peace education, political violence, nationalism, childhood studies, post-socialism.

MIROVNO OBRAZOVANJE I GLOBALNA KULTURA NASILJA: ISTRAŽIVAČKI PLAN ZA STUDIJE DETINJSTVA I OBRAZOVANJA KOJE OBUHVATA TEMU NACIONALIZMA

Osnovna misija mirovnog obrazovanja je razvijanje etičkih standarda i iskorenjivanje nasilja među odraslima. Visoko obrazovanje koje mirovno obrazovanje smešta u svoj kurikulum, sadrži i pristup „rušenja zidova“ koje su nametnula društvena uslovljavanja po pitanju „rase“, etničkog porekla i nacionalnosti. Ovde je reč o odraslima ili mladima u procesu postajanja odraslima. Smatramo da je izuzetno značajno u mirovnu pedagogiju uvrstiti i osporavanje strukturisanog nasilja u okolnostima detinjstva.

Ova tema sadrži više teških i problematičnih elemenata, a ključnim elementom mirovnog obrazovanja može se smatrati preispitivanje granica modernih nacionalnih država. Nacionalne države razvijaju obrazovne programe i sprovode javne politike kojima, posledično, odlučuju i o svakodnevnom životu dece. Žiža jednog dela njihovih prethodnih istraživanja bila je na poteškoćama nacionalizma i detinjstva kao živućih stvarnosti modernog doba. Po svojoj prirodi, kurikulum mirovnog obrazovanja (u univerzalnom smislu) dovodi u pitanje sve one mehanizme koje nacionalne države koriste za stvaranje i održavanje odnosa moći.

Ti odnosi moći često poprimaju formu političkog, društvenog i svakog drugog nasilja, koje itekako, na više različitih nivoa unutar društvenih i političkih struktura moći, utiče na decu i detinjstvo. Pod tim podrazumevam decu vojnike u nekim, ratom zahvaćenim područjima, seksualnu trgovinu decom, ilegalni rad dece, kao i mirko-nivo zlostavljanja dece u kući i u institucijama. Mirovno obrazovanje bi, u takvoj globalnoj kulturi nasilja, trebalo da razvije neke vidove otpora, ali i da se suprotstavi naviranju suparničkog (populističkog) nacionalnog kurikuluma, istovremeno implementirajući isti vid normativnih, na okončanje nasilja usmerenih, socio-političkih formi detinjstva. Cilj mog istraživačkog plana jeste da razvijem teorijsku platformu koja će biti izvan aktuelnih instrumentalističkih, desno-orijentisanih rasprava i dođem do one vrste aktivnosti koja će polaziti od raznovrsnosti detinjstava, a pristupe nacionalnih država zasnovane na ideji „rezervoara moći“ učiniti poroznim i (konačno) zastarelim.

Ključne reči: mirovno obrazovanje, političko nasilje, nacionalizam, studije detinjstva, post-socijalizam.

Sonja Jankov

EDUKATIVNI KARAKTER *OPERATIVNOG REALIZMA* – UČENJE O SAVREMENIM UMETNIČKIM PRAKSAMA I UČENJE KROZ NJIH

Savremene umetničke prakse karakteriše visok stepen emancipacije – od konceptualnih akcija koje su umetnost „oslobodile“ institucionalnih okvira, preko umetničkih praksi za koje ne postoji formalno obrazovanje poput mail-art-a, do transdisciplinarnih praksi poput bio-art-a. Kao rezultat toga, savremena umetnost postaje široko dostupna, ali izmiče obrazovnim okvirima i tumačenjima, te nekad ostaje neshvaćena. Kako savremena umetnost nije deo obaveznog obrazovnog programa, đaci se u osnovnoškolskom obrazovanju susreću sa savremenom umetnošću samoinicijativnim naporima roditelja, nastavnika, ali i samih umetnika. U izlaganju se, sa jedne strane, razmatraju umetničke prakse koje savremenu umetnost uvode u prostore obrazovanja, pri čemu se fokus stavlja na rad „Školske table“ (2017–2018) koji su realizovali umetnici Joškin Šiljan, Marija Bogdanović, Jovan Rakidžić, Maja Đokić, Aleksandar Jevtić, Nikola Pilipović Manek, Irena Kovač, Goran Stojčetović i Aleksandar Denić, na inicijativu umetnice Marije Konjikušić. Sa druge strane, izlaganje se okreće onome što Nikola Burio (Nicolas Bourriaud) u *Relacionoj estetici* naziva *operativnim realizmom* (*operative realism*), to jest, umetničkim radovima u kojima umetnici stvaraju korišćenjem postupaka iz drugih disciplina, tako da se razlika između utilitarnih i umetničkih predmeta gubi, a posetilac se nalazi u transdisciplinarnom i multi-diskurzivnom ambijentu. Iako se za sve primere *operativnog realizma* može reći da imaju edukativni aspekt s obzirom da ogoljuju određene slojeve realnosti, izlaganje se u ovom segmentu fokusira na umetničke primere koji se okreću obrazovnom diskursu kroz koji ukazuju na neprimetnu društvenu realnost. Ovdje se govori o dve instalacije Vahide Ramujkić: *Istorije u raspravi* (2011) u okviru koje se bavi revizionizmom istorije u školskim udžbenicima postjugoslovenskih republika i *Šta se desilo sa Jugoslovenima?* (2019) u okviru izložbe *Devedesete: rečnik migracija u Muzeju Jugoslavije*. Izlaganje se potom okreće analizi performans-konferencije koji su 2014. godine organizovali Kuda.org iz Novog Sada i Huard Slejter (Howard Slater) iz Londona, kao vidu apropijacije i iskrivljenja formata akademske konferencije, kako bi se ukazalo na širi društveni problem. Izlaganje zaključuje da se savremene umetničke prakse interdisciplinarno ukrštaju sa retorikom i diskursom obrazovnih prostora i praksi kako bi, sa jedne strane, približile savremenu umetnost đacima, a sa druge strane koriste prepoznatljive edukativne modele da problematizuju šire društvene teme.

Ključne reči: operativni realizam, savremena umetnost, edukacija, emancipacija, Nicolas Bourriaud.

EDUCATIONAL CHARACTER OF *OPERATIVE REALISM* – LEARNING ABOUT/THROUGH CONTEMPORARY ART

Contemporary art practices are characterised by high degree of emancipation – since conceptual actions that had “liberated” art from institutional frames, over the art practices for which there is no formal education such as *mail-art*, to trans-disciplinary practices such as *bio-art*. As a result, contemporary art becomes widely available, but escapes educational frameworks and interpretations, and sometimes remains misunderstood. As contemporary art is not part of the compulsory educational programme, elementary school pupils are confronted with contemporary art through the self-initiated efforts of parents, teachers, and the artists themselves. On the one hand, the presentation discusses the artistic practices that bring contemporary art into the spaces of education, with the focus on the action “School Board” (2017–2018), which was implemented by artists Joškin Šiljan, Marija Bogdanović, Jovan Rakidžić, Maja Đokić, Aleksandar Jevtić, Nikola Pilipović Manek, Irena Kovač, Goran Stojčetović and Aleksandar Denić, at the initiative of the artist Marija Konjikušić. On the other hand, the paper turns to what Nicolas Bourriaud in *Relational Aesthetics* defines as *operative realism*, that is, works of art that were created using procedures from other disciplines, so that the distinction between utilitarian and artistic objects is lost, placing a visitor within a trans-disciplinary and multi-discursive environment. Although all examples of *operative realism* can be said to have an educational aspect, as they reveal certain layers of reality, the paper in this segment focuses on artworks that turn to educational discourse in order to highlight an imperceptible social reality. In this part, the paper turns to two installations of Vahida Ramujkić: *Histories in Discussion* (2011), which deals with the revisionism of history in textbooks of the post-Yugoslav republics, and *What Happened to the Yugoslavs?* (2019) that was produced as part of the exhibition “Nineties: A Dictionary of Migrations” at the Museum of Yugoslavia. The presentation then turns to an analysis of a performance-conference organized in 2014 by Kuda.org from Novi Sad and Howard Slater from London, as a form of appropriating and distorting the format of academic conference in order to highlight a broader social problem. The paper concludes that contemporary art practices interdisciplinarily intersect with the rhetoric and discourse of educational spaces and systems in order to bring contemporary art closer to pupils and, furthermore, they use recognizable educational models to problematize broader social topics.

Keywords: operative realism, contemporary art, education, emancipation, Nicolas Bourriaud.

ŠTA EMANCIPACIJA NIJE? ODREĐENJE INDOKTRINACIJE U SAVREMENOJ ANALITIČKOJ FILOZOFIJI

Pojam indoktrinacije dugo nije imao pežorativnu konotaciju koju ima danas. Sve do dvadesetog veka reč indoktrinacija je bila sinonim reči obrazovanje. Sa razvojem demokratije značenje pojmova indoktrinacije i obrazovanja se polako razilazi. Sa jedne strane, pojam obrazovanje počinje da se vezuje za demokratsko društvo. Sa druge strane, pojam indoktrinacije je dobio pežorativnu konotaciju povezivanjem sa autoritarnim obrazovanjem nedovoljno demokratskih režima. Pretpostavka da nije svaki oblik podučavanja emancipatoran predstavlja temelj dihotomija obrazovanje – indoktrinacija. Zbog toga je određenje pojma indoktrinacije od velike važnosti kako za teoriju, tako i za praksu obrazovanja, jer se njime doprinosi odgovoru na pitanje šta *nije* emancipatorno obrazovanje. Koristići se metodom pojmovne analize razjasniću na šta se tačno misli kada se kaže da je neko žrtva indoktrinacije. Distinkcija između emancipatornog obrazovanja i indoktrinacije može da se uspostavi putem: (1) metode, (2) sadržaja i (3) namere nastavnika. Fokus rada će biti na određenju indoktrinacije putem sadržaja i namera nastavnika. Određenjem indoktrinacije putem poučavanog sadržaja, indoktrinacija se objašnjava kao obrazovanje, koje za predmet ima određenu vrstu verovanja ili obrasce ponašanja. Ovim tipom određenja indoktrinacije, ili se u potpunosti poriče da je vrsta metoda ključna za uspostavljanje ispravne distinkcije između indoktrinacije i emancipatornog obrazovanja, ili se metodi koji karakteriše indoktrinaciju daje sporedna, dopunska uloga u određenju indoktrinacije. Konceptije indoktrinacije se dodatno granaju, pa tako zastupnik određenja indoktrinaciju putem sadržaja, Džon Vilson (John Wilson) smatra da prostor za indoktrinaciju postoji samo u slučajevima poučavanja neizvesnih ili lažnih verovanja. Sa druge strane, njegov oponent, Antoni Flu (Anthony Flew), smatra da samo doktrinarna verovanja mogu biti predmet indoktrinacije. Konkurentsko određenje indoktrinacije putem namera nastavnika nije restriktivno u pogledu tipa verovanja podložnog indoktrinaciji. Prema Ričardu Heru (Richard Hare), dva nastavnika mogu da poučavaju identičan sadržaj, ali u zavisnosti od njihovih namera jedan može da bude indoktrinator, a drugi ne. Kroz analizu rasprave koju su ova tri filozofa vodila pokušaću da ponudim argumente u prilog Vilsonovog gledišta kao najplauzibilnijeg. Ipak, problem sa ovakvim određenjem indoktrinacije je u tome što se čini da ne ostavlja prostor za moralno i političko obrazovanje. S obzirom da su moralna i politička verovanja normativna i tako nesvodiva u potpunosti na deskriptivna verovanja, za njih nema opšte prihvatljive evidencije. Stoga, Vilson smatra da politička i moralna verovanja ne treba poučavati, nego učenicima treba prikazati što više različitih moralnih i političkih pogleda, nakon čega bi trebalo sami da odaberu one koji su im najprijemčljiviji. Kritikovaću Vilsonov predlog tematizacije normativnih verovanja u obrazovnom kontekstu. Njegovom predlogu ću suprostaviti ideju da se u obrazovnom kontekstu favorizuje prezentacija manjinskih moralnih i političkih pogleda. Na ovaj način učenici neće ostati uskraćeni za manjinske perspektive, čime će se najbolje onemogućiti indoktrinacija u sferi moralnog i političkog obrazovanja.

Ključne reči: obrazovanje, indoktrinacija, emancipacija, normativna verovanja, deskriptivna verovanja.

WHAT IS NOT EMANCIPATION? DEFINITION OF INDOCTRINATION IN CONTEMPORARY ANALYTICAL PHILOSOPHY

The concept of indoctrination has long lacked the pejorative connotation it has today. Until twentieth century, the word indoctrination was synonymous with the word education. With the development of democracy, the meaning of indoctrination and education is slowly diverging. On the one hand, the term education starts to be tied to a democratic society. On the other, the notion of indoctrination has gained a pejorative connotation through association with the authoritarian education of non-democratic regimes. The assumption that not every form of teaching is emancipatory is the basis of the education-indoctrination dichotomy. Therefore, the definition of indoctrination is of great importance for both theory and practice of education, since it benefits the answer to the question of what emancipatory education is not. Using the method of the conceptual analysis, I will clarify what is exactly meant when one is said to be a victim of indoctrination. The distinction between emancipatory education and indoctrination can be established through (1) the method, (2) the content, and (3) the intention of the teacher. The focus of this paper will be on the definition of indoctrination through the content and the intentions of the teacher. By providing a definition for it through content taught, indoctrination is explained as an education that has a particular type of belief or pattern of behavior as a teaching subject. This type of definition of indoctrination either completely denies that the type of method is crucial for making the correct distinction between indoctrination and emancipatory education, or provides the method that characterizes indoctrination a secondary, complementary role in defining indoctrination. Concepts of indoctrination have even further branched out, so the advocate of the definition of indoctrination through content, John Wilson, believes that space for indoctrination exists only in cases of teaching either uncertain or false beliefs. On the other hand, his opponent, Anthony Flew, believes that only doctrinal beliefs are susceptible to indoctrination. The competitive definition of indoctrination through teacher's intentions is not restrictive when it comes to the type of beliefs that are susceptible to indoctrination. According to Richard Hare, two teachers can teach identical content, but depending on their intentions, one may be an indoctrinator while the other may not. Through an analysis of the debate of those three philosophers, I will attempt to offer arguments in favor of Wilson's view. However, the problem with this definition of indoctrination is that it does not seem to leave room for moral and political education. Given that moral and political beliefs are normative and thus irreducible to descriptive beliefs, there is no universally acceptable evidence for them. Therefore, Wilson believes that political and moral beliefs should not be *taught*, but that students should be *presented* with as many different moral and political views as possible, after which they should choose the ones that are most acceptable to them. I will criticize Wilson's suggestion of thematising normative beliefs in the context of education. I will oppose his proposal that the presentation of moral and political views of minorities should be favored in the context of education. In this way, students will not be deprived of the perspectives of minorities which will prevent indoctrination in the sphere of moral and political education in the best possible way.

Keywords: education, indoctrination, emancipation, normative beliefs, descriptive beliefs.

Živka Krnjaja, Dragana Purešević

OSLOBAĐANJE OD TRŽIŠNE SLOBODE: PROMIŠLJANJE EMANCIPATORNOG POTENCIJALA OBRAZOVANJA U ERI NEOLIBERALIZMA

Biti samostalan i kompetentan pojedinac jedna je od glavnih premisa globalnog trenda u obrazovanju koji se temelji na neoliberalnom narativu. Međutim, ideje samostalnosti i kompetentnosti, zaražene neoliberalnim genom, otvaraju Pandorinu kutiju čiji sadržaji tvore fabričke trake obrazovnih institucija u službi reprodukcija i održavanja neoliberalnih vrednosti. Složićemo se da je opasno kada se obrazovanje instrumentalizuje i svede na oblikovanje konkurentnog pojedinca za tržište rada. Međutim, koliko god nam gotalo prste da zalepimo još jednu etiketu neoliberalizmu (bez obzira da li ga posmatramo kao ideologiju, političku praksu ili kako Dejvid Harvi kaže – politički projekat) i optužimo ga za sunovrat obrazovanja, moramo sebe zaustaviti. Ovim radom nastojimo da ostanemo odgovorni prema napisanom i ne skliznemo u naivno, nekonstruktivno i nekritičko odnošenje prema neoliberalnoj stvarnosti koja nikada nije (kao što ništa i nije) crno-bela. Neoliberalizam ima različita obličja, uslovljena mnogim društvenim, ekonomskim, kulturnim i istorijskim faktorima. Vreme ga je oblikovalo i napravilo fleksibilnijim, inovativnijim i prilagodljivim u različitim kontekstima, sposobnim da kritike na sopstveni račun integriše u svoj način funkcionisanja. Upravo zbog promenljivosti neoliberalizma, više nego ikada neophodno je preispitati šta znači emancipatorski potencijal obrazovanja u ovakvom kontekstu. Svesni smo da je emancipacija kao pojam prilično „potrošena“ i učestalo svedena na jednostrani prosvetiteljski narativ, ali u kontekstu koji smo nagovestili, emancipacija mora biti više od toga. Time ukazujemo na još jedno žarište ovog rada – šta je to „više“, i možemo li jednom za svagda reći u čemu leži emancipatorski potencijal obrazovanja, ili nam predstoji da iznova i iznova tragamo za odgovorom na ovo pitanje, gradimo ga i oslobađamo u živim odnosima sa drugima? Jedino izvesno je da se ne smemo povući i čekati „neka bolja vremena“ – jer ona neće čekati nas. U vremenu koje imamo – u eri neoliberalizma – moramo otvoriti nove perspektive i tragati za načinima da mehanizme koji su nam na raspolaganju angažujemo u stvaranju novih mogućnosti zajedničkog življenja.

Ključne reči: neoliberalizam, emancipacija, obrazovanje.

LIBERATION FROM MARKET FREEDOM: RETHINKING THE EMANCIPATORY POTENTIAL OF EDUCATION IN NEOLIBERAL ERA

Being independent and competent individual is one of the main premises of the global trend in education based on the neoliberal narrative. However, the ideas of independence and competence, infected with the neoliberal gene, opens the Pandora's Box, whose contents shape assembly lines of educational institutions in favor of reproducing and maintaining neoliberal values. We will all agree that is dangerous when education is instrumentalized and reduced to shaping competitive individuals for the labor market. However, as much as we find it appealing to stick another label to neoliberalism (whether we regard it as an ideology, a political practice, or as David Harvey says – a political project) and accuse it for failure of education, we must stop ourselves. Through this work, we strive to remain responsible to the written word, and not to slip into a naive, unconstructive and uncritical attitude towards neoliberal reality that is never (as nothing is) black or white. Neoliberalism takes many forms, conditioned by many social, economic, cultural and historical factors. The time passed has shaped it and made it more flexible, innovative and adaptable in different contexts, able to integrate criticism into its way of functioning. Because of this variability of neoliberalism, it is necessary, more than ever, to reconsider what is the emancipatory potential of education in such context. We are aware that emancipation as a term is rather “worn out” and is often reduced to a one-sided enlightenment narrative, but in the context that we have indicated, emancipation must be more than that. With this we point out to another focus of this work – what is “more”, and can we once and for all say what is the emancipatory potential of education, or do we have to search again and again to find the answer to this question, to build it and liberate it in relationships with others? The only certain thing is that we should not go back and wait for “some better days to come” – because it will not wait for us. In the present time – the era of neoliberalism – we must open up new perspectives and look for ways to engage mechanisms that are at our disposal to create new opportunities for living together.

Keywords: neoliberalism, emancipation, education.

Predrag Krstić

O (NE)MOGUĆNOSTI EMANCIPACIJE OBRAZOVANJA

Prilog bi odnos obrazovanja i emancipacije tematizovao odstupajući od uobičajenog pitanja dometa obrazovanja u funkciji ovog ili onog cilja emancipacije, pitanja koje obično podrazumeva da je takav uticaj moguć i poželjan, i unekoliko obrnuo gledište, pitajući se za značenje i mogućnost „emancipacije obrazovanja“. U prvom koraku bi se, s osloncem na Liotarovu kritiku „mita o emancipaciji“, proverila diskurzivna održivost i manje ili više fatalne praktične posledice „volje za emancipacijom“. U drugom koraku bi se i pojam obrazovanja, u istorijskoj menii svoje ideje i svog društvenog statusa, izložio sumnjičavoj analizi u pogledu mogućnosti njegovog jednoznačnog zahvatanja. U završnoj elaboraciji bi se skicirala vizija jednog kardinalno emancipovanog obrazovanja, ne samo tako što bi se procenila njegova (ne)mogućnost i/ili (ne)poželjnost, nego bi se i obračunali potencijalne dobiti i troškovi ili, bolje, prednosti i opasnosti, koje proizilaze iz takve njegove radikalne autonomizacije. Zaključuje se da, viđeno kao „granični pojam“, potpuno emancipovano obrazovanje zahteva i potpunu demontažu obrazovnih orijentira. Sugerise se, najzad, da takav jedan krajnosni istraživački ili eksperimentalni „projekt“, osim što nesporno urađa refleksivnim doprinosom, zavređuje aktivno zalaganje i trud oko njegovog odgovornog, uvek kritičkog, praktičnog iskušavanja.

Ključne reči: obrazovanje, emancipacija, autonomija, otvorenost.

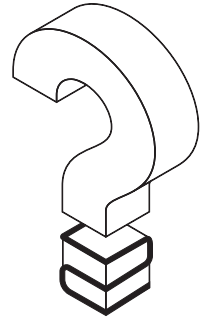
ON THE (IM-)POSSIBILITY OF THE EMANCIPATION OF EDUCATION

This paper will thematize the relationship between education and emancipation by deviating from the usual question of the scope of education which serves this or that emancipatory goal, a question that usually implies that such influence is possible and desirable, and somewhat reverse the point of view, questioning the meaning and possibility of the “emancipation of education”. The first step, relying on Lyotard’s critique of the “myth of emancipation”, will examine the discursive sustainability and the more or less fatal practical consequence of the “will to emancipate”. In the next step, the concept of education would also, in the historical perspective of its idea and social status, be exposed to a dubious analysis regarding the possibility of its unambiguous grasping. The final elaboration will outline a vision of a cardinally emancipated education, not only by assessing its (im-)possibility and/or (in-)desirability, but also by accounting for its potential benefits and loses or, better yet, the advantages and dangers arising from such a radical autonomy. It will be concluded that, seen as a “borderline term”, fully emancipated education also requires a complete dismantling of educational orientations. Finally, it will be suggested that such an extreme research or experimental “project”, besides indisputably offering reflective contributions, deserves active commitment and effort in terms of its responsible, always critical, probing.

