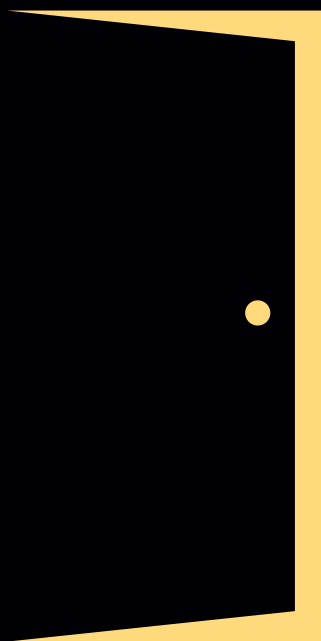




ČETVRTA  
MEĐUNARODNA  
KONFERENCIJA

**ČEMU JOŠ OBRAZOVANJE?**

*Doživljaj obrazovanja*

BELGRADE, SERBIA  
9-11 OCTOBER 2024

FOURTH  
INTERNATIONAL  
CONFERENCE

**WHY STILL EDUCATION?**

*Experience of Education*

FOURTH INTERNATIONAL CONFERENCE /  
ČETVRTA MEĐUNARODNA KONFERENCIJA

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**BOOK OF ABSTRACTS /  
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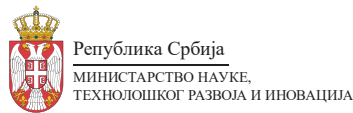
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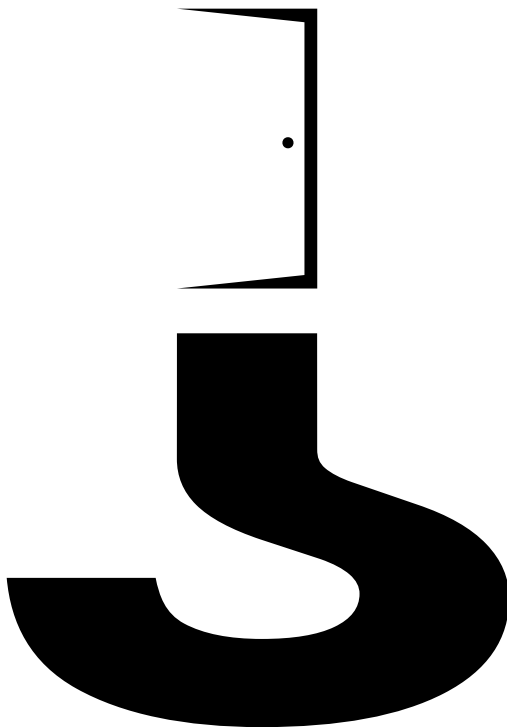
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PROGRAMSKI I ORGANIZACIONI ODBOR**

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



**WHY STILL EDUCATION? 4  
(CONFERENCE VISION) /  
ČEMU JOŠ OBRAZOVANJE? 4  
(VIZIJA KONFERENCIJE)**

## WHY STILL EDUCATION? 4 (CONFERENCE VISION)

### *Experience of Education*

The conference *Why Still Education?* is conceived as an open forum to enable the exchange of experiences, developments, and reflections on education, and to encourage challenges to existing educational practices. The conference brings together educational researchers from various fields, as well as experts in education management and practitioners. The aim of the Conference is to connect researchers and practitioners from various disciplinary and cultural areas. This year we address the topic: "Experience of Education."

Drawing from the traditions of theories of *Bildung*, phenomenology, and critical pedagogy, we approach fundamental questions of the nature and role of education by focusing on the lived experiences of education. We believe this can help tackle the problems of contemporary education by reorienting educational theory and practice towards what truly matters: from education as a tool of human capital management to education as a process that shapes human life, relations, and personal growth. We invited contributions from all areas of the social sciences and humanities that would draw on a variety of lived educational experiences to reveal their underlying structures and lead to a deeper understanding of educational phenomena in their rich diversity and significance. By turning to lived experiences of education, this year's contributors are able to address numerous themes, for example, the essence of education; educational relationships between the educated and the educators; the normativity of education; critiques, resistances, and alternatives in our contemporary educational scenarios; the variety of school experiences; the nature and exercise of educational research; and other themes connected to various educational concepts, tools, materials, spaces, contents, activities, etc., with a focus on lived experience.

The conference includes both theoretical analyses of the general structures of education, as well as empirical studies of lived educational experiences. While the inspiration for the topic came from the phenomenological concept of lived experience, we also welcomed contributions that do not belong to the school of phenomenology and that represent the great variety of approaches to this year's conference topic.

## ČEMU JOŠ OBRAZOVANJE? 4 (VIZIJA KONFERENCIJE)

### *Doživljaj obrazovanja*

Konferencija „Čemu još obrazovanje?“ zamišljena je kao otvoreni forum koji omogućava razmenu iskustava, razvojnih trendova i refleksija o obrazovanju, i podstiče preispitivanje postojećih obrazovnih praksi. Konferencija okuplja istraživače obrazovanja iz različitih oblasti, kao i stručnjake u upravljanju obrazovanjem i zaposlene u obrazovnoj praksi. Cilj konferencije je povezivanje istraživača i praktičara iz različitih disciplina i kulturnih oblasti. Ove godine bavimo se temom: „Doživljaj obrazovanja“.

