

Tranzicija obrazovanja

Pokušaji da se ljudski problemi sagledavaju kao organski problemi života i zajednice pokazuju se neuspešnim u okviru dominantanog pogleda na svet koji previđa da uticaji uslova u okruženju deluju na celokupni svet života, te da i ljudska bića mogu uspevati samo u sinergiji sa okruženjem. To je posebno važno u obrazovnim institucijama, jer su to institucije sistema koje oblikuju podmladak za budućnost. Nepoželjne posledice standardizacije i depersonalizacije znanja, koje proističu iz dominacije logocentričnog mišljenja, ukazuju na to da je vitalnost sadržana u promeni ove konceptualne sheme i njenoj tranziciji ka antropološki svesnom modelu strukture razvoja ličnosti. Naravno, s obzirom da je obrazovanje deo kulture, ono treba da bude i u funkciji društvene ekonomije, ali da bi to zaista bilo moguće, treba voditi računa o ljudskim potencijalima koji jedino mogu da omoguće preobražaj. Zato je važno imati u vidu da obrazovanje uključuje ljudski sistem koji deluje na osnovu odnosa – osećanja, zainteresovanosti, nadahnuća, angažovanja svakog učenika – što zahteva da sposobnosti svakoga budu prepoznate. To je temelj društvene promene.

Ključne reči: obrazovanje, okruženje, (de)personalizacija znanja, razvoj ličnosti, ljudski sistem

Transition of education

Attempts to consider human problems as organic problems of life and of community appear to be unsuccessful within a dominant worldview which disregard that influences of environmental conditions affect the overall world of life, and that human beings can succeed only in synergy with the environment. This is especially important in the educational institutions, as they are institutions of a system which shape the offspring for the future. Undesired consequences of standardization and depersonalization of knowledge, which originate from the dominance of logocentric thinking, show that vitality is embedded within the change of this conceptual scheme and its transition towards anthropologically conscious model of the structure of personality development. Certainly, as the education is part of culture, it has to be in the function of social economy, but to make it really possible, human potentials, which could only enable the transformation, should be taken care of. Thereafter, it is important to bear in mind that education encloses human system which works on the basis of relationship – feelings, curiosity, inspiration, inclusion of every student – requiring everyone's abilities to be recognized. This is a basis for social change.

Key words: education, environment, depersonalization of knowledge, development of personality, human system