Keywords: education, emancipation, autonomy, openness.



BELEŠKE / NOTES



A series of horizontal lines for writing notes, consisting of 28 lines in total. The first four lines are partially obscured by the question mark icon.

Nataša Lacković

RELATIONAL EDUCATION, NOT EDUCATION OR EMANCIPATION

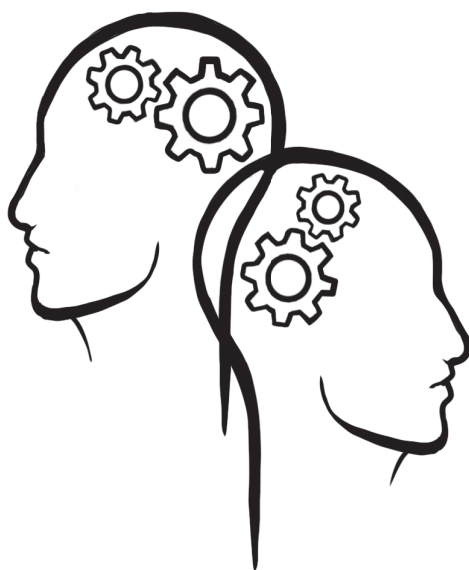
There are many ways to approach the difficult question of emancipation, education, and their relation (or the lack thereof). I'd suggest that the term *relation* is the key here. I'll approach teaching, researching and being at university as *relational practice*. I'll first consider the non-relational and disembodied character of global neoliberal higher education and provide relevant examples. I'll argue that higher education still applies the long-lived dichotomies of "mind-body", "concrete-abstract", "image-concept", as its dominant practice paradigm (Burkitt, 1999; Kavanagh, 2004). It is still failing to address fundamental questions of human life, such as the ones pertaining to interpretation/meaning, materiality, love and emotions (Peirce, 1931; 2017; Burkitt, 2014), and how is this life stuff related, how it mediates living. I suggest that these considerations are important in education. This includes the growing wellbeing-efficiency dichotomy. I'll provide a possible alternative via selected theoretical and conceptual underpinnings for a *relational practice* at universities (Lackovic, 2020/forthcoming), situated in the contemporary world of digital (social) media, competitive university policies, and pressing social and ecological crises. I'll exemplify an approach with communication units I termed *inquiry graphics* (ibid; Lackovic, 2020) to bridge the above stated dualities. Inquiry graphics *cultivate critical and multimodal semiotic awareness/being*, as well as the principles of *relational and acknowledged positionality* in education. The proposed cultivation could potentially provide some remedial solutions to the thorny questions of education and/or emancipation, building on relational and socio-material (e.g Burkitt, 2015; Fenwick, Edwards and Sawchuck, 2015) and the emerging semiotic theory of learning and education (Olteanu and Campbell, 2018; Semetsky, 2017).

Keywords: relational education, inquiry graphics, non-dualism, edusemiotics, socio-materiality.

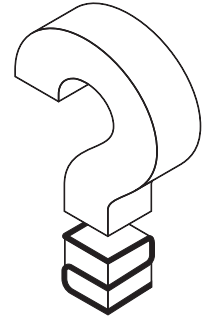
RELACIONO OBRAZOVANJE, A NE OBRAZOVANJE ILI EMANCIPACIJA

Mnogi su načini da se pristupi teškom pitanju emancipacije, obrazovanja i njihovog odnosa (ili njegovog manjka). Sugerisala bih da je ključni termin ovde *odnos*. Pristupila bih podučavanju, istraživanju i boravku na univerzitetu kao *relacionoj praksi*. Prvo bih razmotrila nerelacioni i obestelovljeni karakter globalnog neoliberalnog visokog obrazovanja i ponudila relevantne primere. Tvrdila bih da visoko obrazovanje još uvek primenjuje dugoveke dihotomije „um-telo“, „konkretno-apstraktno“, „slika-pojam“, kao paradigmu svoje dominantne prakse (Burkitt, 1999; Kavanagh, 2004). Ono i dalje ne uspeva da se obrati temeljnim pitanjima života čoveka, poput onih koja se odnose na interpretaciju/značenje, materijalnost, ljubav i osećanja (Peirce, 1931; 2017; Burkitt, 2014), kao i u kakvom je odnosu taj život sa stvarnošću, kako posreduje življenje. Sugerisem da su ta razmatranja značajna u obrazovanju. To uključuje sve izraženiju dihotomiju dobrobit-efikasnost. Ponudila bih moguću alternativu putem odabranih teorijskih i konceptualnih podloga za *relacionu praksu* na univerzitetima (Lackovic, 2020/u fazi izrade), smeštenu u savremeni svet digitalnih (društvenih) medija, takmičarske politike univerziteta i izražene društvene i ekonomske krize. Ilustrovala bih taj pristup komunikativnim jedinicama koje sam nazvala *grafikama ispitivanja* (ibid; Lackovic, 2020), ne bih li premostila gorepomenute dualnosti. Grafike ispitivanja neguju *kritičku i multimodalnu semiotičku svest/biće*, kao i načela *relacione i priznate pozicioniranosti* u obrazovanju. Predložena kultivacija potencijalno može da ponudi neke lekovita rešenja za mučno pitanje obrazovanje i/ili emancipacija, nadograđujući se na relacioni i socio-materijalni pristup (e.g Burkitt, 2015; Fenwick, Edwards and Sawchuck, 2015) i na semiotičku teoriju učenja i obrazovanja u nastajanju (Olteanu and Campbell, 2018; Semetsky, 2017).

Ključne reči: relaciono obrazovanje, grafike ispitivanja, ne-dualizam, edusemiotika,



BELEŠKE / NOTES



Lined writing area consisting of horizontal lines for notes.

Aleksandar Milanković

INTERAKTIVNA NASTAVA KAO KOMPONENTA DRUŠTVENE EMANCIPACIJE

Osnovna karakteristika nastave je relacija između nastavnika i učenika. Ta relacija se zasniva na komunikaciji i interakciji. Interakcija je niz uzajamno izazvanih, povratno povezanih i višestrano podsticanih akata, s izraženim reciprocitetom. Nastavničko-učenička komunikacija nastavu čini složenim relacionim fenomenom, u kojem se mreža odnosa uspostavlja na više nivoa istovremeno, a ako prosečno odeljenje ima od 25 do 30 đaka, to svedoči o nivoima komunikacije. Ipak, broj nivoa se ne može svesti na prosti zbir: u procesima interakcije dolazi do konvergencije relacija, koje stvaraju nove nivoe ili nove planove, tj. određenu novu vrednost. U tom smislu, za razumevanje nastave neophodno je imati u vidu osnovna svojstva međuljudskih odnosa i sve elemente verbalne i neverbalne komunikacije.

Interaktivna nastava (IN) zasniva proces učenja i poučavanja na socijalnoj interakciji između učenika i nastavnika, a ne na prenosu informacija, transmisiji znanja ili usvajanju programskih sadržaja. Socijalna interakcija i personalne relacije izbijaju u prvi plan, kao forma i sadržina nastavnog procesa. U IN su *dominantno* zastupljeni interaktivni metodi učenja, tj. metodi zasnovani na grupnom i kooperativnom radu, i to *konstantno i kontinuirano*.

U IN, proces učenja nije usmeren samo na kognitivni nivo i na transmisiju znanja, već na celovit razvoj ličnosti učenika, polazeći od koncepta mnogostrukih inteligencija. Uloge subjekta i objekta se menjaju jer sami učenici preuzimaju ulogu organizatora nastavnog procesa; učenje se posmatra kao mnogostruka aktivnost, realizovana na više nivoa; proces učenja je razgranat; nastavnička naracija je svedena na nužni minimum; dok je naglasak na dijaloškoj komunikaciji svih učesnika. S obzirom na komunikacione nivoe i grupne oblike rada u IN, dijalog bi mogao da se označi kao *poli-dijalog* a naracija između različitih učesnika je izukršta i razgranata. Nastavni materijali i zadaci cirkulišu kroz grupe, po određenom ritmu i redosledu, a procedure grupisanja nisu statične, već mogu da se menjaju. Materijalni produkti rada se zajednički, uzajamno, predstavljaju i evaluiraju.

Teorijski okvir IN su konstruktivističke koncepcije (kognitivni, socijalni, socio-kulturni konstruktivizam). U procesu učenja kognitivni sadržaji ne dolaze spolja, u jednosmernom procesu transmisije i prijema, već su posledica interakcija između socijalnog okruženja i unutrašnje kognitivne konstrukcije. Um se shvata kao polje socijalnih interakcija, čime se nadilazi tradicionalna redukcija uma na individualnu sposobnost. Napušta se koncept mišljenja kao „okultnog procesa u zatvorenom prostoru glave“ (Vitgenštajn).

U radu bismo izneli osnovna svojstva IN, a potom bismo obrazlagali njen emancipatorski karakter. IN generiše:

- 1) kooperaciju, solidarnost i grupni aktivizam na jednakim početnim uslovima
- 2) neposredni uticaj na društvene procese
- 3) oslobađanje učenika od socijalne i institucionalne prinude
- 4) konvergenciju individualnog i društvenog razvoja
- 5) egalitarnost i reciprocitet na relaciji pojedinac – institucija

IN podstiče imaginaciju i anticipaciju kao agense individualnog i grupnog delovanja, stvaralački i proizvođački odnos prema stvarnosti i neprekidnu kritičku evaluaciju društvenog stanja. Neki od ishoda IN su transformacija koncepta individualnog kritičkog mišljenja u koncept grupnog kritičkog delanja i refleksivna praksa kontinuiranog preispitivanja društvenih procesa i anticipacija konkretnih društvenih akcija.

Ključne reči: interakcija, kooperacija, grupa, delanje, odsustvo prinude.

INTERACTIVE TEACHING AS A COMPONENT OF SOCIAL EMANCIPATION

The basic property of education is the relation between a teacher and pupils. The relation is grounded on communication and interaction. Interaction – series of mutually caused and induced, recurrently connected and multiple stimulated actions, with distinctive reciprocity. A teacher-pupils communication constitutes education as a complex relational phenomenon, with relational network, constituted on many levels, simultaneously; if an average class consists of 25 to 30 pupils, it illustrates levels of communication. Still, the number of communication levels cannot be reduced to a simple addition: the interaction processes lead to convergence of relations, which create new levels or new plans, i. e. a certain new value. So, to understand teaching, it is always necessary to point out the basic properties of interpersonal relations and the elements of verbal and non-verbal communication.

Interactive teaching constitutes teaching and learning on the grounds of social interaction between pupils and teacher, instead of transmission of information and knowledge or instead of adopting elements of curriculum. *Social* interaction and personal relations emerge in the foreground, as a form and content of the teaching process. Interactive teaching dominantly proposes interactive learning methods, i. e. methods grounded in group and cooperative work, *constantly and continuously*.

In interactive teaching, the learning process is not directed solely to cognitive level or to the transmission of knowledge, but rather on personal development and on person(s) as a whole, starting from the concept of multiple intelligences. The roles of subject and object are transforming in the process, since pupils take over roles of organizing the process of teaching; teaching and learning are perceived as a multiple activity, developed and actualized on many levels; the process is ramified; teacher's narration is reduced to necessary minimum; while the accent is placed on dialogical communication between all participants in the process. Considering so many communicative levels and group forms of work in interactive teaching, a dialogue in interactive teaching could be designated as *poli-dialogue*: the narration among different participants of the process is crisscrossed and diversified.

Teaching materials and tasks are circulating in groups, according to plan and specified rhythm, and the procedures of group organizing are not static, they are changeable. Material products of the work are being mutually presented and evaluated.

Theoretical framework of interactive teaching are constructivist conceptions (cognitive, social, socio-cultural constructivism). In the learning process, cognitive contents do not enter externally, in one-direction process of transmission and receiving. They are consequences of interactions between social relations, social environment and inner cognitive construction. Mind is conceptualized as a field of social interactions, which overcomes the traditional conception of mind as an individual ability. The concept of thought as an "occult process in confined space of a head" is abandoned (Wittgenstein).

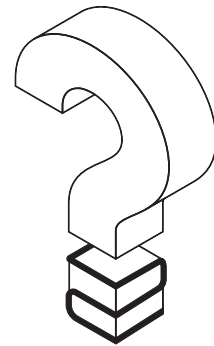
In this article, we will present basic elements of interactive teaching and after that, we will argue and propose its emancipatory aspects. Interactive teaching generates:

- 1) cooperation, solidarity and group activism, on equal initial conditions
- 2) direct and immediate influence on social processes
- 3) liberation of pupils from social and institutional coercion
- 4) convergence of individual and social development
- 5) egalitarianity and reciprocity on the relation: individual – institution

Interactive teaching stimulates imagination and anticipation as agents of individual and collective action, creative and productive relation towards reality and continuous critical evaluation of social condition. Some of the outcomes of interactive teaching are the transformation of the concept of individual critical *thinking* into the concept of collective critical *acting* and the reflective practice of continual reconsideration of social processes and anticipation of concrete social actions.

Keywords: *interaction, cooperation, acting, group, absence of coercion.*

BELEŠKE / NOTES



Nevena Mitranić

POBEĆI KAO PEDAGOŠKI IZAZOV: EMANCIPATORSKI POTENCIJAL IGRE U OBRAZOVANJU

Ne bi bilo pošteno početi nikako drugačije: autorka ovog rada je pedagoškinja koja se u svom istraživačkom radu bavi problematikom dečje igre. Kako to obično biva, po prijemu poziva za konferenciju zapitala se kako njena tema može pomoći da se odgovori na zadati izazov. Činilo se jednostavno – ako krenemo od teze, zastupljene među naučnicima i laicima jednako, da je jedna od osnovnih odlika igre sloboda, aktuelni trend zastupanja dečje igre kroz obrazovne politike i programe već se ukazuje kao potencijal emancipacije – pokazatelj da i formalno organizovano vaspitanje i obrazovanje vapi za otvorenošću, fleksibilnošću i transformativnošću, da prepoznaje specifičnost detinjstva, uvažava dete i igru kao detetu smislen način bivstvovanja, te igrom otvara prilike unutar obrazovnog sistema da deca budu slobodna i samostalna. Međutim, priča se zakomplikovala. Kroz dublje preispitivanje položaja igre u obrazovanju i dominantnih retorika kojima se ona u politike i prakse uvodi, te preispitivanje prirode i funkcije slobode koja se takvom igrom promovira, sama sloboda i samostalnost postale su upitne i počele da se čine, ne kao kvaliteti kojima treba težiti, već kao opasna fatamorgana. U perfidnom mehanizmu društva kontrole, ideje slobode i samostalnosti mogu funkcionisati kao pokretač mehanizma koji „obrazovane“ ne čini osnaženim, samostalnim i slobodnim igračima, već igračkama. Ne radi se o mehanizmima disciplinovanja koje smo kao istraživači obrazovne politike i prakse navikli da sagledavamo i kritikujemo, već o drugačijem mehanizmu potčinjavanja, koji zahteva angažovanje alternativnih naučnih paradigmi kako bi se razumela njegova kompleksnost i razmotrila perspektiva otpora. Ako je čitalac pomislio da time dolazimo do srećnog kraja ovog rada, prevario se. Alternativne paradigme nameću nam pitanje šta uopšte sloboda i samostalnost znače, i vode zaključku da niti je igra slobodna i samostalna, niti smo mi slobodni i samostalni, ali i da to nije nužno loše. Oslanjajući se na Gatarijev koncept linije bega, autorka ovog rada pokušać da argumentuje mogućnost za drugačije razumevanje igre i slobode koju ona nosi, te da nas dovede ako ne do srećnog kraja – makar do srećnog početka, podstičajem da emancipatorski potencijal potražimo u drugoj, nadaleko poznatoj i osporavanoj tezi: da je igra *beg od stvarnosti* (ali sa jednom malom izmenom – da je igra *beg stvarnosti*). Od čega, ka čemu i kome u ovoj priči valja bežati, pitanja su kojima ćemo u zaključku pokušati da iznova dovedemo u odnos igru, emancipaciju i obrazovanje – nadajući se da smo time na tragu nužne misli.

Ključne reči: emancipacija, sloboda, igra, društvo kontrole, linije bega.

TO FLEE AS A PEDAGOGICAL CHALLENGE: EMANCIPATORY POTENTIAL OF PLAY IN EDUCATION

It wouldn't be fair to start in any other way: The author of this paper is a pedagogist, whose research concerns a child's play. As is usually the case, upon receiving a conference call, she wondered if her topic could help answer the given challenge. It seemed simple – if we start from the thesis, widely spread amongst both laics and scientists, that one of the main characteristics of play is *freedom*, current trend of promoting child's play through educational policies and programs already seems as an emancipatory potential – indicator that even formal education craves openness, flexibility and transformability, recognizes specificity of childhood, respects child and respects play as modality of being meaningful to children, using it to open up spaces inside educational system for children to be free and independent. However, the story got complicated. Rethinking position of play in education, dominant rhetorics through which it has been established in educational policies, and nature and function of freedom promoted through so established position of play, the very freedom and independence started to seem questionable – more like a dangerous *fata morgana* than qualities to strive for. In a perfidious mechanism of a society of control, the ideas of freedom and independence might function as gear wheels which make the “educated man” not an empowered, independent and free player, but a toy. It's not about mechanisms of discipline which we, as the researchers of educational policies and practice, are used to criticising, but about different mechanism of subjugation, which requires us to engage with the alternative scientific paradigms if we wish to understand its complexity and consider perspectives for resistance. If the reader thought that with this we came to the happy ending of this paper, he was wrong. Alternative paradigms force us to rethink what even freedom and independence mean and lead us to the conclusion that neither is play free and independent, nor are we, but this is not necessarily an issue. Relying on Guattari's concept *lines of flight*, the author of this paper will try to argue the possibility for different understanding of play and freedom that it brings, leading us, if not to a happy ending – at least towards a happy beginning, with an impulse to search for an emancipatory potential in another well known and widely disputed thesis: that the play is *flight from reality* (but with a little twist – that the play is *flight of reality*). From what, who, or toward whom should we fly away, those are the questions which will guide us through the conclusion in reconceptualising relation of play, emancipation and education – and, hopefully, further towards the necessary thought.

Keywords: emancipation, freedom, play, society of control, lines of flight.

Olga Nikolić

EMANCIPATORY AND IDEOLOGICAL FUNCTION OF EDUCATION

The aim of my talk is to locate contemporary emancipatory educational trends capable of providing points of resistance to the present threats to freedom of individuals and society.

First, I will examine the relationship between the concepts of emancipation and freedom, on the one hand, and ideology on the other hand, through a brief historical overview of the main emancipatory and ideological educational trends. This will also yield the distinction between ideal and ideology. In contrast to ideal, which can have emancipatory potential, we will define ideology in a classical way, as a false consciousness about social and natural relations that justifies the *status quo*, serves the interests of the dominant social group and is being reproduced as self-explanatory.

Next, I will point out emancipatory elements of the educational ideals of the Renaissance and the Enlightenment, as well as that of critical pedagogy. It will be shown that each of these still carries an emancipatory potential in resisting the lack of freedoms that characterize the contemporary situation. On this basis, I will point out three possible points of resistance to the dominant ideology and the way it is being reproduced in education. First, emancipatory education today would be the one that actively incites students to think critically in two senses: logical thinking and social critique. Second, education should empower students for autonomous political action: engaging in the transformation of the world together with others in the spirit of freedom and equality. Finally, insisting on non-utilitarian subjects in the curriculum would be a form of emancipation from the demands of the market, as opposed to prioritizing professional training as an educational goal.

This would amount to not giving up the idea that the primary aim of education is not to produce good workers for the capitalist market, but free persons: who can think, evaluate and act autonomously, with others as equals and free human beings.

Keywords: emancipation, ideology, education, critical thinking, neoliberalism.

EMANCIPATORNA I IDEOLOŠKA FUNKCIJA OBRAZOVANJA

U izlaganju ću nastojati da lociram savremene emancipatorne trendove u obrazovanju koji bi mogli pružiti otpor aktuelnim pretnjama po slobodu pojedinca i društva.

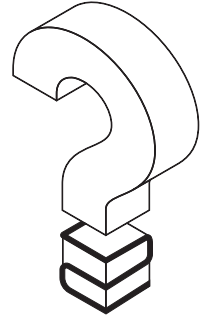
Najpre ću ispitati vezu između pojmova emancipacije i slobode s jedne strane i ideologije sa druge strane, kroz kratak istorijski pregled glavnih emancipatornih i ideoloških trendova u obrazovanju. Ovo će takođe omogućiti da razlikujemo ideal od ideologije i da nasuprot idealu, koji može imati emancipatorni potencijal, ideologiju odredimo na klasičan način, kao lažnu svest o prirodnim i društvenim odnosima koja opravdava *status quo*, služi interesima dominantne društvene grupe i reprodukuje se kao samorazumljiva.

Zatim ću istaći emancipatorne elemente renesansnog i prosvetiteljskog obrazovnog ideala, kao i kritičke pedagogije. Pokazaće se da svaki od ovih i dalje nosi emancipatorni potencijal u otporu prema neslobodama karakterističnim za savremenu situaciju. Na osnovu toga ću istaći tri moguće tačke otpora dominantnoj ideologiji i načinu na koji se ona reprodukuje kroz obrazovanje. Najpre, emancipatorno obrazovanje danas bilo bi ono koje aktivno podstiče učenike na kritičko mišljenje u dvostrukom smislu logičkog mišljenja i društvene kritike. Drugo, kroz obrazovanje učenici treba da se osnaže za samostalno političko delanje: učešće u transformaciji sveta zajedno sa drugima i u duhu slobode i jednakosti. Na kraju, insistiranje na neutilitarnim predmetima u kurikulumu bi predstavljalo vid emancipacije od diktata tržišta, nasuprot prioritizovanju profesionalnog osposobljavanja kao obrazovnog cilja.

To bi značilo ne odustati od ideje da primarni cilj obrazovanja nije da proizvodi dobre radnike za kapitalističko tržište, već slobodne osobe: koje umeju da misle, vrednuju i delaju samostalno i sa drugima kao sa sebi jednakim, slobodnim ljudskim bićima.