Oslanjajući se na tradicije teorija *Bildung*-a, fenomenologije i kritičke pedagogije, pristupamo fundamentalnim pitanjima prirode i uloge obrazovanja fokusirajući se na doživljeno iskustvo obrazovanja. Verujemo da takav fokus može doprineti rešavanju problema savremenog obrazovanja reorijentisanjem obrazovne teorije i prakse ka onome što je istinski važno: od obrazovanja kao alata za menadžment ljudskog kapitala, ka obrazovanju kao procesu koji oblikuje ljudski život, odnose i lični rast. Pozvani su prilozi iz svih oblasti društvenih i humanističkih nauka koji polazeći od raznovrsnih doživljaja obrazovanja otkrivaju njihove temeljne strukture i time dovode do dubljeg razumevanja obrazovnih fenomena u njihovoj bogatoj raznolikosti i značaju. Okret ka doživljaju obrazovanja omogućava ovogodišnjim učesnicima konferencije da se bave različitim temama poput suštine obrazovanja; obrazovnih odnosa između učitelja i učenika; normativnosti obrazovanja; kritika, otpora i alternativa u našim savremenim obrazovnim scenarijima; raznolikosti školskih iskustava; prirode i sprovođenja obrazovnog istraživanja; i drugih tema povezanih sa različitim obrazovnim konceptima, alatima, materijalima, prostorima, sadržajima, aktivnostima, itd., sa fokusom na doživljeno iskustvo.

Konferencija uključuje i teorijske analize opštih struktura obrazovanja, kao i empirijske studije obrazovnih doživljaja. Iako je inspiracija za temu došla od fenomenološkog pojma doživljaja, takođe smo prihvatili priloge koji ne pripadaju školi fenomenologije i koji predstavljaju veliku raznolikost pristupa ovogodišnjoj temi.



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**CONFERENCE PROGRAM /  
PROGRAM KONFERENCIJE**

Venue: Institute For Philosophy and Social Theory, Kraljice Natalije 45 /  
Mesto održavanja: Institut za filozofiju i društvenu teoriju, Kraljice Natalije 45

Plenary lectures and sessions a are taking place on the I floor, sessions b are taking place on the IV floor /  
Plenarna predavanja i sesije a održavaju se na I spratu, sesije b se održavaju na IV spratu

09:00–09:30 Registration / Registracija (IV floor / IV sprat)

09:30 – 09:45 Conference Opening and Welcome Address /  
Otvaranje konferencije i reč dobrodošlice (I floor / I sprat)

09:45 – 11:15 **Plenary Lecture / Plenarno predavanje**

*The Experience of Education From the Angle of the Teacher* (GERT BIESTA)

Moderator: ĐORĐE HRISTOV (IFDT)

11:15–11:30 Coffee Break / Pauza za kafu

11:30 – 13:00

— Session 1a / Sesija 1a —

**EXPERIENCE IN EDUCATION /  
DOŽIVLJAJ U OBRAZOVANJU**

*Teaching Experience Itself. Contemplative Education as Meta-Awareness* (MARK LOSONCZ)

*James and Whitehead: Experience and Education* (NIKOLA STAMENKOVIĆ)

Moderator: OLGA NIKOLIĆ (IFDT)

11:30 – 13:00

— Sesija 1b / Session 1b —

**HUMANO OBRAZOVANJE U SAVREMENOM SVETU /  
HUMANE EDUCATION IN CONTEMPORARY WORLD**

*Kada obrazovanje sputava proces doživljavanja* (ANA KUBURIĆ ZOTOVA)

*Poslušna bića ili o pedagogiji brige i pedagogiji ljubavi* (JOVANA MAROJEVIĆ)

*Uloga i svrha društveno-humanističkih nauka u procesu savremenog vojnog obrazovanja* (DRAGAN STANAR I SRĐAN STARČEVIĆ)

Moderator: ALEKSANDAR MILOVANOVIĆ (IFDT)

13:00–14:00 Lunch Break / Pauza za ručak

14:00 – 16:00

— Session 2a / Sesija 2a —

**EDUCATION TOWARDS DEMOCRACY /  
OBRAZOVANJE KA DEMOKRATIJ**

*Pedagogy and Praxis: The Evolving Role of Experience in Democratic Education* (TAMARA KAMATOVIĆ & MICHAEL A. KOZAKOWSKI)

*Too Obsessed with Facts: From Learning to Dialogue in the Public Sphere* (MINNA-KERTTU M. KEKKI)

*The Transformative Role of School Volunteer Programme Coordinators* (NADJA ČEKOLJ)

*Education, Impartiality, and the Right to an Open Future* (MILOŠ KOVAČEVIĆ)

Moderator: IGOR CVEJIĆ (IFDT)

14:00 – 16:00

— Session 2b / Sesija 2b —

**PEDAGOGY, ART, PRACTICE /  
PEDAGOGIJA, UMETNOST, PRAKSA**

*The Aura of a Realized Pedagogical Practice* (ANA BAUER)

*Students' Learning Taking Place In-Between Praxis and Theory* (HELENA DAHLBERG)

*The Meaning and Value of Teaching Tools in the Perspective of Gilbert Simondon's Conception of Imagination* (ALEKSANDAR MILANKOVIĆ)

*Socioscientific Issue-Based Teaching and Learning (SSI-TL) as a Didactic Model Providing Lived Educational Experiences for Sustainability and Bildung* (SHU-NU CHANG RUNDGREN)