Ključne reči: emancipacija, ideologija, obrazovanje, kritičko mišljenje, neoliberalizam.

BELEŠKE / NOTES



A series of horizontal lines for writing notes, spanning the width of the page below the header and to the left of the question mark icon.

Ivan Nišavić

PREDNOST EPIKUROVOG SHVATANJA OBRAZOVANJA

Epikurejski obrazovni pristup ovjekovječen u njegovoj filozofskoj školi nazvanoj „Vrt“, bazira se na tada (a i sada) vrlo otvorenim i liberalnim principima: poštovanju, prihvatanju različitosti, eliminaciji urođenih prednosti ili razlika i slobodi izbora. Svijest o potrebi za ovako jednom modernom obrazovnom koncepcijom javlja se kao posljedica tadašnjih političkih okolnosti i kao reakcija na prethodno formulisane obrazovne teorije. Političke okolnosti su obojene propadanjem snažnog grčkog demokratskog ustrojstva i zamjene polisa velikim carstvom, što je posljedica osvajanja Aleksandra Velikog. S druge strane, nasuprot epikurejskim idejama o obrazovanju stoji prethodno utemeljen obrazovni sistem realizovan u Platonovoj „Akademiji“.

U izlaganju ću ponuditi kratak osvrt na epikurejsko shvatanje učenja i obrazovanja i postaviti ga nasuprot čvrsto utemeljenoj i veoma značajnoj Platonovoj obrazovnoj teoriji. Epikurov pristup učenju kao i metodologija rada sa učenicima se zasnivaju na principima otvorenosti i slobode, procesa saznavanja kao vida relaksacije, individualnog samoostvarivanja i lične afirmacije, kako u intelektualnom tako i u pragmatičkom smislu. Takođe, pored pomenutog značajno je istaći insistiranje na cjeloživotnom procesu saznavanja i obrazovanja, kao i primjeni stečenih (sa)znanja na svakodnevni, obični život. Pristup utemeljen na ovim koncepcijama može predstavljati pozitivan odgovor na uobičajene kritike koje se upućuju obrazovnim idejama Platona, od kojih je najznačajnija ta da je čovjekovo obrazovanje u direktnoj sprezi sa potrebama države, odnosno da postoji samo jedan način na koji čovjek može živjeti dobar život – a to je da ga živi u skladu sa svojim urođenim sposobnostima koje će se razvijati u jednom od tri društvena staleža – radnici, vojnici ili vladaoči.

Epikur, s druge strane, nudi jednu manje strogu obrazovnu koncepciju, čije utemeljenje jeste u jakoj individualnosti pojedinca, njegovoj intelektualnoj moći da odabere i odluči čime da se bavi i na koji način, kao i čvrstom uvjerenju u eliminaciju predrasuda i pretpostavke urođenih sposobnosti i afiniteta. A da bismo sve to postigli, smatrao je, neophodno je da se bavimo filozofijom, jer nam ona u stvari predstavlja sredstvo za dostizanje konačnog cilja života – a to je život ispunjen uživanjem.

Ključne riječi: Epikur, obrazovanje, sloboda, Platon.

THE ADVANTAGE OF EPICURUS'S UNDERSTANDING OF EDUCATION

The Epicurean educational approach perpetuated in his philosophical school called “The Garden”, was based on, for his (and even our) time, very liberal principles: respect, acceptance of diversity, elimination of inherited advantages or differences and freedom of choice. Awareness of the necessity for such a modern educational concept is a consequence of political circumstances of the time and a reaction to the previous educational theories. The political situation was shaped by collapse of strong Greek democratic organization – polis was replaced with a large empire as a result of the conquest of Alexander the Great. On the other side, contrary to the Epicurean educational ideas is the educational system established by Plato in his “Academy”.

In my presentation I will offer brief overview of Epicurean understanding of learning and education and confront it with a firmly grounded and very significant educational theory of Plato. Both Epicurus' approach to learning and his methodology of work with students are based on the principles of freedom and openness; gaining knowledge is understood as a form of relaxation, self-realization and personal affirmation, both in intellectual and pragmatic sense. In addition, it is important to note the lifelong process of learning and education, as well as the application of acquired knowledge of ordinary life. An approach based on this conceptions may represent a positive response to usual criticism of Plato's educational ideas, of which the most significant is that the human education is in the direct relation with the needs of the state. That means there is only one way in which one person can lead own life – i.e. to live the life in accordance to own innate abilities that can be developed in three social classes that are represented by workers, soldiers or rulers.

Epicurus, on the other hand, suggests less rigorous educational concept, which is founded on the strong individuality of person, his intellectual power to choose and decide what to do and how, and the strong belief in eliminating prejudices and assumptions of innate abilities and affinities. In order to achieve all this, it is necessary to be involved in philosophy, because philosophy is a mean for reaching the ultimate goal of life – life filled with enjoyment.

Keywords: Epicurus, education, freedom, Plato.

Vanja Novaković, Tanja Todorović, Luka Janeš

ESTETIKA I MEDIJI: SVET VARIJACIJE I SIMULACIJE ILI POSREDNIK U NOVIM FORMAMA OBRAZOVANJA?

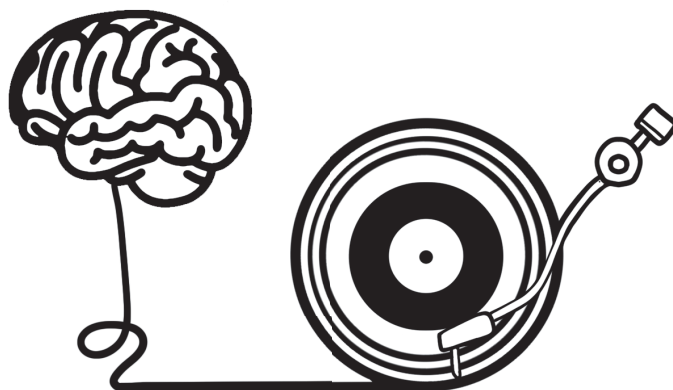
U dijalogu sa različitim autorima se čini da ne postoji sveobuhvatna refleksija kojom se mogu savremeni mediji zahvatiti. Dok je frankfurtska škola pokazala kako se iza prividnog nihilizma savremenog tehničkog sveta krije jasan mehanizam kontrole i manipulacije, a frajburška tražila izvor savremene krize u povesti evropske civilizacije, Bodrijar je proglašio kraj tradicionalnog načina mišljenja u savremenim medijima i pokazao njihovu ulogu u procesu beskonačne simulacije istine. Pokazuje se da je savremeni svet medija moguće razmatrati u dijalogu sa istorijom. U tom razmatranju ključnu ulogu ima pojam *varijacije* (Manovich) koji zamenjuje tradicionalno shvaćen pojam *mimesisa*. Upravo se na primeru umetničke prakse pokazuje uticaj novih medija na izgradnju identiteta (simulirane verzije ličnog identiteta), ali i odnosa između umetničkog originala i kopije. Iako novi digitalni mediji omogućavaju održavanje željenih (identitetskih) simulacija, evidentan je velik potencijal novih medija da omogući pojedincu da ispolji individualnost kao i kvalitet života. U tom kontekstu se otvara problematika *avata* – odabrane fotografije ili slike koja određuje identitetsku oznaku entiteta prisutnih u poljanama virtualnih *agora* (Baudliard) i privatnih chat soba. Njihova funkcija se problematizuje pitajući se predstavljaju li oni redukciju i zatvaranje širine bitka osobe u okvir postavljene slike, ili pak olakšavaju i podstiču njegovu realizaciju lišavanjem stresova i nelagodnosti (Freud) koju nosi fizičko suočavanje i suodnošenje s ostalim osobama u životnom prostoru. Naznačena problematika nezaobilazno upućuje na razmatranje općeg narcizma culture (Kohut, Lasch, Marčinko).

Ključne reči: digitalizacija, mediji, narcizam, obrazovanje, varijacija.

AESTHETICS AND MEDIA: A WORLD OF VARIATION AND SIMULATION OR A MEDIATOR IN NEW FORMS OF EDUCATION?

Within the dialogue with various authors it seems that there can't be just one universal reflection that comprehends rising dynamism of new media. While Frankfurt School showed that behind the apparent nihilism of modern technical world stands a clear mechanism of control and manipulation, and Freiburg School was trying to find a source of modern crisis in the roots of the European civilization, Baudrillard declared the end of the traditional way of thinking in contemporary media and showed their role in the process of the endless simulation of truth. Regardless, it has been shown that the contemporary world of media can be considered in dialogue with philosophical tradition. In this consideration, the notion of *variation* (Manovich), plays a key role in replacing the traditionally understood notion of *mimesis*. Artistic practice is precisely the main exemplar that shows the influence of new media on identity construction (simulated versions of personal identity), as well as the relationship between the artistic original and the copy. Although new digital media allows maintenance of desired (identity) simulations, its great potential is evident in enabling subjects to express their own individuality, as well as in searching for new ways to improve their quality of life. This context opens a new problematic, namely the one of *avatar* – a selected photo or image that defines the identity of entities present in the fields of the virtual *agora* (Baudliard) and private chat rooms of the social media. Their function is being problematized by asking whether they represent the reduction and closure of the width of a person's beingness within the set image, or whether they facilitate and stimulate its realization by depriving them of the stress and discomfort (Freud) that is conducted by physical confrontation and intercourse with other persons in the living space. The given issue inevitably points to a problematic of the general narcissism of our culture (Kohut, Lasch, Marčinko).

Keywords: digitalization, media, narcissism, education, variation.



MORALNO OBRAZOVANJE KAO USLOV ZA PRAKTIKOVANJE SLOBODE KOD KANTA

1. U izlaganju polazim od stava da je nesavršena dužnost prema sebi koja nalaže usavršavanje svih svojih prirodnih i moralnih obdarenosti najznačajnija Kantova dužnost budući da nas upravo ova dužnost čini kadrin da ispunjavamo sve ostale dužnosti. Moralno obrazovanje, koje potpada pod ovu dužnost, analiziramo kroz četiri Kantova stava. Najpre, Kant svoju knjižicu posvećenu vaspitanju započinje tvrdnjom da čovek nije ništa drugo do ono što od njega načini vaspitanje. To znači da edukabilnost nije tek jedna od ljudskih karakteristika nego je najvažnija ljudska karakteristika. Drugim rečima, čovek je tek ono što *treba da bude*. Drugo, moralni razvoj je beskonačni proces i odnosi se pre svega na ljudski rod u celini. Cilj vaspitanja i jeste usavršavanje ljudske rase punim razvojem predispozicije čoveštva. Zatim, moralni razvoj zavisi od spoljašnjih prilika – institucija i društva. Kant smatra da se moralni čovek još nije pojavio usled nedostatka određenih društveno-političkih okolnosti koji predstavljaju preduslov za javno praktično umovanje. Konačno, najveći izazov moralnom obrazovanju je urođena sklonost ka zlu. Kako je ovu sklonost nemoguće iskoreniti, izgradnja moralnog karaktera može samo olakšati, ali ne i ukinuti, večnu borbu između dobra i zla u čoveku.

2. Kant smatra da je za moralno ponašanje pogrešivog ljudskog bića od presudne važnosti primena univerzalnih moralnih načela na pojedinačan slučaj u kome se ono nalazi. Stoga je cilj moralnog obrazovanja da se ljudi nauče kako da ispravno primenjuju ono što već imaju u sebi – moralni zakon. Na samom kraju svoje druge kritike Kant uvodi metodologiju čistog praktičnog uma pod kojom „razume način na koji se zakonima čistog praktičkog uma može pribaviti pristup u ljudsku dušu, uticaj na njene maksime“ (KPU 165). To je razlog zbog kog praktično obrazovanje iznad svega ostalog brine o tome kako da u dušu čoveka nakalemi dobro moralno nastrojenje.

3. Čovek tek vaspitanjem prevazilazi svoju životinjsku prirodu. Dužnost uzdizanja iz sirovosti životinjstva ka čoveštvu podrazumeva razvoj i negu prirodnih predispozicija. Kako se ovaj razvoj ne dešava spontano, u početku je vođen od strane drugog ljudskog bića koje vlada veštinom vaspitanja. Učitelj upravlja tokom misli svoga učenika tako što ga kroz dijalog navodi na određene odgovore istovremeno ga podstičući da samostalno donosi zaključke. On ostaje „babica“ učenikovih misli sve dok ovaj ne postane svestan da je kadar da samostalno kritički misli i time sebe stvara. Važno je istaći da je u procesu samoproizvođenja podražavanje strogo zabranjeno. Čovek ima karakter koji sam stvara i odgovoran je za ono što je od sebe načinio. S obzirom da vaspitanje predstavlja napredovanje od heteronomije do autonomije, njegova emancipatorska uloga je jasna.

4. Cilj obrazovanja je dostizanje moralne zrelosti. Moralno zreo čovek gospodari sobom tako što sprečava da osećanja i želje prerastu u afekte i strasti. Zrelost koja podrazumeva dijete i gimnastiku osećanja, zahteva samodisciplinu često svedenu na samorefleksiju. Dostizanje ovako shvaćene apatije omogućava praktikovanje unutrašnje slobode. Najveće se zadovoljstvo krije u pravljenju sopstvenih izbora i njihovoj realizaciji, a najveće savršenstvo u podređenosti svih svojih sposobnosti i sklonosti slobodnoj moći izbora.

Ključne reči: samoproizvođenje, moralni karakter, zrelost, osećanja.

MORAL EDUCATION AS A CONDITION FOR PRACTICING KANT'S INNER FREEDOM

1. This paper begins with the claim that Kant's imperfect duty to oneself which requires the perfection of all our natural and moral endowments is Kant's *most important duty*, since it is this duty that makes us capable of fulfilling all other duties. Moral education falls within this duty. We analyze moral education through four of Kant's claims. First, Kant begins his education booklet by claiming that man is nothing expect what education makes of him. This means that educationability is not just one of the human characteristics, but the most important one. Secondly, moral development is an infinite process and refers primarily to the entire human race in its scope. Furthermore, moral development depends on external opportunities – institutions and society. Kant believes that moral man has not yet emerged due to the lack of certain socio-political circumstances that are a precondition for the public practical deliberation. Finally, the greatest challenge to moral education is the innate propensity for evil. As this inclination is indestructible, a moral character can only facilitate but does not abolish the eternal struggle between good and evil in the human being.

2. Kant believes that the *application* of the universal moral principles to the single case is crucial for the moral conduct of the erroneous and fallible human being. Therefore, the goal of moral education is to teach people *how* to properly apply what they already have within themselves – the moral law. At the very end of his second critique, Kant introduces a methodology of pure practical reason namely “a manner of how we are able to procure entrance of the laws of pure practical reason into the human mind for influencing the maxims of that mind” (The Critique of Practical Reason, p.188) This is the reason why practical education primarily cares about how to install a good moral disposition in the *soul* of man.

3. Only by education does man transcend his animal nature. The duty to rise from animal cruelty to humanity involves the development and cultivation of inner predispositions. Since this development does not occur spontaneously, it is initially guided by another human being who is a master of the educational skill. The teacher manages the course of his student's thoughts by directing him or her through dialogues, encouraging him to draw certain conclusions on his own. The teacher remains the “midwife” of the student's thoughts until he becomes aware that he is capable of critical thinking and thus self-creating. It is important to note that in the process of self-production, the imitation is strictly forbidden. A man's character is self-created thus he is responsible for what he has made of himself. Since the upbringing is the eternal progress from heteronomy to autonomy, its emancipatory role is clear.

4. Finally, the aim of practical education is moral maturity. A morally mature man governs himself by controlling feelings and desires from growing into affects and passions. Maturity that involves dieting and the gymnastics of feeling requires self-discipline, often reduced to self-reflection. Achieving this apathy enables the practicing of inner freedom. The greatest pleasure lies in making our own choices and realizing them, and the greatest perfection lies in the subordination of all our abilities and tendencies to the free power of choice.

Keywords: self-producing, moral character, maturity, feelings.

Aleksandar Ostojić

KNOWLEDGE VERSUS PRODUCTION: MICHEL SERRES AND IDIOSYNCRATIC ROADS OF EDUCATION

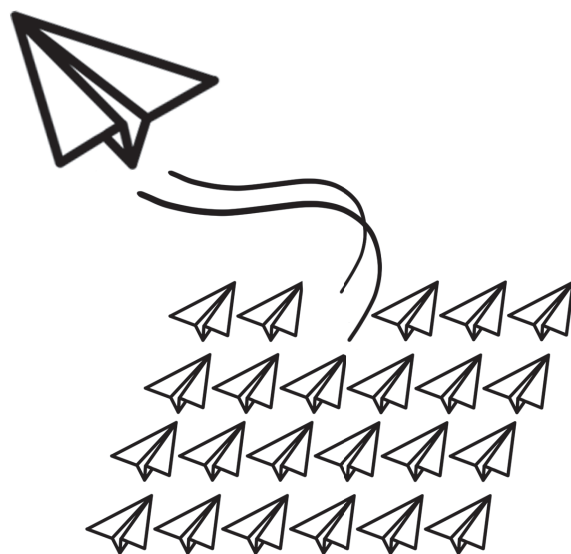
Following the ideas of the French philosopher Michel Serres, this paper seeks to show that every rigorously established path, as well as the goal of knowledge, conflicts with knowledge itself. Inflicting education with economic categories, such as efficiency, effectiveness and productivity, the purpose of education is displaced, directly opposing education itself. Such approaches are closely linked to methodocentrism, and not only are they a form of "bad" science, but are deeply implicated in the idea of colonialist politics, that seek to impose one, single vision of man, progress and emancipation. Against such aspirations, Serres sets up a *troubadour*, a metaphor that seeks to open the paths to knowledge, mimicking the thinking patterns that lead to discovery, because, as Serres puts it: "The goal of instruction is to end instruction, that is to say, invention". Trying not to stay just in sole theory, in the second part of the paper we will confront Serres' thought with today's educational system, and show on concrete examples, how in many cases, the educational system does not lead to emancipation, but quite contrary. Reproduction, and norms that arise from economic needs, that is, the capital needs, are opposed to free, divergent thinking, but also to the open dissemination of knowledge, and thus, to the very idea of education. Finally, we will examine whether the alternatives that Serres offers, in the form of unique paths towards knowledge, guidance toward innovation and discovery, can be implemented within the educational system, and how it is possible, but also necessary, for such a system to remain "open".

Keywords: Michel Serres, education, knowledge, production, system, emancipation, method.

ZNANJE PROTIV PRODUKCIJE: MIŠEL SER I MOGUĆNOSTI IDIOSINKRATIČKIH PUTEVA OBRAZOVANJA

Prateći ideje francuskog filozofa Mišela Sera, rad nastoji da pokaže da svaki rigorozno uspostavljeni put, kao i cilj znanja, stoje u sukobu sa samim znanjem. Pridajući obrazovanju ekonomske kategorije kao što su efikasnost, učinkovitost i produktivnost, svrha se izmešta izvan obrazovanja, direktno mu se suprotstavljajući. Takav pristup u uskoj je vezi sa metodocentrizmom, i nije samo oblik „loše“ nauke, već se bez zadržke nadovezuje na ideje kolonijalističke politike, koja teži da nametne jednu viziju čoveka, napretka i emancipacije. Nasuprot takvih težnji, Ser postavlja *trubadura*, metaforu kojom nastoji da otvori puteve ka znanju, podražavajući manire mišljenja koje vode ka otkriću, jer kako Ser kaže: „Jedini cilj instrukcije je okončanje svake instrukcije – odnosno otkriće“. Ne želeći da ostanemo u „izolovanoj“ teoriji, u drugom delu rada ćemo Serovu misao suočiti sa današnjim sistemom obrazovanja, te na konkretnim primerima pokazati kako u mnogim slučajevima obrazovni sistem ne vodi ka emancipaciji, već sasvim suprotno njoj. Reprodukacija, te norme koje nastaju iz ekonomskih potreba, odnosno potreba kapitala, suprotstavljaju se slobodnom, divergentnom mišljenju, ali i potpuno otvorenom širenju znanja, te tako i samoj ideji obrazovanja. Na kraju ćemo ispitati da li alternative koje Ser nudi, u vidu jedinstvenih saznanjivih puteva, usmeravanja ka inovaciji i otkriću, mogu da se primene unutar obrazovnog sistema, te kako je moguće, ali i neophodno da takav sistem ostaje otvoren.

Cljučne reči: Mišel Ser, obrazovanje, znanje, produkcija, sistem, emancipacija, metod.



Jelena Pavličić

SLIKA I PRILIKA: O PROŠIRENIM NASTAVNIM METODIMA ČITANJA SLIKOVNOG NASLEĐA PROVERAVANIM KROZ DVE OBRAZOVNE RADIONICE

Obrazovanje je, u izvornom značenju reči, ali i najdelotvornijoj praksi, u najvećoj meri svodljivo na proces oblikovanja slike stvarnosti koju obrazovanik otkriva. Polazeći od takvog stava, mislili smo da je važno da se deci približe stvarne moći slika i oblici manipulacije s njima. Budući da aktuelni obrazovni sistem u okviru nastavnih sadržaja ne prepoznaje problem *vizuelne pismenosti*, niti ga stoga programski tretira, smatrali smo da je moguće o ovom pojmu diskutovati sa nastavnicima osnovnih i srednjih škola. Ne samo nastavnicima likovnog obrazovanja, već i onim čije kompetencije dolaze iz svih društveno-humanističkih i naučnih disciplina, a polazeći od toga da su u školi svi obavezani da doprinesu oblikovanju celovite ličnosti učenika. Saznanje viđenjem, slikovito zamišljanje, *vizuelno mišljenje*, slikovno oblikovanje, kao iskazi interpretacija stvarnosti, moćni su instrumenti obrazovanja. Upravo zbog toga program za stručno usavršavanje nastavnika koji sprovodimo (2019-2021) nosi naziv *Slika i prilika: Vizuelna pismenost i likovno nasleđe*. Pored predavanja četiri autora kursa, predviđene su i radionice koje ukazuju na širi pojam slike kao slike stvarnosti.