Moderator: MILICA SEKULOVIĆ (IFDT)

16:00–16:15 Coffee Break / Pauza za kafu

16:15 – 17:45

— Session 3a / Sesija 3a —

### LEARNING IN INTERACTION / UČENJE U INTERAKCIJI

*Community-Engaged Learning in Academic Practice: Educational Design and Lived Experience* (CHRISTIANNE SMIT)

*Workshop Research Study on Performative Learning Experience in Higher Education* (TAMARA NIKOLIĆ & NIKOLA KORUGA)

*Navigating the Waves of Knowledge* (SANJA IGUMAN GLUŠAC & ELENA BOUGLEUX)

Moderator: PAOLO SCOTTON (University of Barcelona)

16:15 – 17:45

— Sesija 3b / Session 3b —

### DIGITALNO OBRAZOVANJE - VIŠE OD KLIKA / DIGITAL EDUCATION - MORE THAN A CLICK

*Produžena stvarnost savremenog iskustva učenja: život u dve obrazovne medijafere* (DRAGANA STOJANOVIĆ)

*O epistemičkoj pismenosti: ChatGPT i veliki jezički modeli u kontekstu obrazovanja* (ANDREA BERBER & JELENA MIJIĆ)

*Faktori koji utiču na motivisanost studenata za aktivno učešće u onlajn i uživo nastavi engleskog jezika* (ANA PETROVIĆ)

Moderator: MARIJA VELINOV (IFDT)

**Thursday, October 10, 2024 / četvrtak, 10. oktobar 2024.**

09:30–11:00 **Plenary Lecture / Plenarno predavanje**

*Education is the Answer* (CARLA RINALDI)

Moderator: DRAGANA PUREŠEVIĆ (Department for Pedagogy and Andragogy, Faculty of Philosophy, University of Belgrade)

11:00–11:15 Coffee Break / Pauza za kafu

11:15 – 12:45

— Session 4a / Sesija 4a —

### EARLY CHILDHOOD EDUCATION - MORE THAN A CHILD / PREDŠKOLSKO VASPITANJE I OBRAZOVANJE - VIŠE OD DETETA

*Are Preschool Teachers 'Skeptics'? Skepticism as an Analytic Tool in the Preschool Context* (MONICA MITLIN)

*Pedagogical Almanac - Experiences from Student Practice* (DRAGANA PUREŠEVIĆ)

*Shared Play Experiences as a Determinant of the Pedagogical Potential of Different Spaces in a Kindergarten* (MILIJANA LAZAREVIĆ & MARIJA MALOVIĆ)

Moderator: NEVENA MITRANIĆ MARINKOVIĆ (Department for Pedagogy and Andragogy, Faculty of Philosophy, University of Belgrade)

11:15 – 12:45

— Sesija 4b / Session 4b —

### ČIJI GLASOVI U OBRAZOVANJU? / WHOSE VOICES IN EDUCATION?

*Doživljaj generacijskog i međugeneracijskog obrazovanja kod učenika* (ANDRIJANA VLAHOVLJAK)

*Kome/čemu služi portfolio?* (IVANA KOKEZA, DRAGANA GAGIĆ, ANJA BOŽIĆ)

*Alternative školskog rasporeda iz perspektive učenika* (DUŠKA RADMANOVIĆ)

Moderator: MILOŠ JANKOVIĆ (IFDT)

12:45–13:45 Lunch Break / Pauza za ručak

13:45 – 15:15

— Session 5a / Sesija 5a —

### BEING A GOOD EDUCATOR IN DIFFERENT CONTEXTS / BITI DOBAR UČITELJ U RAZLIČITIM KONTEKSTIMA

*Who Cares? Care as a Concept that Shapes Kindergarten Culture and Lived Experiences* (BOJANA MILOSAVLJEVIĆ & LIDIJA MIŠKELJIN)

*The Pedagogy of Joy* (TOMÁŠ HEJDUK)

Moderator: NATASCHA SCHMELZ (IFDT)

13:45 – 15:15

— Session 5b / Sesija 5b —

EMPOWERING PARENTS: MORAL, DECOLONIAL, AND ABOLITIONIST  
EDUCATION / DAVANJE MOĆI RODITELJIMA: MORALNO, DEKOLONIJALNO I  
ABOLICIONISTIČKO OBRAZOVANJE

*Moral Education and Reactive Attitudes* (FLORIAN RIEGER)

*Toward a Decolonial Account of Raising Children in Vietnam amid the “Parenting” Era* (QUYNH DO)

*Classrooms with Permeable Boundaries: The Value and Struggle of Including Parents in Abolitionist Schooling* (LUCIA CUCCHI)

Moderator: RODOLJUB JOVANOVIĆ (IFDT)

15:15–15:30 Coffee Break / Pauza za kafu

15:30 – 17:30

— Session 6a / Sesija 6a —

CRITICAL STANCES IN EDUCATION: CONFLICT, AESTHETICS AND AUTONOMY /  
KRITIČKI STAVOVI U OBRAZOVANJU: KONFLIKT, ESTETIKA I AUTONOMIJA

*Rethinking Bildung as a Critical Aesthetic Experience* (PAOLO SCOTTON & ÁNGEL PASCUAL MARTÍN)

*Why Still School?* (DANIEL GAIVOTA)

*Alienated Spirit as a Diagnosis – From Bildung to Halbbildung* (NATASCHA SCHMELZ)