U radu će biti analizirane i sučeljene dve realizovane radionice. Prva, *Pamćenje izvora – od predmeta do slike* polazi od tri tekstualna (dokumentarna i fiktivna) zapisa iz jedne epohe koji služe nastavnicima kao polazište za kreiranje savremenog narativa odnosno slike stvarnosti o kojoj tekstovi svedoče. Različitost interpretacija učesnika, njihovo vrednovanje konteksta i elemenata naracije ukazuju na višeglasje koje postoji i u naučnoj interpretaciji. Radionicom se simulira istraživački proces i učesnici se suočavaju sa problemom tumačenja, ali im se i nudi jedan novi obrazac za tumačenje teksta i odnosa teksta i slike. Druga radionica koristi obrnutu metodu – učesnici su suočeni sa likovnim delima u kojima pokušavaju da prepoznaju dva dominantna obrasca recepcije dela. Prvi, kao estetski ideal koji fascinira posmatrača u svakoj savremenosti i drugi koji kao model reprezentacije transcendiraju ideju vladajućeg poretka. Prepoznate karakteristike svaki učesnik radionice definiše kroz ključnu reč za jedan i za drugi obrazac recepcije i nudi ih na promišljanje ostalim učesnicima. Potom, izabranu ključnu reč kratko „obrazlaže“ bez i jedne reči. Uspostavljena relacija slika – tekst, svodljiva upravo na jednu reč, pojačava taj odnos i naglašava mogućnosti, prilike i ograničenja kroz koja ova relacija postoji u obrazovnom sistemu. Otvaranjem problemskih pitanja o pomenutim relacijama, nastavnici, polaznici kursa, prepoznaju mogućnost primene novih metoda rada u sopstvenoj nastavnoj praksi, kroz korišćenje *slike* kao moćnog mehanizma za učenje i pamćenje različitih konteksta u kojima se razvija civilizacija, gde je umetnost samo jedan njen segment.

Ključne reči: slika, vizuelna pismenost, slika – tekst.

IMAGE AND REFLECTIONS: ON THE EXTENDED TEACHING METHODS OF READING VISUAL HERITAGE EVALUATED THROUGH TWO EDUCATIONAL WORKSHOPS

In the original sense of the word, but also in fruitful practice, education is largely reducible to the process of shaping the image of reality to be discovered by the one who is educated. Taking into account such an attitude, we find it quite important to unveil the real power of images and forms of their manipulation to the children. Since the current education system does not recognize the problem of visual literacy, nor does it pay adequate attention to it within the curriculum, it is our opinion that it is possible to discuss this concept with teachers in elementary and secondary schools. This does not only relate to teachers of art education, but also to those whose competence come from all socio-humanistic and scientific disciplines, starting from the point that all parties are obliged to take part in shaping the personality of students. Acquiring knowledge through seeing, imagining through images, visual thinking and visual design perceived as the interpretation of reality, are powerful educational tools. Bearing this in mind, the program for the professional development of teachers which we are implementing (2019-2021) is known under the title *Image and Reflections: Visual Literacy and Artistic Heritage*. In addition to the lectures held by four authors of the course, workshops are also to be realized with the aim of pointing out a broader concept of the image as reality.

In this paper two workshops will be analyzed and compared. The first one, *Remembering the Source – From the Object to the Image* starts with three text records (fictional and documentary) from one epoch and serve to teachers as a starting point for creating the contemporary narratives and images of the reality about which the said records testify. The variety of interpretations of the participants, their evaluation of the context and narrative elements indicate polyphony that is to be found in scientific interpretations. The workshop simulates research process and participants are faced with the problem of interpretation, but they are also offered a new form of interpretation of the text and the relationship of text and images. The second workshop uses the reverse method – participants are faced with the visual works in order to recognize the two prevailing patterns in the reception. The first being an aesthetic ideal which fascinates observers in each moment and the latter which transcends the idea of the ruling order as a model of representation. Each workshop participant defines recognized characteristics by a keyword for both the first and the second model of reception and discusses them with other participants. Then, the selected keyword is briefly “explained” by the participant without using words. The established relation image – text, reducible to just one word, enhances that relationship and emphasizes the possibilities, opportunities and limitations through which this relationship exists in the education system. By opening the problematic issue of the aforementioned relations, teachers, course participants, recognize the possibility of applying new methods in their own teaching practice, by means of using images as a powerful mechanism for learning and memorizing the various contexts of civilization development, art being only one of its segments.

Keywords: picture, visual literacy, image – text.

NEO NATIONAL-ROMANTICISM IN SERBIAN EDUCATION: COMPARING ROMANTIC-NATIONAL AND RECENT SERBIAN LITERATURE AND HISTORY TEXTBOOKS

This paper investigates the influence of a neo Romantic-national model of education and the extent to which it resurfaced in Serbia after the breakup of communism as the official Yugoslav ideology and the rise of nationalism from the late 1980s onwards.

In the first part of this paper, I will outline a Romantic-national concept of education as it has been in use in Serbia. Even though the education of students in the spirit of nationalism has a long history, national-oriented educational policy – which already proved productive in Italy and Germany – started being systematically employed in Serbia only after the full international recognition of its independence in 1878 and the process of modernization that followed it. The reform of the educational system that followed in 1882 saw the introduction of mandatory education and was an integral part of that process. Given that, according to contemporary Serbian pedagogues, the education in the age of nations should likewise be national, school as a vital social institution has become one of the key factors of this form of education, as elsewhere in Europe at the time. In that spirit, Serbian school legislators, such as Stojan Novaković, the leading figure of modernization and reformation of Serbian education, emphasized that: “Everything that our nation achieved so far, has been the result of either the heroism of our ancestors, or the intellectual and spiritual Serbia. Strivings for unity and unification of the entire nation are largely the product of literacy and education. Further evolution of these ideas will depend upon popular education”. Reports from discussions and debates regarding curriculums and school programmes exemplify that Serbian teachers and their associations held similar views. In the pre-WWI Serbian textbooks, the pupils were thereby taught that language is the basic and obvious proof of common origin and past, that the nation is a natural form of grouping of people, and that all those speaking the same language wish to – and should – live in their national state.

These tendencies will be examined and illustrated by the History Textbook of Mihailo Jović, which occupies a privileged place in Serbian pedagogy as one of the most lasting textbooks in the Serbian educational history overall. Written in 1882 during the aforementioned educational reform, Jović's textbook served as the absolutely dominant history schoolbook prior to the WWI, remained in use throughout the interwar years and even during the WWII, and had dozens of editions. In addition, I will take into consideration primary school textbooks used in the Kingdom of SHS/Yugoslavia, in order to investigate the limits of a more liberal and inclusive notion of education that started emerging in the interwar period.

In the second part of the paper, I will compare these Romantic-national ideas of education with the current Serbian literature and history textbooks for primary and secondary schools. In particular, I compare how literary contents and historical events that promoted fixed national identity in Romantic textbooks are presented in contemporary ones. Do the current ones advance critical or celebratory views towards the tradition? Does the selection of literary works and analytical tools employed in the current textbooks advances critical and international spirit or still (implicitly) promotes Romantic values? Which Serbian language and literature textbooks and which authors proved resilient towards ideological and political shifts and different educational policies, and what does it tell us about (former and current) Serbian educational system?

Keywords: Romantic-nationalism, education, pedagogy, Serbian textbooks, Mihailo Jović.

NEO NACIONAL-ROMANTIZAM U SRPSKOM OBRAZOVANJU: POREĐENJE SRPSKIH UDŽBENIKA ZA KNJIŽEVNOST I ISTORIJU IZ ROMANTIČARSKOG I SAVREMENOG PERIODA

U ovom radu ispitaću da li je, i, ako da, u kojoj meri, nakon sloma komunizma kao zvanične jugoslovenske ideologije i uspona nacionalizma krajem osamdesetih godina dvadesetog veka naovamo, u Srbiji prevladao neo nacional-romantičarski koncept obrazovanja?

U prvom delu izlaganja skiciraću nacional-romantičarski koncept obrazovanja onako kako je on bio primenjivan u Srbiji. Iako obrazovanje đaka i studenata u nacionalnom duhu ima dugu istoriju, nacionalno orijentisana obrazovna politika, koji se na primerima Italije i Nemačke već pokazala ostvarivom i delotvornom, počela je u Srbiji da se sistematično primenjuje tek nakon ozvaničenja državne nezavisnosti 1878. godine, i modernizacije kao procesa koji ju je pratilo.

Reforma obrazovnog sistema 1882. godine, koja je podrazumevala i uvođenje školske obaveze bila je sastavni deo tog procesa. A, kako, prema konstataciji srpskih pedagoga, u doba nacije i vaspitanje treba da bude nacionalno, škola kao jedna od najznačajnijih vaspitnih institucija postala je, kao i u drugde u Evropi u to doba, jedan od najznačajnijih faktora ovog oblika vaspitanja. U tom duhu, srpski školski zakonodavci, kako svedoče reči Stojana Novakovića, ističu da sve „što danas ima naš narod, to je stvorilo s jedne strane junaštvo naših predaka, a s druge intelektualna, umstvena Srbija. Težnja za jedinstvom i budućnošću celokupnog naroda – najviše je stvar pera i knjige. I dalji napredak tih ideja zavisice od prosvete narodne“. Izveštaji sa diskusija i debata vezanih za kurikulume i školske programe pokazuju da su srpski učitelji i njihova udruženja imali slične stavove. U srpskim udžbenicima do Prvog svetskog rata učenici su tako podučavani da je jezik osnovni i očigledan dokaz zajedničkog porekla i prošlosti, da je nacija prirodan oblik grupisanja ljudi, i da svi oni koji govore istim jezikom teže da – i trebalo bi da – žive u svojoj nacionalnoj državi.

Ove tendencije biće proučene i ilustrovane na primeru udžbenika za istoriju Mihaila Jovića, koji zauzima posebno mesto u proučavanju srpskih učila kao jedan od najtrajnijih udžbenika u srpskoj prosveti uopšte. Napisan 1882. godine prilikom reformi obrazovnog sistema koja je značila uvođenje obaveznog školstva, bio je u upotrebi u srpskim školama praktično do 1944. godine i doživio je desetina izdanja. Pored toga, u obzir ću uzeti i čitanke za osnovnu školu za srpski jezik korišćene u Kraljevini SHS/Jugoslaviji, kako bih proučio najviše domete jednog liberalnijeg i inkluzivnijeg shvatanja obrazovanja koje se naziralo u međuratnom periodu.

U drugom delu izlaganja upoređiću ove nacional-romantičarske ideje obrazovanja sa aktuelnim čitankama za srpski jezik i istoriju za osnovnu i srednju školu. Upoređiću kako su literarni sadržaji i istorijski događaji koji su u romantičarskim udžbenicima promovisali fiksni nacionalni identitet i ekskluzivnost predstavljeni u savremenim udžbenicima. Da li u njima postoji kritički ili slavljenički odnos prema tradiciji, da li izbor književnih dela i analitička oruđa koja savremeni udžbenici nude podstiče kritički i internacionalni duh ili i dalje (implicitno) potencira romantičarske vrednosti? Koji su to udžbenici i autori udžbenika za srpski jezik i istoriju koji su se pokazali trajnima i, kako bi rekao Hjum, odolevali „svim menama ukusa“, i šta nam to govori o (nekadašnjem i današnjem) obrazovnom sistemu u Srbiji?

Cljučne reči: nacional-romantizam, obrazovanje, pedagogija, srpski udžbenici, Mihailo Jović.

Sanja Petkovska

DECOLONIZATION AND EMANCIPATORY EDUCATION

The concept of decolonization has been recently attaining wider and wider attention of the scholars in the field of social sciences and humanities, but also of the wider public. Some initial inputs for re-evoking this concept of advocating the changes in the Western science especially came with the book *Learning to Unlearn: Decolonial Reflections from Eurasia and the Americas* (2012), co-authored by Madina Tlostanova and Walter Mignolo, but also with, for example, the book written by Maria Todorova *Imagining the Balkans* (1997) and numerous other contributions. Consequently, many other contributions for advocating the epistemological change have emerged as well, many of which were pursued by scholars from Latin America (for example the work by Boaventura de Sousa Santos's *Epistemologies of the South: Justice Against Epistemicide*, 2014), but also from the side of scholars coming from former Soviet Union and now having a career in the Western Europe. In general, this concept signifies the argument that all the scholars not coming from the central, core capitalist Western sphere should be emancipating themselves from the subjugation they have accepted as granted and attempt for them to initiate independent epistemologies and methodologies of knowledge production and learning which will not reproduce this pattern of intellectual dependence and inequality they have used to.

This contribution will seek to find the answer on how decolonial initiatives are affecting the crisis occurred in the field of emancipatory education. Emancipatory education we can say starts its tradition with the Enlightenment and numerous thinkers and educational reformers have suggested that education should be based on reasoning and rational thinking, but it has been formulated as such especially by Brazilian critical educator and thinker Paulo Reglus Neves Freire whose book *Pedagogy of the Oppressed* (1968) attracted a great deal of attention which is still not declining. However, with the crisis of modern paradigm, emancipatory education also lost its grounds. Therefore, the proposed contribution will seek for the answer if the work on recently accomplished decolonial education could possibly introduce some wider change into the field of social sciences and humanities (but also human development in general) and on what grounds are the theoretical and practical solutions coming out from these works, standing. What kind of emancipation could decolonial approach/option bring into the existing models of learning and teaching on the postsocialist periphery? In search for the answer on these questions, we will especially pay attention on the work of Iveta Silova and her colleagues based on applying the decolonial approach into analyzing education and schooling in the postsocialist region, especially to the book *Childhood and Schooling in (Post)Socialist Societies: Memories of Everyday Life* (2017) co-edited with Nelli Piattoeva and Zsuzsa Millei.

Keywords: decolonization, education, emancipation, rethinking, postsocialist context.

DEKOLONIZACIJA I EMANCIPATORNO OBRAZOVANJE

Koncept dekolonizacije je nedavno privukao širu pažnju naučnika iz oblasti društvenih i humanističkih nauka, kao i šire javnosti. Neki od inicijalnih inputa u ponovno evociranje ovog koncepta u cilju zagovaranja promena u Zapadnoj nauci, došli su posebno sa knjigom *Learning to Unlearn: Decolonial Reflections from Eurasia and the Americas* (2012) koju su priredili Madina Tlostanova i Valter Mignolo, ali i, na primer, sa knjigom Marije Todorove „Imaginatarni Balkan“ (1997) i brojnim drugim radovima. Stoga, pojavili su se i mnogi drugi prilozi koji su zagovarali epistemološke promene, od kojih su mnogi došli iz Južne Amerike (na primer rad Boaventura de Souza Santosa: *Epistemologies of the South: Justice Against Epistemicide*, 2014), ali i od naučnika koji dolaze iz bivšeg Sovjetskog Saveza i sada rade u Zapadnoj Evropi. Uglavnom, ovaj koncept se odnosi na argument da bi svi naučnici koji ne dolaze iz centralnih zemalja središnjih za zapadnu kapitalističku sferu, trebalo sebe da emancipuju od podređivanja koje uzimaju zdravo za gotovo, kao i da iniciraju nezavisne epistemologije i metodologije učenja i proizvodnje znanja koje neće reprodukovati onaj obrazac intelektualne zavisnosti i nejednakosti na koji su oni navikli.

Ovaj prilog će težiti da nađe odgovor na pitanje kako inicijative dekolonizacije utiču na krizu koja je zahvatila emancipatorno obrazovanje. Možemo reći da emancipatorno obrazovanje počinje sa tradicijom prosvetiteljstva i brojnim misliocima i reformatorima obrazovanja koji su sugerisali da obrazovanje treba da se zasniva na promišljanju i racionalnom mišljenju, i koje je kao takvo posebno formulisao brazilski kritički pedagog i mislilac Paula Freirea, čija je knjiga „Pedagogija obespravljenih“ (1968) privukla veliku pažnju koja i dalje ne jenjava. Uglavnom, sa krizom moderne paradigme, emancipatorno obrazovanje takođe gubi svoj oslonac. Stoga, predloženo izlaganje će težiti pronalaženju odgovora na pitanje da li postignuća u sklopu dekolonijalnog obrazovanja mogu takođe da donesu i širu promenu na polju društvenohumanističkih nauka (kao i uopšte ljudskog razvoja), kao i na kojim pretpostavkama se baziraju teorijska i praktična rešenja koja proizilaze iz ovih radova. Koju vrstu emancipacije u postojeće modele učenja i predavanja može doneti dekolonijalna opcija/pristup na postsocijalističkoj periferiji? U potrazi za odgovorom na ova pitanja posebno ćemo obratiti pažnju na rad Ivete Silove i saradnika, koji se zasniva na primeni dekolonijalnog pristupa u analizi obrazovanja i nastave u postsocijalističkom regionu, naročito na knjigu *Childhood and Schooling in (Post)Socialist Societies: Memories of Everyday Life* (2017), koju je uredila zajedno sa Nelli Piattoevom i Žužom Milei.

Ključne reči: dekolonizacija, obrazovanje, emancipacija, preispitivanje, postsocijalistički kontekst.

Marija Petrović

ZNAČAJ SEKSUALNOG OBRAZOVANJA

Shvaćeno najšire, seksualno obrazovanje se bavi pitanjima koja se odnose na ljudsku seksualnost, uključujući emotivne odnose, anatomiju reproduktivnih organa, seksualnu aktivnost, seksualnu orijentaciju, rodni identitet, rodne uloge, kontracepciju, reprodukciju, reproduktivno zdravlje, reproduktivna prava i seksualnu apstinenciju. Njegov cilj bi bio da pruži relevantne informacije i pomogne ljudima pri donošenju odluka o seksu i seksualnosti.

Tradicionalno, tinejdžeri u mnogim kulturama nisu dobijali gotovo nikakve informacije o seksu, a rasprava o tim pitanjima smatrana je tabuom. Odgovornost za informisanje o ovim stvarima ostavljena je roditeljima ili starijim članovima porodice i neretko je odlagana sve do stupanja u brak. Potreba za javnim govorom o seksualnom obrazovanju i uvođenjem programa seksualnog obrazovanja u škole javila se kao odgovor na sve veću učestalost nenamernih tinejdžerskih trudnoća šezdesetih i sedamdesetih godina dvadesetog veka, pre svega u zapadnim zemljama. Pojava HIV-a i masovno prenošenje ovog virusa putem nezaštićenih seksualnih odnosa osamdesetih godina stavlja novi akcenat na bitnost seksualnog obrazovanja, posebno u Africi, gde je seksualno obrazovanje shvatano kao ključno pitanje javnog zdravlja. Pored ovih, važne uloge seksualnog obrazovanja u društvu danas su borba protiv seksizma i homofobije, kao i povećanje svesti o seksualnom zlostavljanju i rodnoj nejednakosti.

Pitanja kojima će se ovaj rad baviti su koji su dometi seksualnog obrazovanja i da li ono može da ima emancipatorsku ulogu. Brojne studije pokazuju da je uvođenje dugoročnih nacionalnih programa obrazovanja o ovim temama dovelo do smanjenja broja abortusa i pada stope seksualno prenosivih bolesti, posebno među mladima između 15 i 24 godina starosti. Međutim, one takođe sugerišu da seksualno obrazovanje, bilo kroz školske programe bilo kroz različite javne kampanje, samo po sebi nije dovoljno da reši ove probleme, odnosno da je obrazovanje i pružanje relevantnih informacija samo jedan korak. Značajnu ulogu imaju i kulturološke i socioekonomske prilike. U duboko patrijarhalnom društvu, kakvo je srpsko, seksualno obrazovanje, pogotovo obrazovanje dece i tinejdžera i dalje je tabu tema. Pokušaj da se ono integriše u programe osnovnih škola 2017. godine izazvao je burne reakcije velikog dela javnosti, te se od istog odustalo. Da li je u takvim okolnostima uopšte moguće maštati o seksualnom obrazovanju u osnovnim i srednjim školama ili su za to potrebne šire društvene promene?

Ključne reči: seksualno obrazovanje, reprodukcija, kontracepcija.

THE IMPORTANCE OF SEX EDUCATION

Broadly understood, sex education deals with issues related to human sexuality, including emotional relationships, the anatomy of reproductive organs, sexual activity, sexual orientation, gender identity, gender roles, contraception, reproduction, reproductive health, reproductive rights and sexual abstinence. Its aim is to provide relevant information and help young people make informed decisions about their sexuality and health.

Traditionally, young people in many cultures received almost no information about sex, and discussing these issues was considered taboo. Parents or senior family members would provide them with basic information on these matters and these kinds of conversations were often put off until just before marriage. The need for a more public dialogue about sex education and the introduction of sex education programs in schools emerged as a response to the increasing number of unintended teen pregnancies in the 1960s and 1970s, primarily in Western countries. The emergence of the HIV virus in the 1980s put a new emphasis on the importance of sex education, especially in Africa, where sex education was seen as a key public health issue. In addition to these, important roles of sex education today are prevention of sexism and homophobia, as well as increasing awareness about sexual abuse and gender inequality.

Questions this presentation will address are to what extent sex education can help with dealing with these problems and whether it can play an emancipatory role in today's society. Numerous studies have shown that long-term national education programs on sex education had led to a decrease in the number of abortions and a decline in rates of sexually transmitted diseases, especially among young people between the ages 15 and 24. However, they also suggest that sex education alone, whether through school programs or through various public campaigns, is not enough to solve these problems. Education and providing the relevant information are just the first of many steps. Cultural and socioeconomic conditions also play a significant role. In a deeply patriarchal society, such as the one in Serbia, sex education, especially the education of children and teenagers, remains a taboo. The attempt to integrate sex education into elementary school programs in 2017 provoked a strong public reaction, leading to the idea being laid off. Given the circumstances, is it even possible to dream of sex education in primary and secondary schools, or does that dream require wider social changes?

Keywords: sex education, reproduction, contraception.

DA LI JE OBRAZOVANJE ZA KOJE SU SE ZALAGALI STOICI MUSONIJE RUF I EPIKTET PO SVOM KARAKTERU EMANCIPATORSKO?

Cilj mog izlaganja jeste da ispitam emancipatorski potencijal stoičkih ideja o obrazovanju na primeru rimskih stoika Musonija Rufa (Μουσώνιος Ρούφος) i Epikteta (Ἐπικτήτος), imajući u vidu da emancipacija potiče od lat. *emancipatio*, i da je jedno od značenja reči oslobađanje od uticaja drugog, time što osoba postaje nezavisna i slobodna.