Moderator: ĐORĐE HRISTOV (IFDT)

15:30 – 17:30

— Sesija 6b / Session 6b —

OBRAZOVANJE, UMETNOST I TEHNIKA /  
EDUCATION, ART AND TECHNIQUE

*Doživljaj muzike u Platonovoj teoriji obrazovanja* (ALEKSANDAR KANDIĆ)

*Iskustvo obrazovanja u kasnoj renesansi: znanje kao tehnika, tehnika kao suština* (ALEKSANDAR OSTOJIĆ)

*Utjelovljeno učenje u antičkom grčkom pozorištu: zajedničko iskustvo pokreta* (ĐURĐINA ŠIJAKOVIĆ MAIDANIK)

*Holističko vaspitanje putem umetnosti* (ALEKSANDRA JOKSIMOVIĆ)

Moderator: IVAN NIŠAVIĆ (IFDT)

**Friday, October 11, 2024 / Petak, 11. oktobar 2024.**

09:30–11:00 **Plenary Lecture / Plenarno predavanje**

*Education and Bildung – Forgotten Relational and Educational Foundations* (MALTE BRINKMANN)

Moderator: OLGA NIKOLIĆ (IFDT)

11:00–11:15 Coffee Break / Pauza za kafu

11:15 – 12:45

— Session 7a / Sesija 7a —

TRANSFORMATIVE EDUCATIONAL EXPERIENCES /  
TRANSFORMATIVNA OBRAZOVNA ISKUSTVA

*Attention, Habit, and Institutional Culture: Challenges of Transforming Higher Education* (ANNA BLOOM-CHRISTEN)

*Boredom: A Phenomenological and Pedagogical Perspective* (OLGA NIKOLIĆ & MILICA SEKULOVIĆ)

*Befriending Epiphany: The Pedagogy of Elenchus in Plato's Lysis* (TARA ROSE TOTH)

Moderator: IGOR CVEJČIĆ (IFDT)

11:15 – 12:45

— Session 7b / Sesija 7b —

**EMBRACING DIVERSITY IN EXPERIENCE /  
PRIHVATANJE RAZNOLIKOSTI U DOŽIVLJAJU**

*Do Gifted Abilities Lead to Creativity? – Awe and Curiosity as Mediators of Academic Talent Development* (RAYAN MAGON)

*The Politics of Intelligence* (EVA MARIJA JUREŠIĆ)

*Importance of Introducing Sign Language Learning into Educational Programs* (MARIJA BJELIĆ & DAJANA ROJEK ZAKIĆ)

Moderator: ANNA BUKHTOYAROVA (Independent Researcher / Edulab, IFDT)

12:45–13:45 Lunch Break / Pauza za ručak

13:45 – 15:15

— Session 8a / Sesija 8a —

**BECOMING THROUGH EXPERIENCE: EMOTION, AFFECT AND IMMANENCE /  
POSTAJANJE KROZ DOŽIVLJAJ: EMOCIJA, AFEKAT I IMANENCIJA**

*Transformative Experience and Emotions* (IGOR CVEJIĆ)

*Becoming and Education as the Experience of the Immanent Sublime* (ĐORDE HRISTOV)

*The Silence of the Class: Unwinding Experience of Affective Experimentation in Higher Education* (NEVENA MITRANIĆ MARINKOVIĆ)

Moderator: ALEKSANDAR MILOVANOVIĆ (IFDT)

13:45 – 15:15

— Session 8b / Sesija 8b —

**WELCOMING NARRATIVES IN EDUCATION: ON BELONGING, COMMUNITY, AND HOSPITALITY /  
NARATIVI DOBRODOŠLICE U OBRAZOVANJU: O PRIPADANJU, ZAJEDNICI I GOSTOLJUBIVOSTI**

*Philosophical Enculturation: Alienation & Belonging in the South African Philosophical Community* (LINDSAY KELLAND)

*On Education, Newcomers and Hospitality* (AÍDA PALACIOS MORALES)

*Black Caribbean Male Students' Experiences Studying and Responding to Literature Texts* (KEISHA ANN STEWART)

Moderator: RODOLJUB JOVANOVIĆ (IFDT)

15:15–15:30 Coffee Break / Pauza za kafu

15:30 – 17:30

— Session 9a / Sesija 9a —

**MEDIATING EXPERIENCE /  
POSREDOVANJE DOŽIVLJAJA**

*The Idea of University and The Concept of "Useful" Knowledge* (ANNA GEORGIOU)

*Cut, Muted, Disconnected: Rethinking Educational Experience of a Digitized Teacher* (ANNA BUKHTOYAROVA & MIKHAIL BUKHTOYAROV)

*What is Postdigital Literacy and How Does It Engage With the World? An Ecological, Sociomaterial and Relational Framing of Literacy* (NATAŠA LACKOVIĆ)

Moderator: MARIJA PETROVIĆ (Faculty of Philosophy, University of Belgrade)

15:30 – 17:30

— Sesija 9b / Session 9b —

**KONKRETIZACIJA DOŽIVLJAJA: PERSPEKTIVA PRAKTIČARA /  
CONCRETIZING THE EXPERIENCE: PRACTITIONERS' PERSPECTIVE**

*Značaj istraživačkih projekata u obrazovanju* (TAMARA BANOVIĆ I IVICA ŠTRBAC)

*Suvremeni izazovi odgoja i obrazovanja u školskoj knjižnici* (IVANA BANDIĆ ŠTRBAC I MARIJANA BANDIĆ BULJAN)

*Eko-bajke u digitalnom dobu: integrisano učenje za održivi razvoj* (MILOŠ KOZIĆ, BILJANA GRADOJEVIĆ, MARIJA GOLUBOVIĆ I VESNA IGNJATOVIĆ)

*Društvene mreže – moderna bajka ili bijeg od stvarnosti* (TAMARA BANOVIĆ I IVANA ZEMUNIK)

Moderator: TAMARA PLEČAŠ (IFDT)

17:30–17:45 Closing Words / Zatvaranje konferencije (I floor / I sprat)



**KEYNOTE SPEAKERS /  
UVODNI IZLAGAČI**

GERT BIESTA

## THE EXPERIENCE OF EDUCATION FROM THE ANGLE OF THE TEACHER

The English word “education” is rather vague. Some like the elasticity of the word, as it can encompass many different systems, practices, and experiences. Others, particularly those who are at home in different languages, lament the fact that helpful distinctions such as between the German words *bildung*, *ausbildung*, and *erziehung* are almost impossible to make in the English language. In my presentation, I will make a case for precision and for a more restricted use of the word “education.” After all, if education can refer to any influence upon anyone in any setting, it becomes almost meaningless. This is not just a conceptual problem but also has direct consequences for what happens and what ought to happen in schools, colleges, universities, and adult education. In my presentation I will introduce a simple principle to which I have referred as “Biesta’s razor,” which holds that education is only needed for those things that cannot happen without education. This, as I will suggest, means that we need to take the “angle of the teacher” seriously in order to grasp what education is and ought to be about. Rather than dissolving education into directionless notions such as “learning,” “development,” and “growth,” taking the angle of the teacher can also help in pushing back against developments from educational policy and educational research that tend to undermine education rather than taking it seriously.

**Keywords:** education, *Bildung*, *Erziehung*, *Ausbildung*, teaching, the angle of the teacher

### Biography:

Gert Biesta ([www.gertbiesta.com](http://www.gertbiesta.com)) is a Professor of Educational Theory and Pedagogy at the Moray House School of Education and Sport, University of Edinburgh, Scotland, UK, and a Professor of Public Education at the Centre for Public Education and Pedagogy at Maynooth University, Ireland. In addition, he is a visiting professor at Western Norway University of Applied Sciences. His work focuses on the theory of education and the theory and philosophy of educational and social research, with a particular interest in education policy, teaching, teachers, curriculum, arts education, citizenship education, and religious education. So far, his work has appeared in 22 languages. Since 2023, he has been an appointed member of the Education Council of the Netherlands, the advisory body of the Dutch government and parliament.

## DOŽIVLJAJ OBRAZOVANJA IZ UGLA NASTAVNIKA

Reč „obrazovanje” na engleskom jeziku prilično je neodređena. Neki vole elastičnost te reči jer može obuhvatiti mnoge različite sisteme, prakse i iskustva. Drugi, posebno oni koji se osećaju kod kuće u različitim jezicima, žale se što korisne razlike poput nemačkih reči *bildung*, *ausbildung* i *erziehung* gotovo nije moguće preneti na engleski jezik. U mom izlaganju zagovaraću preciznost i restriktivniju upotrebu reči „obrazovanje”. Ako obrazovanje može da se odnosi na bilo koji uticaj na bilo koga u bilo kojem okruženju, postaje skoro besmisleno. Ovo nije samo konceptualni problem, već ima direktnih posledica za ono što se dešava i što bi trebalo da se dešava u školama, koledžima, univerzitetima i obrazovanju odraslih. U mom izlaganju predstaviću jednostavno načelo koje sam nazvao „Biestina britva”, a kojim tvrdim da je obrazovanje potrebno samo za one stvari koje se ne mogu desiti bez obrazovanja. Kako ću sugerisati, to znači da treba ozbiljno shvatiti „ugao nastavnika” kako bismo shvatili šta je obrazovanje i šta bi trebalo da bude. Umesto da obrazovanje rastopimo u besmislene pojmove poput „učenja”, „razvoja” i „rasta”, zauzimanje ugla nastavnika može pomoći i da se suprostavimo trendovima u obrazovnoj politici i istraživanjima koji više podrivaju obrazovanje nego što ga shvataju ozbiljno.

**Ključne reči:** obrazovanje, *Bildung*, *Erziehung*, *Ausbildung*, nastava, perspektiva nastavnika

### Biografija:

Gert Biesta je profesor teorije obrazovanja i pedagogije u Morej Haus školi obrazovanja i sporta, na Univerzitetu u Edinburgu, Škotska, Velika Britanija, i profesor javnog obrazovanja pri Centru za javno obrazovanje i pedagogiju na Univerzitetu Mejnut, Irska. Takođe je gostujući profesor na Univerzitetu primenjenih nauka Zapadne Norveške. Njegov rad se fokusira na teoriju obrazovanja, teoriju i filozofiju obrazovnog i društvenog istraživanja, sa posebnim interesovanjem za obrazovnu politiku, nastavu, nastavnike, kurikulum, obrazovanje u umetnosti, obrazovanje za građanstvo i versko obrazovanje. Do sada su njegovi radovi prevedeni na 22 jezika. Od 2023. godine, imenovan je za člana Saveta za obrazovanje Holandije, savetodavno telo holandske vlade i parlamenta.