Po svemu sudeći, nijedan od dvojice pomenutih stoika nije ništa samostalno objavio, što nije sasvim neuobičajeno za to vreme, posebno jer su obojica bili, pre svega ostalog, učitelji filozofije. Njihova primarna uloga se, samim tim, sastojala u tome da prenesu znanje svojim učenicima. Prema njihovim vlastitim merilima, učitelj filozofije morao je da ispuni određene preuslove da bi mogao da predaje, a jedan od tih uslova jeste i da se filozofija razume kao poziv, kao i da se vodi „određeni način života“ (Epict. *Diss.* 3.21.11). Ispostaviće se da ni Musonije Ruf ni Epiktet nisu bili samo prenosioci znanja rodonačelnika stoičkog pravca, već i originalni mislioci, koji su od svojih učenika, između ostalog, zahtevali i određeni angažman, pripremajući ih na taj način i za njihovo kasnije delanje. Učenici i jednog i drugog su bili mahom pripadnici srednjih i viših slojeva rimskog društva, uz neke izuzetke. Primera radi, Musonije Ruf je bio i Epiktetov učitelj a Epiktet je bio oslobođeni rob.

Od ključnog značaja će biti tri preporuke koje ću ispitivati tokom izlaganja, podrazumevajući da je za rimske stoike etika bila najdragocenija filozofska disciplina, ili pravilnije, najdragoceniji deo filozofskog diskursa, a da se filozofija određivala kao svojevrsna veština. Prva preporuka se pronalazi u beleškama jednog od učenika Musonija Rufa, i ona glasi da obrazovanje treba da bude dostupno ne samo muškarcima, već i ženama, koje mogu podjednako da razvijaju vrlinu (Muson. 3, 4), što samo po sebi, imajući u vidu prilike tog vremena, nije bila samorazumljiva stvar. Druge dve preporuke nalaze se u beleškama Flavija Arijana, koji je bio jedan od Epiktetovih učenika. Prva od Epiktetovih preporuka jeste da filozofija treba da bude primenljiva (Epict. *Ench.* 49, 52), budući da, kako on smatra, teorijsko znanje bez praktične primene nije preterano korisno. Ako, naime, u svakodnevnom životu ne primenjujemo filozofska načela, već ih samo izučavamo, onda smo pre nalik gramatičarima nego filozofima. U drugoj Epiktetovoj preporuci sadržan je poziv da se prestane sa čekanjem na učitelja koji bi nas ispravljao (Epict. *Ench.* 51). Epiktet, naime, poziva svoje učenike da samostalno koriste svoje intelektualne kapacitete bez neprestanog oslanjanja na autoritet. Navedene preporuke su, tvrdiću, emancipatorskog karaktera, što ne znači da i one, u nekim svojim aspektima, nisu bile problematične, o čemu će, takođe, biti reči.

Ključne reči: Rimski stoicizam, *emancipatio*, παιδεία, ἀρετή, τέχνη.

HAVE MUSONIUS RUFUS AND EPICTETUS ADVOCATED FOR AN EMANCIPATORY EDUCATION?

The main aim of my presentation will be to analyze the emancipatory potential of the Stoic ideas on education, following the example of Musonius Rufus (Μουσώνιος Ρούφος) and Epictetus (Ἐπικτήτος), and having in mind that word emancipation derives from the Latin *emancipatio*. One of the meanings of the Latin *emancipatio* is to make someone independent and free.

According to our knowledge, neither of two philosophers had any publications on their own. That is not unusual for that period of time, especially if we recall that they were, first of all, philosophy teachers. Their primary role was teaching, that is – passing their knowledge to their students. Both philosophers thought that a philosophy teacher needed to fulfill some prerequisites before engaging in teaching. One of these prerequisites was to understand philosophy as a vocation, and “lead a certain kind of life” (Epict. *Diss.* 3.21.11). Musonius Rufus and Epictetus did not just transfer the legacy of Stoics that came before them. They were also original thinkers who contributed to Stoicism, and both philosophers prepared their students for the careers they would like to pursue after the philosophical studies. Their students were mostly Romans from the middle and upper class. However, there were also some exceptions. For example, Epictetus was a former slave and Musonius was his teacher.

There will be three key statements in my presentation, based upon the opinion that for the Romans Stoics ethics was the most important part of the philosophical discourse and that philosophy was not only a theoretical discipline, but also a practical one (τέχνη). The first statement is to be found in the notes of one of the Musonius Rufus' students. Namely, it says that an education should be available not only to men but also to women, because women could develop moral virtue (Muson. 3, 4). Considering the social opportunities of that period, that was not something self-explanatory. The other two statements are as follows. Firstly, Epictetus believed that philosophy should be applicable (Epict. *Ench.* 49 and 52), meaning that philosophical principles needed to be practiced in our everyday lives. Otherwise, we would end up being grammarians and not philosophers. Secondly, Epictetus advised students to stop waiting for a teacher (Epict. *Ench.* 51). Namely, Epictetus recommended his students to use their intellectual capacities without constant relying on authority. In my opinion, those three statements (that could also be seen as moral instructions) have emancipatory character. However, there might be space left for some criticism, and that will also be discussed in more detail.

Keywords: Roman Stoicism, *emancipatio*, παιδεία, ἀρετή, τέχνη.

SUBJECTIVITY OF PERSONALITY: THE ESSENCE AND WAYS OF IMPLEMENTATION IN EDUCATION

As Ukrainian education is being modernized, the issues of increasing student subjectivity and creative talent development is relevant. To find the solutions to the above-mentioned problem one should understand human subjectivity, where the phrases "personalized individual", "personality subjectivity", "personality multisubjectivity" are actively used.

The status of the individual integral quality is clearly assigned to subjectivity recently. Modern scientists distinguish such main substantive aspects of "subjectivity" as self-determinism principle, creative initiative (principle of human development), wholeness and integrity, freedom and responsibility, self-awareness and reflection.

Representing the unity of opposites (freedom of choice, on the one hand, and control over oneself, on the other), the subjectivity of the personality becomes a source of internal determination of human behavior. Being free and responsible at the same time, the individual experiences the unity in his "sensual-bodily givenness, as something deeply rooted in himself". It indicates that the adolescent is growing up and has a source of internal determination of consciousness and behavior. This distinguishes the "adult self".

Thus, subjectivity is the integral ability to build life in accordance with certain values. It manifests itself in active creative reflection in the situation of existential choice. The person must be capable of goal-setting to realize his own ambitions. An important characteristic of subjectivity is reflexivity. It must be considered in the axiological aspect of selfness, i.e. as a mechanism for generating personal meanings.

The paradigm shift is important in methodological terms. The transition from the traditional paradigm (that "provides teaching") to the paradigm that "produces learning" takes place. Such a transformation allows increasing the subjectivity in education. Here are some comparative points:

- ◆ *Discrepancies in comparing missions and goals. The "paradigm of teaching" focuses on knowledge transmitting; the "paradigm of learning" focuses on its constructing.*
- ◆ *The structure of teaching and learning also varies significantly. Learning is ongoing in the innovative paradigm and any learning experience is important, assessment takes place at any stage and the assigned degree is determined on the basis of acquired knowledge and skills.*
- ◆ *Teaching is cumulative and linear in the traditional model, i.e. knowledge is given by the teacher in pieces. But in the innovative "paradigm of learning" knowledge is in the minds of people and is formed on the basis of individual experience.*
- ◆ *In terms of "productivity" parameter, the "paradigm of learning" is different. Not just academic hours but learning outcomes are paid for by the students.*

Thus, when using the "paradigm of learning" we create the conditions for the development of subjectivity in the educational system which significantly affects the productivity of the educational process.

The interaction of the individuals in the educational process is considered as a holistic, open system which has an internal and external structure, connections, functions, and under certain conditions it becomes developing in relation to all participants in the interaction. This system includes subjective, meaningful, organizational, and productive components.

Keywords: *subjectivity, self-determinism principle, self-awareness, reflection, "paradigm of teaching", "paradigm of learning".*

SUBJEKTIVNOST LIČNOSTI: SUŠTINA I NAČINI IMPLEMENTACIJE U OBRAZOVANJU

Sa modernizacijom ukrajinskog obrazovnog sistema relevantnima su se pokazala pitanja uvećanja subjektivnosti i razvoja stvaralačkih talenata učenika. Kako bi se odgovorilo na njih, posebno je značajno razumevanje subjektivnosti čoveka, oblasti u kojoj se pre svega koriste pojmovi kao što su: „personalizovana individua“, „subjektivnost ličnosti“, „multisubjektivnost ličnosti“.

Poslednjih decenija subjektivnosti je nedvosmisleno pripisan status integralnog kvaliteta pojedinca. Naučnici danas razlikuju neke suštinske aspekte „subjektivnosti“: princip samoodređenja, stvaralačka inicijativa kao princip razvoja čoveka, celovitost i integritet, sloboda i odgovornost, samosvest i refleksija.

Kao predstava jedinstva suprotnosti (sa jedne strane, slobode izbora, sa druge, samokontrole), subjektivnost ličnosti postaje izvor unutrašnje determinacije ponašanja čoveka. Budući da je slobodan i odgovoran u istom, pojedinac doživljava jedinstvo u svojoj „čulno-telesnoj datosti kao nešto duboko ukorenjeno u sebi“. Ta unutrašnja determinisanost svesti i ponašanja, kao odlika „odraslog sebstva“, pokazatelj je odrastanja adolescenta.

Subjektivnost je, dakle, integralna sposobnost da se gradi život u skladu sa određenim vrednostima. Ona se manifestuje kao aktivna stvaralačka refleksija u situaciji egzistencijalnog izbora. Ličnost mora biti sposobna da postavi ciljeve tako da ostvari sopstvene ambicije. Refleksivnost je važna karakteristika subjektivnosti. Ona se mora smatrati aksiološkim aspektom sebstva, što će reći – mehanizmom generisanja ličnih značenja.

Metodološki je značajna promena paradigme koja se odigrala: prelazak sa tradicionalne paradigme „obezbediti poduku“ na paradigmu „proizvoditi učenje“. Takva transformacija omogućava uvećanje subjektivnosti u procesu obrazovanja. Istaći ćemo nekoliko uporednih tačaka:

- ◆ *Raskorak u misijama i ciljevima. Dok se „paradigma podučavanja“ usredsređuje na prenos znanja, „paradigma učenja“ se usredsređuje na konstrukciju znanja.*
- ◆ *Značajno variranje strukture podučavanja i učenja. U okviru inovativne paradigme, uči se kontinuirano i svako obrazovno iskustvo se smatra značajnim, a procena se dešava u bilo kojoj fazi, pri čemu se ocena odeduje na osnovu znanja i veština.*
- ◆ *Prema tradicionalnom modelu, učenje je kumulativno i linearno, to jest, učitelj pruža znanje u delovima, dok se u inovativnoj „paradigmi učenja“ znanje nalazi u svesti ljudi i formira se na osnovu ličnog iskustva.*
- ◆ *„paradigma učenja“ se razlikuje kada je reč o parametru „produktivnosti“: učenici ne plaćaju samo akademske časove, već i ishode učenja.*

Koristeći „paradigmu učenja“ stvaramo uslove za razvoj subjektivnosti u sistemu obrazovanja koji značajno utiču na produktivnost obrazovnog procesa.

Interakcija pojedinaca u obrazovnom procesu se smatra holističkim, otvorenim sistemom koji ima i unutrašnju i spoljnu strukturu, poveznice i funkcije, sistemom koji, pod određenim okolnostima, postaje razvojni sistem za sve učesnike u interakciji. Takav sistem sadrži subjektivne, značenjske, organizacione, kao i produktivne komponente.

Ključne reči: *subjektivnost, princip samoodređenja, samosvest, refleksija, „paradigma podučavanja“, „paradigma učenja“.*

Una Popović

LEARNING FROM ARTS: DANCE AS EMANCIPATION OF THE BODY

Although the process of education and learning is traditionally related to reason and its abilities, aesthetics has long played with the idea of emancipation of the sensitivity and its enhancement through the aesthetic experience of the arts. In this paper, I will address one particular example of art experience being able to indicate the process of learning, and in a manner which could be – and was – considered to be emancipatory – the case of dance. According to S. H. Fraleigh, the process of learning how to dance, with its disciplining of the body, is a testimony to the neglect and violence towards our bodily lived experience; on the other hand, the experience gained through dancing is exactly the opposite – the experience which reveals not only aesthetic phenomena per se, but also our very bodily nature. Fraleigh's phenomenological aesthetics of dance also implies that such an emancipatory effect of the aesthetic experience of dance will be transmitted to the audience as well, that it is not restricted to the artists – dancers – only. The focus of my analysis will be exactly this receptive aesthetic experience of dance and its formative, educational and emancipatory potentials. I will try to show that kinaesthetic nature of the phenomenon of dance, according to the positions of phenomenological aestheticians, can in fact open a particular possibility of questioning the idea of education in traditional terms. More precisely, I will try to show that phenomenological analysis of the dance phenomenon demands not only for questioning the traditional approaches to body, mind-body relationship, and finally the character of our very basic experience, which determines all our ideas and concepts, but that it also implies the change in the pre-reflective dimension of consciousness, which can be actualized exactly through the aesthetic experience of art. In order to develop my argument, I will focus on the critique of the primacy of vision, in favour of the primacy of movement, as presented in the works of S. H. Fraleigh and M. Sheets-Johnstone.

Keywords: dance, aesthetics, body, emancipation, education.

UČITI OD UMETNOSTI: IGRA KAO EMANCIPACIJA TELA

Iako se proces obrazovanja i učenja tradicionalno vezuje za razum i njegove sposobnosti, estetika se dugo poigravala sa idejom emancipacije i unapređivanja čulnosti putem estetskog iskustva umetnosti. U ovom radu bavićemo se jednim konkretnim primerom mogućnosti da iskustvo umetnosti potakne proces učenja, i to na način koji bi mogao biti – a i bio je – shvaćen kao emancipatorni – u pitanju je slučaj igre. Prema S. H. Frejli, proces učenja igre, koji disciplinuje telo, svedočanstvo je zanemarivanja i nasilja prema našem življenom telesnom iskustvu. Sa druge strane, iskustvo koje zadobijamo putem igre posve je suprotno tome, jer to je iskustvo koje otkriva ne samo estetske fenomene kao takve, već i samu našu telesnu prirodu. Fenomenološka estetika igre Frejlijeve takođe implicira da će se takav emancipatorni efekat estetskog iskustva igre preneti i na publiku, da on nije rezervisan samo za umetnike, igrače. Fokus naših analiza biće upravo receptivno estetsko iskustvo igre i njegovi formativni, obrazovni i emancipatorni potencijali. Nastojaćemo da pokažemo da, shodno pozicijama fenomenološke estetike, kinestetička priroda fenomena igre može da na poseban način omogućiti preispitivanje tradicionalne ideje obrazovanja. Preciznije, nastojaćemo da pokažemo da fenomenološka analiza fenomena igre zahteva ne samo preispitivanje tradicionalnih pristupa telu, odnosu duha i tela, te napokon karakteru našeg najbazičnijeg iskustva, onog koje određuje sve naše ideje i pojmove, već ona takođe implicira i promenu u prerefleksivnoj dimenziji svesti, promenu koja se može realizovati upravo putem estetskog iskustva umetnosti. U cilju razvijanja argumenta, fokusiraćemo se na kritiku primata viđenja, a u korist primata kretanja, kakva je predstavljena radovima S. H. Frejli i M. Šits-Džonston.

Ključne reči: igra, estetika, telo, emancipacija, obrazovanje.



Mitja Sardoč

THE LANGUAGE OF NEOLIBERALISM EDUCATION

For over two decades now, neoliberalism has been at the forefront of discussions not only in the economy and finance but has infiltrated our vocabulary in a number of areas as diverse as governance studies, criminology, health care, jurisprudence, education etc. Its economic language associated with the promotion of effectiveness and efficiency combined with indicators and other empirical data claimed to have bypassed allegedly fruitless "ideological" discussions that have dominated much of our scholarly experience. Interestingly enough, education has been at the very center of the neoliberal public policy agenda, as it allegedly represents one of the main indicators of future economic growth and individual well-being. This assumption – most visible in studies discussing international large scale student assessments, e.g. PISA, TIMSS etc. – has brought to the forefront of both media and political attention the various aspects of teaching and learning. At the same time, it has had a deleterious effect on educational reforms and other emancipatory initiatives aimed to improve educational practice. While the analysis of the neoliberal agenda in education is well documented, the analysis of the language of neoliberalism in education has been at the fringes of scholarly interest.

This paper critically examines the expansion of the neoliberal vocabulary with egalitarian ideas such as fairness, justice, equality of opportunity etc. In particular, it aims to investigate the shift of emphasis from concepts and ideas that have been part of the "standard" vocabulary of neoliberal education, e.g. effectiveness, commodification, privatization, deregulation, efficiency etc, to concepts and ideas that were previously outside its gravitational orbit and are part of a more emancipatory egalitarian vocabulary. In particular, this presentation aims examine this shift of emphasis in rhetoric on our way of thinking about education and its emancipatory potential.

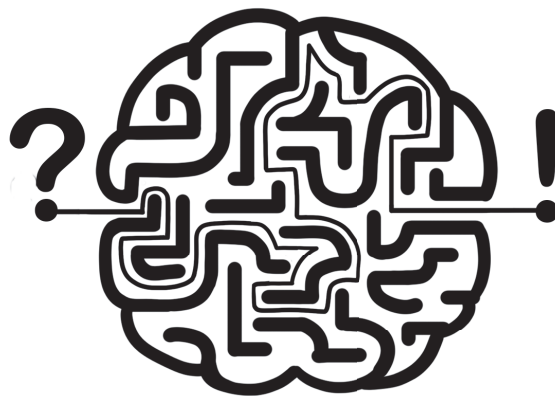
Keywords: education, emancipation, neoliberalism, fairness, equality of opportunity, talent.

JEZIK OBRAZOVANJA NEOLIBERALIZMA

Već više od dve decenije neoliberalizam je predvodio rasprave ne samo na polju ekonomije i finansija, već se infiltrirao u rečnik brojnih toliko razolikih oblasti koliko samo mogu biti studije upravljanja, kriminologija, zdravstvena zaštita, jurisprudencija, obrazovanje i tako dalje. Za njegov ekonomistički jezik – asociran sa promocijom efektivnosti i efikasnosti, kombinovan sa indikatorima i drugim empirijskim podacima – tvrdilo se da je zaobišao navodno besplodne „ideološke“ rasprave koje su dominirale većim delom našeg naučnog iskustva. Zanimljivo je da je obrazovanje u samom centru neoliberalne agende javne politike, budući da navodno predstavlja jedan od glavnih pokazatelja budućeg ekonomskog rasta i dobrobiti pojedinca. Ta je pretpostavka – najvidljivija u studijama koje razmatraju međunarodne procene učenika i studenata velikih razmera, recimo PISA, TIMSS i tako dalje – istakla u prvi plan i medijske i političke pažnje, različite aspekte podučavanja i učenja. Istovremeno, imala je štetan uticaj na obrazovne reforme i druge emancipatorske inicijative koje su smerale da unaprede obrazovnu praksu. Dok je analiza neoliberalne agende u obrazovanju već dobro dokumentovana, analiza jezika neoliberalizma u obrazovanju bila je na rubovima naučnog interesovanja.

Ovaj rad kritički ispituje širenje neoliberalnog rečnika putem egalitarnih ideja, poput pravičnosti, pravde, jednakih mogućnosti i tako dalje. Njegov cilj je, posebno, da istraži pomeranje naglaska sa pojmova i ideja koji su bili deo „standardnog“ rečnika neoliberalnog obrazovanja – efektivnost, komodifikacija, privatizacija, deregulacija, efikasnost, na primer – ka pojmovima i idejama koji su prethodno bili izvan njegove gravitacione orbite i deo su emancipativnijeg egalitarnog rečnika. Cilj ove prezentacije je, naročito, da ispita uticaj ovog pomeranja naglaska u retorici na naš način mišljenja o obrazovanju i njegovom emancipatorskom potencijalu.

Ključne reči: obrazovanje, emancipacija, neoliberalizam, pravičnost, jednakost mogućnosti, nadarenost.



Michael Schapira, Julie Reshe

LEARNING AND TEACHING UNDER STRESS: REINTERPRETING THE CONCEPT OF CONFLICT IN EDUCATION

Conflict is the last thing that is sought by beleaguered educational institutions – whether initiated by restrictive political forces without or emerging from fracturing tendencies within (e.g. the clash between faculty and managerially oriented administrators). However, there is a venerable history of conflict being constitutive of educational processes and institutions, from Socratic *elenchus* to Immanuel Kant's *Conflict of the Faculties*. This panel discussion attempts to formulate a conception of educational conflict that is productive both conceptually (e.g. as a way to reframe debates on stress and learning) and practically (e.g. in the design of curricula and graduate programs in education).

The first portion of the roundtable approaches conflict through a historical and philosophical lens, linking the conditions which gave rise to the modern university with endemic sources of conflict in contemporary higher education. We argue that the reductive framing of conflict as an obstruction to be removed is, ironically, a central factor in declining public trust in education. One can observe many regimes of accountability today that are predicated on having a settled notion on what that university is and what it can do if such sources of conflict are removed, but the proliferation of discourse surrounding reform, innovation, and various disappointments demonstrates that no stable “idea of the university” reigns today. We believe that a reconstructed notion of educational conflict can help retrieve a productive “idea of the university” that can help rehabilitate the standing of modern higher education.

The second portion of the roundtable approaches conflict through the lens of the psychology and neurobiology of learning, arguing that the reductively negative framing of stress and anxiety in learning processes overlooks the proper place of conflict in education. We investigate common discourses surrounding stress, which has become easy shorthand for conditions that impede learning. Drawing on resources from contemporary empirical research and historical renderings of stress in the critical theory and psychoanalytic traditions, we argue that when viewed in its proper light, the notion of stress can recover complex understandings of the learning process and resists the crude form of instrumental reason that figures stress purely as a negative phenomenon.

Keywords: conflict, stress, higher education, managerialism, psychology.