MALTE BRINKMANN

## EDUCATION AND *BILDUNG* – FORGOTTEN RELATIONAL AND EDUCATIONAL FOUNDATIONS

Education is essential for the continuation of our culture and our world. The prerequisite for education is the relation and effect on *Bildung* and learning. Education and *Bildung*, teaching and learning are in a relational connection if they are to be defined as pedagogical practices. Firstly, I try to distinguish between a broad and a narrow concept of education. Education can be understood in a broad and cultural sense as life-teaching (*Lebenslehre*, Eugen Fink) and the presentation of a way of life (*Lebensform*, Gestalt, Mollenhauer) in a generational relationship, which enables the transmission of cultural and ethical life. The narrow concept of education is focused on *Bildung* and learning practices, whereby concrete experiences can be described as mutual impositions. Education and *Bildung* come together in the relationship with the world, which can be educationally seen as an ethos for the world. I will frame *Bildung* and learning in terms of educational theory by illustrating selected practices of education (asking, showing, teaching, discussing). In a second step I will present core elements of *Bildung* as an experience from a phenomenological perspective. I argue that learning can be defined in terms of a theory of *Bildung* against the dominant psychological discourse and in relation to a concept of education and teaching that can be distinguished from the sociological discourse on socialization and role allocation. Educational science can thus be profiled as a fundamental human science.

**Keywords:** *Bildung*, education, pedagogy, phenomenology

### Biography:

Malte Brinkmann holds the chair of General Pedagogy (*Allgemeine Erziehungswissenschaft*) at Humboldt Universität zu Berlin. He is a representative of Phenomenological Pedagogy. Research interests are philosophy of education, theory of learning, *Bildung*, practicing the practice (*Übung*), and qualitative research (video analysis) in classrooms. He is a speaker of the Division Philosophy of Education and *Bildung* of the German Educational Research Association (DGfE) and the director of the Interdisciplinary Centre for Educational Research (IZBF) at Humboldt Universität.

## OBRAZOVANJE I *BILDUNG* – ZABORAVLJENE RELACIONE I OBRAZOVNE OSNOVE

Obrazovanje je ključno za kontinuitet naše kulture i našeg sveta. Preduslov za obrazovanje je relacija sa i efekat po *Bildung* i učenje. Obrazovanje i *Bildung*, podučavanje i učenje su u relacijskoj vezi ako se definišu kao pedagoške prakse. Prvo, pokušavam da napravim razliku između širokog i uskog pojma obrazovanja. Obrazovanje se može razumeti u širem, kulturnom smislu kao životna pouka (*Lebenslehre*, Eugen Fink) i prezentacija načina života (*Lebensform*, Gestalt, Mollenhauer) u generacijskom odnosu, koja omogućava prenos kulturnog i etičkog života. Uski pojam obrazovanja fokusira se na *Bildung* i prakse učenja, pri čemu se konkretna iskustva mogu opisati kao međusobna nametanja. Obrazovanje i *Bildung* se susreću u odnosu prema svetu, koji se pedagoški može posmatrati kao etos za svet. U okviru obrazovne teorije, *Bildung* i učenje ću prikazati kroz ilustraciju odabranih obrazovnih praksi (postavljanje pitanja, pokazivanje, podučavanje, diskutovanje). U drugom koraku, predstaviti ću ključne elemente *Bildunga* kao iskustva iz fenomenološke perspektive. Tvrdim da se učenje može definisati u terminima teorije *Bildunga*, nasuprot dominantnom psihološkom diskursu, i u relaciji sa konceptom obrazovanja i podučavanja koji se može razlikovati od sociološkog diskursa o socijalizaciji i dodeli uloga. Obrazovna nauka se tako može profilisati kao fundamentalna humanistička nauka.

**Ključne reči:** *Bildung*, obrazovanje, pedagogija, fenomenologija

### Biografija:

Malte Brinkman je profesor opšte pedagogije (*Allgemeine Erziehungswissenschaft*) na Humbolt Univerzitetu u Berlinu. On je predstavnik fenomenološke pedagogije. Njegovi istraživački interesi obuhvataju filozofiju obrazovanja, teoriju učenja, *Bildung*, praktikovanje prakse (*Übung*) i kvalitativna istraživanja (analiza video materijala) u učionicama. Brinkman je predstavnik Odeljenja za filozofiju obrazovanja i *Bildung* Nemačkog udruženja za obrazovna istraživanja (DGfE) i direktor Interdisciplinarnog centra za obrazovna istraživanja (IZBF) na Humbolt Univerzitetu.



## EDUCATION IS THE ANSWER

What is education, and what should and can education be in this new world, which arises between the real and the virtual as a possible world? According to the author and the educational philosophy of Reggio Emilia, education is vital because it focuses on the potential of the person and springs from the construction of quality relationships. In times of great emergencies and changes such as the present, education is the answer, the only one possible, and shall continue to "cherish the questions," exercising the art and pedagogy of listening. With the ability to build relationships, education shall have the strength to take the educational experience outside the school and the school itself into society. The school, starting from childhood, its most precious energy, shall be enabled to find its own meaning and a leading role in the world, in the city, in nature, in complexity. In the philosophical issue of the relationship between theory and praxis, with the digital world tending to make the real rarefied, how can the experience of education be placed, if not by opposing the noise to the silence of listening and problematizing the proposals that come up? An education open to change, a school that educates to change, always testing its truth and its non-truth, that is, the doubt contained in every truth, becomes a school of research: this is the meaning of research and the meaning of school. An education that generates an experience of citizenship and community. Education works on borders, in cross-pollinations, and exchanges, which are inter, intra, and between. It works on the capacity to be in dialogue and in building alliances with and between differences, taking the test of proximity, contact, contrast, and clashes to affirm one's own authenticity. Education is a lifelong process involving not only each of us but also the institutions and the whole community, the educating community. This can mean letting childhood take us by the hand so that we can discover our cities.