UČENJE I PODUČAVANJE POD STRESOM: REINTERPRETACIJA KONCEPTA SUKOB U OBRAZOVANJU

Sukob je poslednja stvar za kojom čeznu ionako ugrožene obrazovne ustanove – bilo da sukob pokreću restriktivne političke snage spolja bilo da nastaje iz sklonosti raspadu iznutra (na primer, sukob fakulteta i menadžerski nastrojenih administracija). Postoji, međutim, časa istorija sukoba koji konstituišu obrazovne procese i ustanove – od sokratovske *elenchus* do *Spora među fakultetima* Imanuela Kanta. Ova panel rasprava nastoji da formuliše koncepciju obrazovnog sukoba koja je i konceptualno (na primer, kao način da se rekontekstualizuju debate o stresu i učenju) i praktično (na primer, osmišljavanjem nastavnih planova i programa u obrazovanju) produktivna.

Prvi deo okruglog stola pristupa sukobu kroz istorijsku i filozofsku optiku, povezujući uslove koji su stvorili moderni univerzitet sa endemskim izvorom sukoba u savremenom visokom obrazovanju. Tvrdimo da je reduktivno određivanje sukoba kao prepreke koju valja ukloniti, ironično, središnji faktor opadanja javnog poverenja u obrazovanje. Danas se mogu zapaziti mnogi režimi odgovornosti koji su zasnovani na posedovanju utvrđene predstave o tome šta je univerzitet i šta on može da učini ukoliko se uklone takvi izvori sukoba, ali proliferacija diskursa oko reformi i inovacija, kao i različita razočarenja, pokazuju da danas ne vlada nikakva stabilna „ideja univerziteta“. Verujemo da rekonstruisani pojam obrazovnog sukoba može doprineti povratku jednoj produktivnoj „ideji univerziteta“ koja bi pomogla rehabilitaciji položaja modernog visokog obrazovanja.

Drugi deo okruglog stola pristupa sukobu kroz optiku psihologije i neurobiologije učenja, tvrdeći da reduktivno negativno razumevanje stresa i teskobe u procesima učenja previđa pravo mesto sukoba u obrazovanju. Ispitujemo uobičajene diskurse o stresu, koji je postao olaka skrećenica za uslove koji ometaju učenje. Oslanjajući se na savremeno empirijsko istraživanje i istorijsko prikazivanje stresa u tradicijama kritičke teorije i psihoanalize, tvrdimo da, viđen u pravom svetlu, pojam stresa može da povрати složenost razumevanju procesa učenja i odoli sirovoj formi instrumentalnog uma koji stres smatra čisto negativnim fenomenom.

Ključne reči: sukob, stres, visoko obrazovanje, menadžerizam, psihologija.

Lili Schwoerer

FEMINIST KNOWLEDGE PRODUCTION IN ENGLAND AND THE "CRISIS CONSENSUS"

Mitchell and Boggs' 2018 paper "Critical University Studies and the Crisis Consensus" explores how critiques of the marketisation of higher education frequently follow a narrative of decline and "crisis". Such narratives, they argue, deny that the violence of capital accumulation and labor exploitation, and related processes of racialisation and gendering are central to universities' functioning rather than a recent, purely neo-liberal development (see also Bhambra, Nisancioglu and Gebrial 2018, Wilder 2013). In addition to providing a bold intervention into research on the "neoliberal university", their work questions the investment of critical scholars in the objects of their critique, arguing that the narrative of the "university in crisis" externalizes crisis as something that "happens to" a university rather than being constitutive of it, and consequently places the scholar as an observer of, rather than a participant in marketization.

My paper will draw from their insights to discuss the positioning of feminist knowledge production in the contemporary marketizing English university. Based on discourse analysis of interviews I conducted with 30 social science scholars working on gender, feminism and queer studies in four English universities, my paper will discuss the ways in which these scholars narrate changes in higher education, their position within them and the way they understand the relationship between feminist knowledge and the university accordingly. I will achieve this by focusing in particular on the way in which "crisis" narratives play out in the figure of the "student-as-consumer" as discursively constructed by some of my interview participants, and its relationship to perceptions of the development of university policies on inclusivity and diversity, and institutional regulation, throughout the last two decades. I will show that narratives of "crisis" indeed structure some of these accounts and are therefore not confined to academic critiques but filter into academics' perceptions of their working environment. Further, I will argue that the way that these developments in higher education are articulated reveals insights into the scholars' self-positioning, and understanding of the role of feminist knowledge in the institution. Crisis necessitates a reactivity that can slip into conservatism and a politics of scarcity and preservation. My paper will therefore move on to consider what an alternative, transformative feminist knowledge production might look like in the contemporary English university. For this, I will again draw on my interview data to introduce some of the creative ways in which feminist scholars resist and subvert epistemic and material hierarchies and hegemonic knowledge practices. I will end by briefly discussing how this might enable us to think through ways of producing alternative knowledge in the university's "undercommons" (Harney and Moten, 2013).

Keywords: feminism, knowledge production, critique, epistemology, crisis, higher education, England, interviews.

FEMENISTIČKA PROIZVODNJA ZNANJA U ENGLESKOJ I „KONSENZUS KRIZE“

Rad „Kritičke studije univerziteta i konsenzus krize“ Mičela i Bogza (Mitchell, Boggs) iz 2018. godine istražuje kako kritike komercijalizacije visokog obrazovanja često slede narativ opadanja i „krize“. Takvi narativi, tvrde oni, poriču da su za funkcionisanje univerziteta središnje važni nasilje akumulacije kapitala i eksploatacija rada, te s tim povezani procesi rasnog i rodnog podvajanja, u većoj meri nego nedavni čisto neoliberalni razvoj (videti takođe: Bhambra, Nisancioglu, Gebrial 2018, Wilder 2013). Osim što smelo intervenišu u istraživanje „neoliberalnog univerziteta“, njihov rad dovodi u pitanje ulog kritičkih naučnika u objekte svoje kritike, tvrdeći da narativ „univerziteta u krizi“ eksternalizuje krizu kao nešto što se „dešava“ univerzitetu umesto kao nešto što ga konstituiše, i sledstveno ih smešta u poziciju posmatrača umesto učesnika u komercijalizaciji.

Oslanjajući se na njihove uvide, moj rad će diskutovati pozicioniranje feminističke proizvodnje znanja na savremenom komercijalizujućem engleskom univerzitetu. Na osnovu analize diskursa intervjua koji sam vodila sa trideset naučnika iz područja društvenih nauka, naučnika koji se bave rodnim, feminističkim i kvir studijama na četiri engleska univerziteta, rad će diskutovati načine na koje ti naučnici opisuju promene u visokom obrazovanju, svoju poziciju unutar njih i, u skladu s tim, način na koji razumeju odnos između feminističkog znanja i univerziteta. To ću postići usredsređivanjem posebno na način na koji se narativi „krize“ odigravaju u liku „studenta-kaopotrešača“, kako su ga diskurzivno konstruisali neki učesnici mog intervjua, i na njihove odnose prema percepcijama razvoja politike univerziteta u pogledu inkluzivnosti i diverziteta, te institucionalnoj regulaciji, tokom poslednje dve decenije. Pokazaću da narativi „krize“ zaista strukturiraju neke od tih prikaza i da stoga nisu ograničeni na akademsku kritiku već su infiltrirani u percepcije naučnika o njihovom radnom okruženju. Dalje, tvrdiću da način na koji se artikulišu ovi tokovi u visokom obrazovanju otkriva uvide u samopozicioniranje naučnika i razumevanje uloge feminističkog znanja u toj instituciji. Kriza zahteva reaktivnost koja može skliznuti u konzervativizam i u politiku oskudice i očuvanja. Moj rad će stoga preći na razmatranje na šta bi mogla ličiti alternativna, transformativna feministička proizvodnja znanja na savremenom engleskom univerzitetu. Zbog toga ću ponovo izvući podatke iz svog intervjua, ne bih li predstavila neke kreativne načine na koje se feminističke naučnice opiru epistemičkoj i materijalnoj hijerarhiji i praksama hegemonog znanja i podrivaju ih. Zaključiću kratkom raspravom o tome kako bi nam ovo moglo omogućiti da promislimo načine proizvodnje alternativnog znanja u „podzajednici“ univerziteta (Harney, Moten, 2013).

Ključne reči: feminizam, proizvodnja znanja, kritika, epistemologija, kriza, visoko obrazovanje, Engleska, intervjui.

Paolo Scotton

TOWARDS A THEORY OF EMANCIPATORY EDUCATION

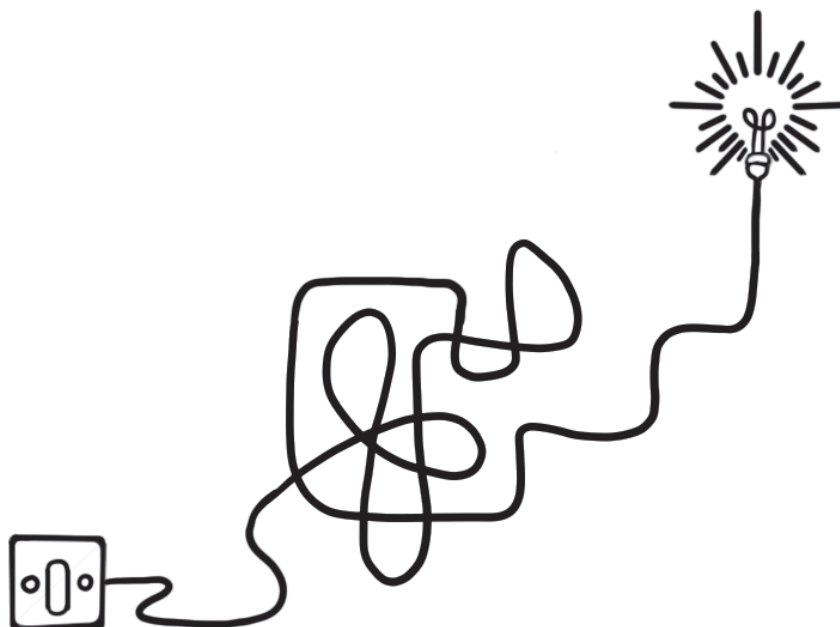
Each educative practice always rests on an explicit or implicit philosophy of education that can be aimed to promote very different political and social scenarios. Significantly enough, in the current upheaval of democratic and citizenship education within the domain of the educational research, the very notion of democracy frequently appears to be problematically sketched and weakly defined. This lack of clarity and precision concerning the comprehension of the basic aim of education can have disruptive consequences concerning how democratic citizenship is promoted, both in formal, non-formal and informal contexts. Indeed, where the scope and aims of the educative process are badly defined, a hegemonic thought that prompts to inactivity is more prone to be implicitly endorsed. For this reason, by offering a conceptual framework for democratic education within a participative and emancipatory point of view, this paper aims to outline an overall theory of emancipatory education based on five main aspects related both to the scope and aim of the educative process. These aspects take into account both the content of the education process, the rational comprehension of the apprentice, her vital and emotional response to this stimulus and, consequently, her intellectual and political stance against a given state of affairs she considers as oppressive and unjust. Thus, after having defined this emancipatory theory of education, the paper focuses on the basic skills required for the teachers to promote an emancipatory educational process.

Keywords: philosophy of education, critical thinking, emancipatory education, citizenship education, teaching skills.

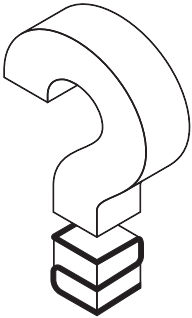
U SUSRET TEORIJI EMANCIPATORSKOG OBRAZOVANJA

Svaka obrazovna praksa se zasniva na eksplicitnoj ili implicitnoj filozofiji obrazovanja, čiji cilj može biti zagovaranje veoma različitih političkih i društvenih scenarija. Značajno je napomenuti da u trenutnim naučnim previranjima u kontekstu demokratskog i građanskog obrazovanja, sam pojam demokratije je neretko problematično postavljen i slabo definisan. Manjak jasnoće i preciznosti u definisanju glavne funkcije obrazovanja može imati narušavajuće posledice po promovisanje demokratskog građanstva, kako u formalnom, tako i u neformalnom i informalnom obrazovanju. Doista, tamo gde su opseg i ciljevi obrazovanja loše definisani, veća je tendencija da se implicitno podrže hegemoni misli koje podstiču neaktivnost. S tog razloga, cilj ovog rada je da, sa participativnog i emancipatorskog stanovišta, postavljajući konceptualni okvir demokratskog obrazovanja, skicira jednu sveobuhvatnu teoriju emancipatorskog obrazovanja. Ta teorija je zasnovana na pet glavnih aspekata, koji se odnose kako na obim tako i na cilj obrazovnog procesa. Ovi aspekti obuhvataju sadržaj, nivo razumevanja kod učenika, njegove osnovne i emotivne reakcije na stimulus, i posledično intelektualne i političke stavove o praksama koje učenik smatra opresivnim i nepravednim. Nakon definisanja ove emancipatorske teorije obrazovanja, rad se usredsređuje na one osnovne veštine koje su neophodne edukatorima za sprovođenje i promovisanje emancipatorskog obrazovanja.

Cljučne reči: filozofija obrazovanja, kritičko mišljenje, emancipatorsko obrazovanje, građansko obrazovanje, obrazovne veštine.



BELEŠKE / NOTES



A series of horizontal lines for writing notes, starting from the top left and extending across the page. The lines are evenly spaced and cover the majority of the page area.

DJUJIEVO ČITANJE RUSOOVOG *EMILA*: IZMEĐU PRAGMATIZMA I NATURALIZMA

U devetom poglavlju *Vaspitanja i demokratije*, Džon Džui iznosi kritiku Rusoove teorije o ciljevima i izvorima obrazovanja. Već na početnim stranicama *Emila*, Ruso govori kako obrazovanje nastaje konjunkcijom prirode, čoveka i stvari. Džui se donekle slaže sa ovakvom podelom, ali je i kritikuje kao konceptualno razdvajanje prirodnog razvoja deteta, odnosno, zanemarivanje interakcije sa socijalnom sredinom. Pored toga, u svom poslednjem radu *Experience and Education* (1938) udaljava se i od progresivista koji do ekstrema razvijaju individualističku komponentnu Džuijeve pedagogije i suprotstavlja se progresivističkom insistiranju na pedocentrizmu. Džui odbacuje Rusoova shvatanja jer smatra kako se redukcionističkim pozivanjem na prirodu ne može objasniti razvoj i učenje čoveka.

Cilj našeg izlaganja je da, razmatrajući Džuijevu sintetičku teoriju obrazovanja, koja se u domaćoj pedagoškoj literaturi opisuje kao pokušaj prevazilaženja jaza između pedagogije esencije i pedagogije egzistencije, približimo naturalističkoj poziciji Rusoa povezujući dva autora preko, njihovoj teoriji obrazovanja dva zajednička principa – učenja putem aktivnog sticanja iskustva i prevazilaženja modernističkog insistiranja na razdvajanju umnog i telesnog vaspitanja. Ukoliko pogledamo ostala Rusoova dela, možemo uvideti kako, ne samo da ne postoji redukcionističko insistiranje na prirodnom razvoju, već frekventno nailazimo na ideje o čoveku kao rezultatu onoga što društveno okruženje načini od njega. U *Emilu* pronalazimo ideje o međusobnom uticaju ljudi jednih na druge kao faktorom razvoja.

Polarizaciju dva autora, koju naizgled uvodi Džui, pokušavamo da ublažimo kroz promišljanje onih elemenata koji imaju emancipatorni potencijal u obe teorije. Na pitanje da li ciljevi obrazovanja jesu, treba ili moraju da budu povezani sa društvenim pitanjima i da li se emancipacija može naučiti – Rusoova i Džuijeva teorija daju potvrđan odgovor.

Ključne reči: ciljevi obrazovanja, prirodno obrazovanje, društvena funkcija obrazovanja, Ruso, Džui, emancipacija.

DEWEY'S READING OF ROUSSEAU'S *EMILE*: BETWEEN PRAGMATISM AND NATURALISM

In Chapter 9 of *Education and Democracy*, John Dewey criticizes Rousseau's theory of aims and sources of education. Already in *Emile*, Rousseau says that education is created by the conjunction of nature, man and things. Dewey agrees somewhat with this division, but criticizes it as conceptually separating the child's natural development, that is, neglecting interaction with the social environment. In addition, in Dewey's last work, *Experience and Education* (1938) he moves away from the progressivists who, to the extreme, develop the individualistic component of Dewey's pedagogy and counteract the progressivist insistence on pedocentrism. Dewey rejects Rousseau's ideas because he believes that reductionist account on nature cannot explain human development and learning.

The aim of our presentation is to look at Dewey's synthetic theory of education, which is described in Serbian pedagogical literature as an attempt to bridge the gap between essence pedagogy and existentialist pedagogy, to bring it closer to Rousseau's naturalistic position by linking two authors through two common principles of their educational theories – learning by means of active learning experiences and overcoming the modernist insistence on the separation of mental and physical education. If we look at the rest of Rousseau's works, we can see how not only is there no reductionist insistence on natural development, but we often come across ideas about man as a result of what society makes of him. In *Emile*, Rousseau come up with ideas about how humans interaction with one another could be the factor of development.

We will try to mitigate the polarization of two authors, seemingly introduced by Dewey, by considering those elements that have emancipatory potential in both theories. When asked if the goals of education are, should, or must be related to social issues, and whether emancipation can be learned – Rousseau and Dewey's theory provide an affirmative answer.

Keywords: education goals, natural education, social function of education, Rousseau, Dewey, emancipation.

TUMAČENJE PROCESA OBRAZOVANJA IZ PERSPEKTIVE KANTOVE FILOZOFIJE ISTORIJE I PRAVNO-POLITIČKE TEORIJE

Iako je smatrao da je obrazovanje jedan od najvećih izazova postavljanih pred pojedinca i ljudski rod uopšte, Kant (Immanuel Kant) je iza sebe ostavio relativno malo pisanog svedočanstva o ovoj temi, te se zato njegovi radovi posvećeni ovoj problematici najbolje tumače ukoliko ih smestimo u širi kontekst njegove filozofije. Kantovo shvatanje obrazovanja najčešće se interpretira iz ugla njegove etike i naglašava se značaj moralnog razvoja i kultivacije svakog pojedinca. Predmet ovog izlaganja biće, ipak, nešto drugačiji. Umesto uobičajene analize čovekovih dužnosti prema sebi i naglašavanja važnosti razvijanja sopstvenih talenata u cilju ličnog rasta i edukacije, pažnja će biti usmerena na ispitivanje fenomena obrazovanja iz perspektive Kantove filozofije istorije i pravno-političke teorije.

U čuvenom spisu „Ideja opšte istorije usmerene ka ostvarenju svetskog građanskog poretka“ Kant nam otkriva da je, prema njegovom mišljenju, glavni cilj istorijskog procesa uspostavljanje kosmopolitske zajednice svih ljudi koja bi omogućila neometano ispoljavanje slobode svakog pojedinca, zajedno sa slobodom svih drugih individua, a sve to u skladu sa opštim zakonom. Isti ovaj cilj Kant je postavio i pred svoju pravno-političku filozofiju, posebno ističući značaj uspostavljanja republikanskog građanskog uređenja u državi, jedinog koje može da dovede do osnivanja federacije naroda, a zatim i do kosmopolitske zajednice sačinjene od svih stanovnika naše planete. Kant je, međutim, smatrao da se ovaj cilj ne može ostvariti u okviru jedne generacije ljudi, nego je neophodno da dugačak niz generacija predaje jedna drugoj svoja znanja. Kao čulno i pogrešivo biće, čovek može ostvariti napredak samo kao pripadnik ljudskog roda i to putem brojnih pokušaja i pogreški koje su mu, kao nesavršenoj jedinki, svojstvene.

Veoma sličnu tvrdnju Kant iznosi i kada govori o svom shvatanju obrazovanja u *Predavanjima o pedagogiji*, gde ističe da će obrazovanje „postajati sve bolje i da će svaka kasnija generacija načiniti korak dalje u savršenstvu čovečanstva, jer se iza edukacije skriva velika tajna savršenstva čovečje prirode“ (Ak. 9:444). Napredak u obrazovanju i razvijanje čovekovih prirodnih dispozicija ostvaruje se kroz niz naraštaja koji obrazuju jedan drugi. Ne možemo nikada reći da je jedan pojedinac uspeo da dostigne ideal obrazovanosti, jer samo ljudski rod kao celina može stremiti ostvarenju ovog zadatka. Svako pokolenje treba da se služi znanjima svojih predaka i da napreduje ka novim dostignućima i znanjima.

Cilj ovog izlaganja je da pokaže da je za ispravno i celovito razumevanje Kantovog shvatanja obrazovanja neophodno zauzeti istorijsko-političku perspektivu koja potencira činjenicu da čovekov napredak i razvoj na svim poljima uvek predstavljaju jedan dugačak, višegeneracijski proces. Obrazovanje ljudskog roda odigrava se paralelno sa napretkom ljudske vrste na istorijskom i političkom planu, te je tako proces obrazovanja neraskidivo povezan sa društveno-političkim razvojem. Tok istorijsko-političkog kretanja, koji istovremeno predstavlja i tok obrazovanja ljudske vrste, može se grubo odrediti kao napredovanje od prirode ka kulturi. Dok je prirodno stanje prožeto bezakonjem i divljom slobodom, građansko uređenje predstavlja ogroman iskorak ka kulturi, obrazovanosti, ozakonjenoj slobodi i stvaranju kosmopolitske zajednice.

Ključne reči: obrazovanje, istorijski proces, kosmopolitizam, napredak, ozakonjena sloboda.

AN INTERPRETATION OF THE EDUCATIONAL PROCESS FROM THE PERSPECTIVE OF KANT'S PHILOSOPHY OF HISTORY AND LEGAL-POLITICAL THEORY

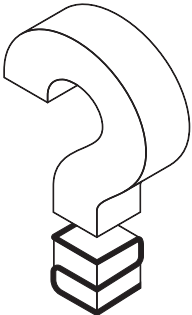
Although he considered education to be one of the greatest challenges facing the individual and the human race in general, Immanuel Kant left behind relatively little written testimony on the subject, which is why his works on this subject are best interpreted if placed in the broader context of his philosophy. Kant's understanding of education is most often interpreted from the perspective of his ethics, where the importance of the moral development and cultivation of each individual is particularly emphasized. The topic of this presentation, however, will be somewhat different. Instead of the usual analysis of one's duties to oneself and emphasizing the importance of developing one's own talents for the purpose of personal growth and education, attention will be paid to examining the phenomenon of education from the perspective of Kant's philosophy of history and legal-political theory.