**Keywords:** Reggio Emilia, pedagogy of listening, difference, authenticity, educating community

### Biography:

Carla Rinaldi is President of Fondazione Reggio Children and Professor at the University of Modena and Reggio Emilia. She started working in Reggio Emilia in 1970, first as pedagogista, then as pedagogical director of municipal early childhood services. In 1994, she became a consultant for Reggio Children, and then she was President of the company from 2007 to 2016. In 2011 she was appointed President of Fondazione Reggio Children - Centro Loris Malaguzzi. Since 1999, she has been a Professor of the course "The Approach of Reggio Emilia municipal Preschools" at the University of Modena and Reggio Emilia. In 2015, she was awarded the 2015 LEGO Prize. Since 2019, she has been the Coordinator of the PhD "Reggio Childhood Studies," an international industrial PhD promoted by the Department of Education and Human Sciences of the University of Modena and Reggio Emilia and Fondazione Reggio Children-Centro Loris Malaguzzi. Her book *In Dialogue with Reggio Emilia* is translated and well-known all over the world.

## OBRAZOVANJE JE ODGOVOR

Šta je obrazovanje, i šta obrazovanje treba i može biti u ovom novom svetu, koji se pojavljuje između realnog i virtuelnog kao svet mogućeg? Prema autorki i obrazovnoj filozofiji Redo Emilia, obrazovanje je od suštinskog značaja jer se fokusira na potencijal osobe i proističe iz izgradnje kvalitetnih odnosa. U vremenima velikih kriza i promena poput sadašnjih, obrazovanje je odgovor, jedini mogući, i treba da nastavi da „neguje pitanja“, praktikujući umetnost i pedagogiju slušanja. Sa sposobnošću da gradi odnose, obrazovanje treba da ima snagu da iznese obrazovno iskustvo van škole i samu školu u društvo. Škola, počevši od detinjstva, svoje najdragocenije energije, treba da bude osposobljena da pronade sopstveni smisao i vodeću ulogu u svetu, u gradu, u prirodi, u kompleksnosti. U filozofskom pitanju odnosa između teorije i prakse, sa digitalnim svetom koji teži da realno učini redim, kako se može postaviti doživljaj obrazovanja, ako ne suprotstavljanjem buke tišini slušanja i problematizovanjem predloženih ideja? Obrazovanje otvoreno za promene, škola koja obrazuje za promene, uvek testirajući svoju istinu i svoju ne-istinu, tj. sumnju sadržanu u svakoj istini, postaje škola istraživanja: to je smisao istraživanja i smisao škole. Obrazovanje koje generiše iskustvo građanstva i zajednice. Obrazovanje radi na granicama, u međusobnim oplemenjivanjima i razmenama, koje su inter-, intra- i u prostoru između. Radi na sposobnosti za dijalog i izgradnju saveza sa i između razlika, testirajući blizinu, kontakt, kontrast i sukobe kako bi se potvrdila sopstvena autentičnost. Obrazovanje je proces koji traje ceo život i uključuje ne samo svakog od nas već i institucije i celu zajednicu, zajednicu koja obrazuje. Što može značiti da treba detinjstvo uzeti za ruku kako bismo otkrili naše gradove.

**Ključne reči:** Redo Emilia, pedagogija slušanja, razlikovanje, autentičnost, zajednica koja obrazuje

### Biografija:

Karla Rinaldi je predsednica Fondacije „Reggio Children“ i profesorka na Univerzitetu u Modeni i Redo Emiliji. Počela je raditi u Redo Emiliji 1970. godine, prvo kao pedagogista, a zatim kao pedagoška direktorka gradskih usluga za decu predškolskog uzrasta. Godine 1994. postala je konsultant za „Reggio Children“, a potom bila predsednica kompanije od 2007. do 2016. godine. 2011. godine imenovana je za predsednicu Fondacije „Reggio Children - Centar Loris Malaguzzi“. Od 1999. godine profesorka je kursa „Pristup Redo Emilija gradskih predškolskih ustanova“ na Univerzitetu u Modeni i Redo Emiliji. Godine 2015. dobila je LEGO nagradu. Od 2019. godine koordinator je doktorskih studija „Redo studije detinjstva“, međunarodnog dokorskog programa koji promovise Departman za obrazovanje i humanističke nauke Univerziteta u Modeni i Redo Emiliji i Fondacija „Reggio Children - Centar Loris Malaguzzi“. Njena knjiga *U dijalogu sa Redo Emilijom* prevedena je i poznata širom sveta.