In the famous article "Idea for a Universal History with a Cosmopolitan Aim" Kant reveals to us that, in his opinion, the main goal of the historical process is the establishment of a cosmopolitan community of all people that would allow the free expression of freedom of every individual, together with the freedom of all other individuals, and all in accordance with the general law. Kant set the same goal in front of his political philosophy, noting the importance of establishing a republican civic order in the country, the only one that could lead to the formation of a federation of nations and then to a cosmopolitan community made up of all the inhabitants of our planet. Kant, however, thought that this goal could not be achieved within one generation of people, but that it was necessary for a long series of generations to pass on their knowledge to one another. As a sensible and fallible being, man can only make progress as a member of the human race, through the numerous trials and mistakes inherent in him as an imperfect individual. Kant makes a very similar statement when he talks about his understanding of education in the *Lectures on Pedagogy*, where he points out that education "will get better and better and each generation will move one step closer to the perfection of humanity; for behind education lies the great secret of the perfection of human nature" (Ak. 9:444). Progress in education and the development of man's natural disposition are achieved through a number of generations that educate one another. We can never say that one individual has succeeded in achieving the ideal of education, because only the human race as a whole can strive to accomplish this task. Each generation should use the knowledge of their ancestors and move on to new achievements and knowledge.

The aim of this presentation is to show that a correct and comprehensive understanding of Kant's conception of education requires a historical and political perspective that emphasizes the fact that human progress and development in all fields is always a long, multi-generational process. The education of the human race takes place in parallel with the progress of the human race on the historical and political level, and thus the process of education is inextricably linked to the socio-political development. The course of the historical-political movement, which at the same time represents the course of education of the human species, can be roughly defined as the progression from nature to culture. While the natural state is imbued with lawlessness and wild freedom, civic order is a huge step towards culture, education, legalized freedom and the creation of a cosmopolitan community.

Keywords: education, historical process, cosmopolitanism, progress, legal freedom.

BELEŠKE / NOTES



Igor Stipić

WHO SPEAKS THE NATION-STATE? HEGEMONIC STRUCTURES, SUBALTERN PEDAGOGIES, AND FRACTURED COMMUNITY IN BOSNIA AND CHILE

Considering the tradition of thought that takes education as a method to build society, this study explores nation-state *problematique* within the sociology of education. Going beyond Bourdieu's reproductive model (1977), I understand school as a potential site of alternative social power where hegemonic narratives and wider social relations can be contested and challenged (Young 1990). Therefore, this work ethnographically studies two recent high school student protests that challenged the hegemonic narratives of ethno-national and neoliberal nation-state experience in Bosnia (BiH, *Jajce High School*) and Chile (*Dario Salas*), respectively. Embodying a politics of meaning that opposes hegemonic forms of social organization, student demands for free public education (Chile) and an educational system that transgresses ethnic boundaries (BiH) have been converted into counter-hegemonic projects for socio-political transformation. That is, students on both sides of the world, rather than limiting themselves to a simple critique of the educational system, launched a profound criticism of society in general. The main question this research follows is how dissenting narratives are created, how students become conscious of another worldview, and what practices enable subaltern actors to create alternatives and recognize each other as members of community detached from and in opposition to the hegemonic ideal? Exploring protests as practices of world-making (Postero and Elinoff 2019), I claim that student politics brings to the surface otherwise largely unconsidered subaltern experiences of the nation-state. While interrogating agency, speech capacity, and subject positions within the processes of national narration, I explore what the student speech account or *subaltern count* can offer us in terms of improving our understanding of contemporary hegemonic nation-state formations. I argue that dissenting student voices, by disclosing the inexistence of the common world between subalterns and the state, counterpose fractured communities against the drive for homogenization of national experience. Finally, I engage with student protest in the post-colonial and post-socialist world in order to see what can be gained for critical theory on nation-state by interrogating what these seemingly disparate movements have in common.

Keywords: student politics, subaltern politics, hegemony, nation-state, pedagogy, Bosnia, Chile.

KO GOVORI JEZIKOM NACIONALNE DRŽAVE? HEGEMONE STRUKTURE, SUBALTERNE PEDAGOGIJE I FRAGMENTIRANA ZAJEDNICA U BOSNI I ČILEU

Uzimajući u obzir tradiciju mišljenja koja obrazovanje shvata kao metod izgradnje društva, ova studija istražuje problematiku nacionalne države unutar sociologije obrazovanja. Idući dalje od Burdijevog reproduktivnog modela (1977), školu shvatam kao potencijalni lokalitet alternativne društvene moći gde hegemoni narativi i širi društveni odnosi mogu biti osporeni i dovedeni u pitanje (Young 1990). Stoga ovaj rad etnografski proučava dva nedavna protesta srednjoškolaca koji su doveli u pitanje hegemonu narative o etno-nacionalnom i neoliberalnom iskustvu nacionalne države u Bosni (BiH, *Srednja škola u Jajcu*) i Čileu (*Dario Salas*). Otelovljujući jednu politiku značenja koja se suprotstavlja hegemonim formama društvene organizacije, učenički zahtevi za besplatnim javnim obrazovanjem (Čile) i obrazovnim sistemom koji prekoračuje etničke granice (BiH) preobratili su se u kontra-hegemonu projekte za društveno-političku transformaciju. To jest, učenici sa obe strane sveta, pokrenuli su dubinsku kritiku društva uopšte, pre nego da se ograniče samo na kritiku obrazovnog sistema. Glavno pitanje koje prati ovo istraživanje jeste kako se pobunjenički narativi stvaraju, kako učenici postaju svesni drugačijeg pogleda na svet, i koje prakse omogućavaju subalternim akterima da stvaraju alternative i prepoznaju jedni druge kao članove zajednice koji nisu vezani za hegemonu ideal i suprotstavljaju mu se? Istražujući proteste kao prakse stvaranja sveta (Postero and Elinoff 2019), tvrdim da učeničke politike iznose na površinu inače mahom zanemarena subalternu iskustva nacionalne države. Ispitujući delatnu i govornu moć, i pozicije subjekta unutar procesa nacionalne naracije, istražujem šta objašnjenje govora učenika ili *subalternu objašnjenje* može da nam ponudi u pogledu boljeg razumevanja savremenih hegemonih nacionalnih formacija. Tvrdim da se pobunjenički glasovi učenika, razotkrivajući nepostojanje zajedničkog sveta između subalternih i države, suprotstavljaju fragmentiranim zajednicama, nasuprot nagonu za homogenizacijom nacionalnog iskustva. Konačno, bavim se protestom učenika u postkolonijalnom i postsocijalističkom svetu da bih video kako to može doprineti kritičkoj teoriji nacionalne države kroz ispitivanje onoga što ovi naizgled disparatni pokreti imaju zajedničko.

Ključne reči: učenička politika, subalternu politika, hegemonija, nacionalna država, pedagogija, Bosna, Čile.

KO SE BOJI SLIKA JOŠ? POZICIJA, CILJEVI, PRISTUPI I IZAZOVI UMETNOSTI I VIZUELNE KULTURE U OBRAZOVANJU

U radu će biti razmotrena i problematizovana pitanja ciljeva, funkcija, pristupa i pozicije nastave umetnosti i vizuelne kulture u srednjem obrazovanju, sa stanovišta zvaničnih dokumenata (nastavni planovi i programi, Strategija obrazovanja RS, platforma UNESCO), kao i iskustava iz nastavne prakse. Poseban akcenat biće stavljen na tumačenje likovnog nasleđa i uloge koju ono može imati u obrazovanju kao humanističkom razvoju ličnosti u savremenoj kulturi, naglašavajući važnost integrativnosti umetnosti, kao i njene uloge u holističkom razumevanju sveta i kulture.

Pronalaženje mesta umetnosti u okviru obrazovnog sistema kakvom se ovde teži kreće se u skladu sa osnovnim premisama humanističkog obrazovanja kao gajenju humaniteta, odnosno sa oživljavanjem diskursa razvoja čoveka nasuprot diskursu akademskog postignuća (Armstrong). Koristeći terminološke nesuglasice u određenju i prihvatanju pojmova umetnost, likovnost i vizuelnost, kao polazište se uzima *slika* kao integralno viđenje i predstava sveta, i kada je reč o pogledu na prošlost, i o pogledu i iskazivanju stava u odnosu na sadašnjost. Pod slikom se ne podrazumevaju samo dela nastala u mediju slikarstva, nego sve stvorene slike/predstave koje kroz svoju slikovnost/vizuelnost nose složena značenja i smisao. Potraga za slikovnošću jeste i potraga za tim višestrukim značenjima i smislom. Slika nema samo jedan kontekst, postoje bar dva konteksta slike na koje se treba osvrnuti: kontekst u kome je delo stvoreno i kontekst(i) posmatrača (Friedman). Ako se iskustvo umetnosti ne može odvojiti od svakodnevnog iskustva, ako se menja sa promenom individue i društva (Dewey), moramo se zapitati koje su (umetničke) vrednosti prošlosti i danas važeće, prepoznaju li se one u savremenim vizuelnim formama? Može li nam umetnost otvoriti vrata prema svetu, možemo li putem stare umetnosti razumeti svoju kulturu? To su neka od pitanja koja zaslužuju da budu postavljena u nastavi, a koja su u direktnoj vezi sa učeničkim *ovde i sada*. Ona nas vode neophodnoj kontekstualizaciji nastave. Na tragu proširenog zanimanja za slike koje je uočljivo u nauci o umetnosti u 20. i 21. veku, trebalo bi da i nastava umetnosti pronađe prošireno polje istraživanja i aktivnosti u tom savremenom zanimanju za slike, u njihovom konzumiranju i stvaranju, bez bojazni da će izdati karakter umetničkog dela (Belting).

Da li je nastava umetnosti i likovne/vizuelne kulture ukras, odmor i dokolica ili (i kao takva) može poslužiti u razvoju kreativnosti i (kritičkog) mišljenja? Šta slike govore, pokazuju, znače, žele; da li su lepe, zavodljive, opasne, moćne i da li kao takve mogu biti pretnja obrazovnom sistemu orijentisanom na tržišni razvoj? Metodološki (multidisciplinarno) postavljen između humanističke teorije obrazovanja kao samospoznaje u svetu i kulturi u kojoj živimo i koju stvaramo (Liesmann), socio-kulturnog pristupa nastavi (Bruner, Mitrović, Krnjaja itd.) i antropološkog pristupa slici (Belting, Mičel), rad će odgovarati na postavljena pitanja, sa ciljem da predoči važnost interpretacije u nastavi i obrazovanju i da ukaže na važnost razumevanja sopstvene kulture i mogućnosti da se u njoj aktivno učestvuje i da se aktivno kreira.

Ključne reči: slika, umetnost, nastava, učenje, interpretacija, kontekst.

WHO'S AFRAID OF IMAGES? POSITION, AIMS, APPROACHES AND CHALLENGES OF ART AND VISUAL CULTURE IN EDUCATION

The paper will discuss and problematize goals, functions, approaches and also a position of Art and Visual Culture in secondary education, regarded to official documents as well as teachers' experiences. Interpretation of visual heritage will be emphasized as a role in education as humanistic development of a person in a contemporary culture. Integrativity of art, as well as its important part in a holistic comprehension of culture will be important to discuss.

These goals are going ahead with *human development discourse against academic achievement discourse* (Armstrong). Image will be taken/ /discussed as integral of seeing and showing the World, past as well as contemporary. Meaning of the image is not limited only to paintings and pictures, but also to wider contents of visibility of the past and modern cultures. Images are not restricted to only one context (any of them), there are at least two contexts of any image that should be explored: historical and contemporary, that depends on the observer (Friedman). If art as experience cannot be taken from everyday experience (as Dewey said), we have to ask about art values that we learn about and what do they mean to us. These are some of important questions for education, especially because they concern the *here and now* of the students. Those questions lead us to contextualization of teaching and learning process. Schools and education should also be more open for contemporary images, in its consumption and creation, because they are important part of students' lives. One should not be afraid of betraying art by doing so (Belting).

The paper will try to answer the following questions: Should art and visual culture classes be an ornament, a leisure, or (even as that) can serve in development of creativity and critical thinking?; What do pictures show, mean, want (Mitchell); are they beautiful, seductive, dangerous and could they be a threat to education oriented towards an economic development? The paper will be methodologically based on humanistic educational theory as a critique of the society of knowledge (Liesmann), socio-cultural pedagogical approach (Bruner, Mitrović, Krnjaja) and anthropology of images (Belting, Mitchell), aiming to show/suggest the importance of interpretation in learning as well as importance of participating and creating one's own culture.

Keywords: image, art, teaching, learning, interpretation, context.

O UPOTREBI NAUČNE FANTASTIKE U NASTAVI FILOZOFIJE – PRIJEMČIVIJI NAČIN PRIKAZA FILOZOFSKIH TEMA ILI OBESMIŠLJAVANJE FILOZOFIJE?

Na početku izlaganja postavlja se pitanje domena filozofskih tema koje se mogu na valjan način prikazati u korelaciji sa delima iz žanra naučne fantastike. Ako se uzme u obzir da je misaoni eksperiment kao filozofski metod u mnogome sličan naučnoj fantastici može se zaključiti da je domen mogućeg prikaza dovoljno širok da bi bio relevantan uz nužno zapažanje da određene teme iz istorije filozofije ne pripadaju tom domenu. Drugi deo izlaganja će biti posvećen argumentovanju za i protiv upotrebe naučne fantastike u nastavi filozofije sa stanovišta savremene didaktike i metodike nastave filozofije. Argument da je upotreba naučne fantastike u nastavi filozofije obesmišljavanje filozofije, biće suprotstavljen argumentu da se korelativnim prikazom filozofske teme preko naučne fantastike i filozofije ostvaruje didaktički princip postupnog uvođenja u gradivo. Tokom izvođenja nastave bi se korelativni prikaz koristio kao uvod u filozofsku eksplikaciju jednog filozofskog problema. Polazeći od stava da je učeniku koji se po prvi put upozna sa određenom filozofskom temom, prikaz slike tog problema u naučnoj fantastici unapred poznat, nastavnik započinje predavanje od poznatijeg ka nepoznatijem, time omogućavajući lakše razumevanje gradiva. Takođe, dolazi se do zaključka da bi se upoznatost i svakodnevnost prikaza iz naučne fantastike odrazila na poticanje učeničke aktivnosti tokom izvođenja nastave. Izvođenje nastave ovim putem ne dovodi do obesmišljavanja filozofije, pre svega zbog činjenice da se do filozofskog govora o filozofskom problemu dolazi postepeno, nakon upoznavanja sa problemom na ne-filozofski način. U poslednjem delu izlaganja će biti prikazana konkretna istraživanja učinjena tokom izvođenja predavanja i vežbi iz predmeta „Metodika nastave filozofije“ na Filozofskom fakultetu u Banjoj Luci. Studenti završne godine osnovnih akademskih studija imali su obavezu da putem eseja i usmenih izlaganja na primeru prikažu korelaciju naučne fantastike i filozofije, kao i da prikažu argumentaciju za ili protiv upotrebe naučne fantastike u nastavi filozofije. Značaj ovog izlaganja je naročito velik u praktičnom smislu. Upotrebom naučne fantastike u nastavi filozofije javlja se mogućnost da se filozofsko gradivo prikaže na drugačiji, prijemčiviji način. Prijemčivost filozofije bi se mogla odraziti na veću zainteresovanost za studije filozofije u Srbiji i regionu. Sa druge strane izvesno je da održavanje *statusa quo* ne vodi dobrome u budućnosti za studije filozofije u Srbiji i regionu i da se, ostvarenjem ovog projekta, zainteresovanost za filozofiju definitivno ne bi smanjila na niži nivo od trenutnog.

Ključne reči: metodí popularizacije filozofije, metodika nastave filozofije, korelacije, učenje za budućnost.

ON THE USE OF SCIENCE FICTION IN TEACHING PHILOSOPHY – A MORE RECEPTIVE WAY OF PRESENTING PHILOSOPHICAL TOPICS OR DOWNGRADING OF PHILOSOPHY?

At the beginning of the presentation, we are asking about the domain of philosophical themes that can be properly represented in correlation with works from the science fiction genre. Considering that thought experiment as a philosophical method is in many ways similar to science fiction, it can be concluded that the domain of possible representation is wide enough to be relevant with the necessary observation that certain topics from the history of philosophy do not belong to that domain. The second part of the presentation will be devoted to arguing for and against the use of science fiction in the teaching of philosophy from the point of view of contemporary didactics and methodology of teaching philosophy. The argument that the use of science fiction in the teaching of philosophy downgrades philosophy will be counterbalanced by the argument that the didactic principle of gradual introduction into the material is realized through a correlative portrayal of a philosophical theme through science fiction and philosophy. In the course of teaching, a correlative account would be used as an introduction to the philosophical explication of a certain philosophical problem. Starting from the view that for a student who is for the first time introduced to a particular philosophical topic a portrayal of that problem in science fiction is already known, teacher begins lecture with more known information moving to less known, thus facilitating the understanding of the material. Also, it is concluded that the familiarity of science fiction would reflect on the stimulation of student activity. Teaching philosophy in this way does not downgrade philosophy, primarily because of the fact that philosophical speech about a philosophical problem occurs gradually after learning about the problem in a nonphilosophical way. The last part of the presentation will present concrete research done in the subject “Methods of teaching philosophy” at the Faculty of Philosophy in Banja Luka. Students were required to demonstrate, through essays and oral presentations, the correlation of science fiction and philosophy, as well as to present an argument for or against the use of science fiction in philosophy teaching. The significance of this presentation is particularly great in practical terms. The use of science fiction in the teaching of philosophy gives the opportunity to present philosophical topics in a different, more receptive way. That could reflect on greater interest in philosophy studies in Serbia and the region. On the other hand, it is certain that maintaining the *status quo* brings nothing good in the future for philosophy studies in Serbia and the region, and that the realization of this project would definitely not reduce the interest in philosophy to a lower level than the current one.

Keywords: philosophy popularization methods, methods of teaching philosophy, correlations, learning for the future.

EMANCIPATION THROUGH DELIBERATION: TOWARD A COMPREHENSIVE MODEL OF DELIBERATIVE EDUCATION

In this talk I outline the key role that deliberative education can play in reducing political polarization and providing citizen emancipation. First, I will discuss key features of deliberative democracy. Briefly, these are: freedom of participation, equality of participants in a deliberative environment and critical examination of opinions held by each of the participants. Rather than talking about it from a purely theoretical standpoint, I will discuss recent promising research of deliberation within deeply divided societies, and explore why the evidence of positive deliberative transformative moments (DTMs) points toward a substantial reason for optimism.

In the second part of the talk, I move on to discussing how such positive DTMs can be made more frequent, how deliberation could increase in quality, and why that will help restore public trust and reduce polarization. Rather than adopting any of the unfounded top-down approaches, I will claim that a bottom-up strategy of introducing deliberation through education in schools is the approach that could be successful in the future. Efficient deliberation must go beyond its commonly stated goal – the better understanding of how potential voters behave during their participation in deliberative processes. Our focus, I will claim, needs to be predominantly on the future voters.

Thus, in the third part of the paper, I try to show that deliberation will be most effective if it is first taught in schools, where pupils would learn how to participate in such events and learn the importance of listening to others and understanding their own views. Accomplishing that, they will be educated in the way that will make them much better equipped to approach the voting ballot with clear idea of their preference ordering. Even though precise, detailed and extensive research still has to be conducted, we can safely claim that deliberative education and subsequent deliberative practice will raise awareness for participation in various voting opportunities. The deliberative processes can help citizens aid representative institutions in meeting the following key requirements we have of democratic institutions: 1) motivate participation, 2) inform voters, 3) render the process open to reason-giving, 4) provide accountability on the part of the elected officials, 5) take into account the preferences of the electoral minority by making the members of this minority more open for the winning side's preferences.

In conclusion, I will claim that deliberative education can be effectively implemented in high schools if comprised of the following elements: 1) improving interest in the area of social, political, economic and cultural issues of one's society, 2) reinforcing argumentative thinking and critical examination of the content provided in these areas, 3) practicing one's preference ordering and impartial discussion with peers and teachers, 4) increasing openness to hearing dissenting views. This is the way in which one can improve emancipation by effectively adopting Kant's advice to "dare to think", but also expanding it with "dare to be disproved by good arguments".

Keywords: deliberative democracy, deliberative education, public trust, emancipation, polarization.

EMANCIPACIJA PUTEM DELIBERACIJE: SKICA JEDNOG MODELA DELIBERATIVNOG OBRAZOVANJA

U ovom radu govoriću o ključnoj ulozi koju deliberativno obrazovanje može igrati u građanskoj emancipaciji i smanjenju političke polarizacije. Prvo, razmatraću osnovne karakteristike deliberativne demokratije. Ukratko, to su: sloboda učešća u demokratskim institucijama, jednakost učesnikâ u deliberativnom procesu i kritičko razmatranje stavova svakog od učesnika. Ove karakteristike ću razmatrati u kontekstu rezultata skorašnjih empirijskih istraživanja deliberacije u duboko podeljenim društvima i skiciraću zašto javljanje pozitivnih deliberativnih transformativnih momenata (DTM) u deliberativnim diskusijama pruža značajne razloge za optimizam u pogledu primenljivosti osnovnih ideja deliberativne demokratije.

U drugom delu rada razmatraću pod kojim uslovima se može uvećati broj pozitivnih DTM, kako se može povećati kvalitet deliberacije i na koji način nam to može pomoći da smanjimo polarizaciju i povećamo nivo javnog poverenja. Umesto da usvojimo nedovoljno potkrepljene pristupe „odozgo“, tvrdiću da je potrebno primeniti pristup „odozdo“, gde je prvi korak uvođenje deliberacije u školsko obrazovanje. Efikasna deliberacija mora uključivati i više od onoga što je njen osnovni cilj – bolje razumevanje načina na koje građani rangiraju svoje preferencije i pozicija koje brane tokom deliberativnih događaja. Tvrdiću da fokus deliberativne demokratije mora biti na budućim glasačima.

U trećem delu rada pokušaću, stoga, da pokažem da bi deliberacija bila najefektnija ako bi se prvo podučavala u školama, gde bi đaci učili kako da učestvuju u takvim događajima, i gde bi mogli da uvide značaj prihvatanja tuđeg mišljenja i boljeg razumevanja svojih sopstvenih gledišta. Ukoliko bi uspeeli u tome, njihovo obrazovanje u tom domenu bi ih mnogo bolje nego do sada osposobilo da pristupe demokratskom odlučivanju, sa jasnom idejom o tome kako i zašto rangiraju svoje preferencije na način na koji ih rangiraju. Iako je neophodno formulirati još preciznija, detaljnija i ekstenzivnija istraživanja, tvrdiću da već sada možemo sa sigurnošću reći da i deliberativno obrazovanje i deliberativna praksa uspešno podstiču učešće u radu demokratskih institucija, od kojih je glasanje svakako među najvažnijim. Pre svega, deliberativni procesi mogu učiniti demokratske institucije spremnijim da zadovolje nekoliko osnovnih zahteva. Naime, one moraju da: 1) motivišu građansko učešće na izborima, 2) pouzdano informišu glasače, 3) obezbede otvorenost procesa u pogledu obrazlaganja sopstvenih preferencija, 4) omoguće da izabrani zvaničnici budu odgovorni pred građanima, 5) uzmu u obzir preferencije glasačke manjine i učine je otvorenijom da prihvati izbor onih koji su posle izbora bili u većini.

U zaključku ovog rada tvrdiću da se deliberativno obrazovanje može efikasno implementirati u srednje škole ukoliko se sastoji od sledećih elemenata: 1) povećanje interesovanja za oblasti socijalnih, političkih, ekonomskih i kulturnih pitanja, 2) podsticanje argumentovanog razmišljanja i kritičkog preispitivanja sadržaja koji se pruža u navedenim oblastima, 3) rangiranje preferencija i nepristrana diskusija na tu temu sa drugim đacima i učiteljima, 4) povećanje spremnosti da se čuju i razmotre stanovišta različita od sopstvenih. Sledeći ove zahteve, možemo zajedno sa budućim glasačima raditi na emancipaciji tako što ćemo usvojiti Kantov savet „usudi se da misliš“, pritom ga proširivši savetom „usudi se da budeš opovrgnut boljim argumentima“.

Ključne reči: deliberativna demokratija, deliberativno obrazovanje, javno poverenje, emancipacija, polarizacija.

Kristina Todorović, Hristina Banić

PROBLEM ODNOSA EMANCIPACIJE I OBRAZOVANJA KOD RUSOA

Autori ovog rada nastoje da ispituju da li ciljevi obrazovanja mogu biti odvojeni od ciljeva društva, odnosno, da li obrazovanje treba da vodi ka emancipaciji pojedinca od društva. Ideju da decu treba obrazovati (vaspitavati) van okvira ustaljenih normi društva, jer društvo „kvari“ čoveka, zastupao je francuski mislilac Žan Žak Ruso. Nezadovoljstvo savremenim društvenim vrednostima čini da Rusoova ideja bude ponovo aktuelna. Jedan od primera koji to dokazuje jeste američki film *Kapetan fantastični* (Captain Fantastic) iz 2016. godine. Film govori o muškarcu i ženi koji su rešili da se u potpunosti posvete vaspitanju svojih šestoro dece, živeći u šumama Vašingtona daleko od civilizacije. Njihove metode vaspitanja i obrazovanja su rusovskog karaktera, a to su život u skladu sa prirodom, podjednako razvijanje fizičkih kao i mentalnih sposobnosti, insistiranje na učenju iz iskustva i učenju sa razumevanjem. Ovakav način vaspitanja je omogućio svakom od ovih šestoro dece potpunu emancipaciju od društva. Njihova fizička spremnost i savladavanje mnogih veština, pružaju im mogućnost samostalnog preživljavanja u prirodi. Međutim, oni se takođe pokazuju kao veoma obrazovani i sposobni za kritičko mišljenje. Onoga časa kada je porodica primorana da se vrati u društvo, uočava se nepremostivost jaza koji nastaje između društva i tako vaspitanog pojedinca. Pokazuje se da im je vrlo teško da prihvate društvene vrednosti, kao i da se uklope u stil života ljudi u gradovima. Deca su bila potpuno neupućena u način na koji funkcionišu društveni odnosi, jer se čini da njihovi roditelji nisu razmišljali o povratku u društvo. Zbog toga se ova ideja izolovanog vaspitanja i obrazovanja pokazala kao besmislena. Na sličan način tumačila se i Rusoova knjiga *Emil ili o obrazovanju*. Kao i u pomenutom filmu, Rusoov izmišljeni dečak Emil vaspitavao bi se i obrazovao van uticaja društva, ali sa ciljem da se u to društvo i vrati. Problem nastaje kada se Rusoovo shvatanje prirodnog stanja čoveka tumači doslovno. O tome nam govori Kasirer u delu *Rousseau, Kant and Goethe*. Kasirer ističe značaj Kantovog tumačenja Rusoove misli koje je doprinelo razumevanju Rusoove izvorne namere. Kant je uvideo da se Rusoova namera nije sastojala u tome da čoveka zaista izoluje iz društva i načini od njega divljaka u doslovnom shvatanju te reči. Dakle, nije reč o doslovnom vraćanju u pred društveno stanje, već je poenta u osvrtu na njega s obzirom na sadašnje stanje društvenosti. Reč je o tome da se ne zagovara fakticitet, već ono što treba da bude, budućnost. Potrebno je pripremiti čoveka i društvo za ono buduće, a ne zaustaviti se na pukom vraćanju u prošlo koje ne nosi breme sadašnjice. Pomenuti nedosaci sadašnjice postaju vidljivi „vraćanjem“ u prošlo, te tako daju prostora za napredak u budućem i to je ono do čega je stalo obojici autora.

Ključne reči: Ruso, Kasirer, društvo, napredak, obrazovanje, vaspitanje.

THE PROBLEM OF RELATION BETWEEN EMANCIPATION AND EDUCATION IN ROUSSEAU'S WORK

The authors of this paper strive to demonstrate whether the aims of education could be separated from the aims of the society, apropos, whether education should lead to the emancipation of the individual from society. The idea that children should be educated (brought up) outside the established norms of society, because society "corrupts" men, was represented by a French philosopher Jean Jacques Rousseau. Disaffection with modern social values makes Rousseau's idea current once again. One of the examples that demonstrate this is an American movie "Captain Fantastic" from 2016. The movie is about a man and a woman who have decided to devote themselves fully to the upbringing of their six children while living in Washington forests far away from civilization. Their upbringing and education approaches are quite like the Rousseau's methods, which include living in accordance with nature, equal development of both physical and mental abilities, insistence on learning through experience and learning with understanding. These methods enabled each of the six children to be fully emancipated from society. Their physical competence and skillfulness gave them the ability to survive in nature on their own. However, they are also shown to be highly educated and capable of critical thinking. On the other hand, the moment the family is forced to return to society, it can be seen that there is an insurmountable gap between society and the individual who was raised this way. It is shown that they have difficulties accepting social values and to fit in with the lifestyle of people in the cities. The children were completely ignorant of how modern social relations work, because their parents didn't think about their return to society. This is the reason why the idea of isolated education and upbringing became absurd. Rousseau's book, *Emile, or on Education* was similarly interpreted. Like in the movie that we've mentioned before, Rousseau's imaginary boy Emile would be raised and educated outside the influence of society, but with the aim to return to that society. A problem arises when we take Rousseau's understanding of the natural state literally. Cassirer discusses this in his book *Rousseau, Kant and Goethe*. Cassirer asserts the significance of Kant's interpretation of Rousseau's notion which contributed to the understanding of Rousseau's initial intention. Kant noticed that Rousseau did not intend to isolate a man from society and make him savage in the literal meaning of that word. The point is not to return to the state of a primordial society, but to look back considering the present state of society. It is not about advocating facticity but what should be, the future. We need to prepare a man and society for the future and not to stop on mere past which is not burdened by the present. Mentioned deficiencies of the present start to be visible by "returning" to the past, that is how space can be given for the progress in future, and that is the point for which both of the authors stand for.

Keywords: Rousseau, Cassirer, education, progress, society, upbringing.

Đurđa Trajković

JACQUES RANCIÈRE AND EMANCIPATED READER

This presentation will look into the potential of Rancière's semi-theory of emancipation that he presents in *Ignorant Schoolmaster*. Rancière offers a critique of pedagogy that is based on explanation. While he sees this as a mechanism of reproduction of inequality, he advocates for the kind of education that will start from presupposition of equality. In this lecture, I will argue that while at first sight his theory is emancipatory, but that it is not sufficient nor persuasive enough. It is not sufficient since Rancière forgets that we are always already embedded in power relations (schoolmasters are schoolmasters) and nor persuasive enough, since performative kind of teaching, while useful for the issues of translation in the classroom, does not suffice for other subjects. I will supplement it with the insights from Toril Moi that refuses methodology all together and focuses on persuasion and explanation, in a different register.

Keywords: emancipation, equality, explanation, persuasion.

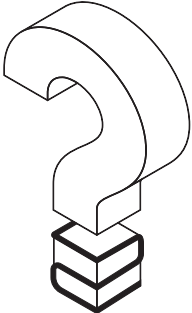
ŽAK RANSIJER I EMANCIPOVANI ČITALAC

Ova prezentacija će se baviti Ransijerovom semi-teorijom emancipacije koju on predstavlja u *Učitelju neznalici*. Ransijer nudi kritiku pedagogije koja je bazirana na objašnjenjima. Dok takvu vrstu pedagogije vidi kao mehanizam reprodukcije nejednakosti, on se zalaže za vrstu obrazovanja koja će polaziti od aksioma jednakosti. U ovom predavanju, tvrdim da je na prvi pogled ova teorija emancipatorska, ali da nije ni dovoljna niti ubedljiva. Nedovoljna je jer Ransijer zaboravlja da smo već oduvek uro-njeni u odnose moći (učitelji su učitelji), a neubedljiva je jer performativan način predavanja, iako koristan u slučaju prevođenja, nije dovoljan za druge vrste predavanja. Dopuniću njegovu teoriju uvidima Toril Moi koja odbija metodologiju i fokusira se na ubedjivanje i objasnjavanje, ali u drugacijem registru.

Ključne reči: emancipacija, jednakost, objašnjanje, ubedjivanje.



BELEŠKE / NOTES



A series of horizontal lines for writing notes, starting from the top left and extending across the page. The lines are evenly spaced and cover most of the page area, leaving a margin on the right side where the question mark icon is located.

Marija Velinov

ETIKA SOPSTVA KAO OBRAZOVNA PRAKSA

Rad se bavi Fukoovom analizom određenih aspekata stoičke filozofije i njihovog odnosa spram obrazovanja. Fuko polazi od teze da su „naše eto-poetičke prakse postale orijentisane ka otkrivanju naše istinske i sušinske prirode“, te se okreće etici koja vodi odvajanju naših etičkih ili samo-formirajućih praksi od obaveze da kažemo istinu o svojoj prirodi.

Prvo pitanje rada je da li pojmovi i prakse stoičke filozofije poput *Stultitia* i *Askesis* (u značenju vežbi i priprema za život), a u njihovoj vezi sa istinom ili izricanjem istine i specifičnim odnosom spram slušanja, čitanja i pisanja, predstavljaju obrazovnu praksu? Takođe, ukoliko je cilj etike sopstva konstitucija subjekta kroz svesnu praksu slobode, a askezu odredimo kao subjektivaciju dirskursa istine, postavlja se pitanje da li je u pitanju vrsta učenja koje može da emancipuje? Preciznije, da li briga o sebi ili etika sopstva, kao preobraćanje koje sopstvo stvara putem prisvajanja istine i postajanja subjektom iskazivanja istine, može istovremeno da bude slobodno i nezavisno ili emancipovano?

Ključne reči: Fuko, stoička filozofija, emancipacija, istina, sloboda.

THE ETHICS OF THE SELF AS AN EDUCATIONAL PRACTICE

The paper deals with Foucault's analysis of certain aspects of Stoicism and its relation to education. Foucault begins with the thesis that "our etho-poetic practices have become oriented towards discovering our true and substantive nature". He turns to the ethics that separates our ethical or self-forming practices from the obligation to tell the truth about our nature.

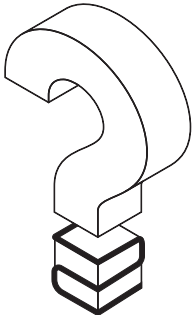
The first question is whether the concepts and practices of Stoicism such as *Stultitia* and *Askesis*, in their relation to truth or truth-telling and their specific relation to listening, reading and writing, constitute educational practice? Also, if the goal of the ethics of the self is the constitution of the subject through the conscious practice of liberty, and if we define *Askesis* as the subjectivation of the discourse of truth, the question rises as to whether this is the kind of learning that could emancipate? More precisely, whether self-care or the ethics of self as transformation, which is achieved through the appropriation of truth and becoming the subject of truth-telling, can be free and independent, or emancipated?

Keywords: Foucault, Stoicism, emancipation, truth, freedom.



BELEŠKE / NOTES

Lined writing area consisting of multiple horizontal lines for notes.



ADRESAR IZLAGAČA / SPEAKERS' ADDRESS BOOK

Liudmila Baeva

Faculty of Social Communications
Astrakhan State University, Astrakhan, Russian Federation
baevaludmia@mail.ru

Hristina Banić

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Novom Sadu
hristinabanic@gmail.com

Mašan Bogdanovski

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
mbogdan1@f.bg.ac.rs

Milica Božić Marojević

Odeljenje za istoriju umetnosti
Filozofski fakultet
Univerzitet u Beogradu
b.milica.b@gmail.com

Mikhail Bukhtoyarov

Global Studies and Geopolitics Department
Siberian Federal University, Krasnoyarsk, Russia
mikebukhtoyarov@gmail.com

Anna Bukhtoyarova

Department of Foreign Languages
Siberian Federal University, Krasnoyarsk, Russia
annabukhtoyarova@gmail.com

Dragan Bulatović

Centar za muzeologiju i heritologiju
Filozofski fakultet
Univerzitet u Beogradu
dbulatov1@gmail.com

Keith Crome

Department of History, Politics & Philosophy
Manchester Metropolitan University
k.crome@mmu.ac.uk

Igor Cvejić

Institut za filozofiju i društvenu teoriju
Univerzitet u Beogradu
cvejic@instifdt.bg.ac.rs

Miloš Čipranić

Institut za filozofiju i društvenu teoriju
Univerzitet u Beogradu
milos.cipranic@instifdt.bg.ac.rs
miloscipranic@gmail.com

Ana Dimiškovska

Faculty of Philosophy, Institute of
Philosophy
Ss. Cyril and Methodius University in
Skopje
ana@fzf.ukim.edu.mk

Aleksandar Dobrijević

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
adobrije@f.bg.ac.rs
dobrijevicaleksandar3@gmail.com

Jelena Đurić

Institut za filozofiju i društvenu teoriju
Univerzitet u Beogradu
djuric@instifdt.bg.ac.rs

Miroslav Galić

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Banja Luci
miroslav.galic@ff.unibl.org

Paul Giladi

Department of History, Politics & Philosophy
Manchester Metropolitan University
p.giladi@mmu.ac.uk

Natalija Gojak

Institut za pedagogiju i andragogiju
Filozofski fakultet
Univerzitet u Beogradu
natalijajubica@gmail.com

Alexandr Grigorev

Faculty of Social Communications
Astrakhan State University, Astrakhan
Russian Federation
proeu@yandex.ru

Aleksandra Ilić Rajković

Odeljenje za pedagogiju i andragogiju
Filozofski fakultet
Univerzitet u Beogradu
avilic@f.bg.ac.rs

Robert Imre

Tampere Peace Research Institute
Tampere University, Finland
robert.imre@uni.fi

Luka Janeš

Sveučilišni centar za integrativnu bioetiku
Sveučilište u Zagrebu
ljanes@unizg.hr

Sonja Jankov

Grupa za Teoriju umetnosti i medija
Centar za Interdisciplinarnu studije
Univerzitet umetnosti u Beogradu
jankovsonja@gmail.com

Miloš Kovačević

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
m.kovacevic@outlook.com

Živka Krnjaja

Odeljenje za pedagogiju i andragogiju
Filozofski fakultet
Univerzitet u Beogradu
zivka.krnjaja@f.bg.ac.rs

Predrag Krstić

Institut za filozofiju i društvenu teoriju
Univerzitet u Beogradu
krstic@instifdt.bg.ac.rs
prekrst6@gmail.com

Nataša Lacković

Department of Educational Research
Lancaster University
n.lackovic@lancaster.ac.uk

David Menčik

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Novom Sadu
davidmencik@gmail.com

Aleksandar Milanković

Saobraćajno-tehnička škola
Zemun
radujtesetrgovi@gmail.com

Jana Mišović

Institut za pedagogiju i andragogiju
Filozofski fakultet
Univerzitet u Beogradu
misovicjana@yahoo.com

Nevena Mitranić

Katedra za predškolsku pedagogiju
Filozofski fakultet
Univerzitet u Beogradu
nevena.mitranic@f.bg.ac.rs

Olga Nikolić

Institut za filozofiju i društvenu teoriju
Univerzitet u Beogradu
olga.nikolic@instifdt.bg.ac.rs
olganikolic11@gmail.com

Ivan Nišavić

Nezavisni istraživač/Independent Researcher
nisavic.ivan@gmail.com

Vanja Novaković

Savez udruženja likovnih umetnika Vojvodine
novakovicvanja.3@gmail.com

Petar Nurkić

Institut za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
petarnurkic91@gmail.com

Katarina Njegovan

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
knjegovan@gmail.com

Aleksandar Ostojić

Institut za filozofiju i društvenu teoriju
Univerzitet u Beogradu
ostojic.alexandar@gmail.com

Jelena Pavličić

Fakultet umetnosti
Univerzitet u Prištini sa privremenim sedištem u Kosovskoj Mitrovici
jelena.pavlicic@art.pr.ac.rs

Aleksandar Pavlović

Institut za filozofiju i društvenu teoriju
Univerzitet u Beogradu
aleksandar.pavlovic@instifdt.bg.ac.rs
pavlaleks@gmail.com

Sanja Petkovska

Nezavisni istraživač/Independent Researcher
sanjalicica@gmail.com

Marija Petrović

Institut za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
m00petrovic@gmail.com

Tamara Plečaš

Institut za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
tamara.plecas@gmail.com

Tetiana Podolska

Philosophy Department
V. N. Karazin Kharkiv National University
Kharkiv, Ukraine
tetyanapodolska@gmail.com
tetyanapodolska@karazin.ua

Una Popović

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Novom Sadu
unapopovic@ff.uns.ac.rs

Dragana Purešević

Odeljenje za pedagogiju i andragogiju
Filozofski fakultet
Univerzitet u Beogradu
dragana.puresevic@f.bg.ac.rs

Julie Reshe

School of Advanced Studies
University of Tyumen
j.reshe@utmn.ru

Mitja Sardoč

Educational Research Institute, Ljubljana
mitja.sardoc@guest.arnes.si

Michael Schapira

School of Advanced Studies
University of Tyumen
m.shapira@utmn.ru

Lili Schwoerer

Department of Sociology
London School of Economic and Political Science
l.n.schwoerer@lse.ac.uk

Paolo Scotton

Department of Human and Educational Sciences
Public University of Navarre
paolo.scotton@unavarra.es

Milica Sekulović

Institut za pedagogiju i andragogiju
Filozofski fakultet
Univerzitet u Beogradu
milica.sekulovic9@gmail.com

Oksana Skryl

English Language Department
V. N. Karazin Kharkiv National University
Kharkiv, Ukraine
wswan20@gmail.com
o.i.skryl@karazin.ua

Milica Smajević

Institut za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
smajevicmilica@yahoo.com

Igor Stipić

Institute of Advanced Studies in Kőszeg
International Studies
University of Pannonia
igor.stipic@iask.hu

Iva Subotić Krasojević

Centar za muzeologiju i heritologiju
Filozofski fakultet
Univerzitet u Beogradu
skrasiva@gmail.com

Željko Šarić

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Banja Luci
zeljko.saric@ff.unibl.org

Andrija Šoć

Institut za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
andrija.soc@webmail.f.bg.ac.rs

Kristina Todorović

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Novom Sadu
tina.todorovic@live.com

Tanja Todorović

Odeljenje za filozofiju
Filozofski fakultet
Univerzitet u Beogradu
tanja.todorovic@ff.uns.ac.rs

Đurđa Trajković

NVO Rekonstrukcija Ženski fond
djurdja.trajkovic@rwwfund.org
djurdja.trajkovic23@gmail.com

Marija Velinov

Institut za filozofiju i društvenu teoriju
Univerzitet u Beogradu
marija.velinov@instifdt.bg.ac.rs
velinovmarija@gmail.com

CIP - Katalogizacija u publikaciji
Narodna biblioteka Srbije, Beograd

37.014(048)
371(048)

MEĐUNARODNA konferencija Čemu još obrazovanje? (2 ; 2020 ; Beograd)

Emancipacija i/ili obrazovanje: putevi i raspuća : knjiga apstrakata / Druga međunarodna konferencija Čemu još obrazovanje? Beograd, 2-5 oktobar 2020. ; [organizator Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu] = Emancipation and/or Education: Challenges and Frictions : Book of Abstracts / Second International Conference Why Still Education? Belgrade, 2-5 October, 2020 ; [organiser Institute for Philosophy and Social Theory, University of Belgrade] ; [priredili / edited by Marija Velinov, Vera Mevorah, Predrag Krstić]. - Beograd = Belgrade : Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu = Institute for Philosophy and Social Theory, University of Belgrade, 2020 ([Beograd] : Donat Graf). - 104 str. : ilustr. ; 21 cm

Uporedo srp. tekst i engl. prevod. - Tiraž 300

ISBN 978-86-80484-50-1

1. Up. stv. nasl.

a) Obrazovanje -- Interdisciplinarni pristup -- Apstrakti

b) Školstvo -- Apstrakti

COBISS.SR-ID 18449417



INSTITUT ZA FILOZOFIJU
I DRUŠTVENU TEORIJU
UNIVERZITET U BEOGRADU