**PAPER ABSTRACTS /  
REZIMEI IZLAGANJA**

## CONTEMPORARY CHALLENGES OF UPBRINGING AND EDUCATION IN THE SCHOOL LIBRARY

Literary works for comprehensive reading are an integral part of Croatian language classes in elementary school. However, it's not just about reading certain curriculum-prescribed works; it involves imagining, reflecting, and experiencing what is read, while developing critical thinking, reading habits, and cultural upbringing. In today's digital age, various visual stimuli and activities are more interesting to students than reading books. Due to current social circumstances and the desire to motivate students for reading activities, we used different digital educational tools. With focused digital activities and the use of digital materials, students will transform from mere readers to engaged readers. According to the theory of psychologist David Kolb, with personal, interactive, and challenging experiences, we create an emotional approach to the given activity, resulting in further learning—in our case, the further development of reading habits. It is important for students to actively participate to create experiences in activities, as knowledge requires more than just physical presence; it requires being an active, interested participant in the learning process. By using digital tools and programs, we will encourage the development of students' love of reading, divergent thinking, digital culture, information and digital literacy, critical thinking, and collaborative relationships within the class, school, and between schools. The psychophysical health of children and youth relates to their mental, physical, and emotional well-being. This includes the children's ability to cope with stress, develop healthy relationships with others, maintain emotional resilience, and sustain physical health. The mental health of children is crucial for overall development. Today, when we talk about the mental health of children and youth, we must recognize that an increasing number of children need support in their psychological growth and development. Therefore, educational institutions are places where we must work to improve mental health. It is important to provide support and understanding, to care for children's feelings and concerns, and to fully support them, thereby helping develop emotional stability. It is necessary to promote healthy habits, develop social skills, and educate about emotional health. In our presentation, we will introduce workshops that we used to encourage the nurturing of children's and youth's mental health through bibliotherapy in the library.

**Keywords:** digital technologies, reading, book, education, library, mental health

## SUVREMENI IZAZOVI ODGOJA I OBRAZOVANJA U ŠKOLSKOJ KNJIŽNICI

Književno djelo za cjelovito čitanje je sastavni dio nastave hrvatskog jezika u osnovnoj školi, no to nije samo čitanje određenog djela propisanog kurikulumom, ona je zamišljanje, promišljanje i doživljavanje pročitano uz razvoj kritičkog mišljenja, čitalačkih navika i kulturološkog odgoja. U današnje, digitalizirano doba, različiti vizualni poticaji i aktivnosti su učenicima zanimljiviji od čitanja knjiga. Zbog trenutnih društvenih prilika i želje da učenike motiviramo za čitalačke aktivnosti, koristili smo različite digitalne edukativne alate. S usmjerenim digitalnim aktivnostima uz korištenje digitalnih materijala učenici će od čitača postati čitatelji. Prema teoriji psihologa Davida Kolba, s osobnim, interaktivnim i izazovnim iskustvom stvaramo emocionalni pristup prema zadanoj aktivnosti što rezultira daljnjim učenjem. U našem slučaju, daljnjim razvojem čitalačkih navika. Važno je da učenici aktivno sudjeluju kako bi stvorili iskustvo u aktivnostima, jer za znanje nije dovoljno biti samo fizički prisutan, nego i aktivan, zainteresiran sudionik procesa učenja. Upotrebom digitalnih alata i programa potaknuti ćemo kod učenika ljubav prema čitanju, razvoj divergentnog mišljenja, digitalnu kulturu, informacijsku i informatičku pismenost, kritičko promišljanje, razredne, školske i međuškolske suradničke odnose. Psihofizičko zdravlje djece i mladih odnosi se na njihovo mentalno, fizičko i emocionalno blagostanje. To uključuje sposobnost djece da se nosi sa stresom, razvija zdrave odnose s drugima, održava emocionalnu sposobnost i održava tjelesno zdravlje. Mentalno zdravlje djece važno je za cjelokupni razvoj. Danas kada govorimo o mentalnom zdravlju djece i mladih moramo znati da je sve veći broj djece kojima treba podrška u njihovom psihološkom rastu i razvoju. Stoga su obrazovne ustanove mjesta u kojima moramo raditi na unapređenju mentalnog zdravlja. Važno je pružiti podršku i razumijevanje, voditi brigu o dječjim osjećajima i brigama te im pružiti potpunu podršku, te na taj način pomoći u razvijanju emocionalne stabilnosti. Potrebno je promicati zdrave navike, razvijati socijalne vještine i educirati o emocionalnom zdravlju. U našem izlaganju predstaviti ćemo radionice, koje smo koristili, a kojima potičemo mentalno zdravlje djece i mladih kroz biblioterapiju u knjižnici.

**Ključne riječi:** digitalne tehnologije, čitanje, knjiga, obrazovanje, knjižnica, mentalno zdravlje

## THE IMPORTANCE OF RESEARCH PROJECTS IN EDUCATION

Extracurricular activities in schools are special and specific educational work with students that is organized outside of class based on the principles of free student choice. Proper guidance of students and the choice of extracurricular activities affects the creative activity of students and teachers, which significantly contributes to the overall achievement of educational outcomes. Under the auspices of the Agency for Education and the Ministry of Science and Education, the GLOBE program is implemented in Croatian schools, which foresees regular and continuous student measurements and observations in the immediate environment of the school. Measurements and observations are carried out in the field of meteorology, water quality, soil and cover, and the results of the research complement each other and are connected, thus realizing a program of complete monitoring of the state of the environment. The collected results are entered into a common database on the GLOBE server, which is open and available to all visitors via the internet.

Participating in the program, students apply school theoretical knowledge on concrete examples and gain new knowledge about the integrity of the environment through experiential learning, developing positive attitudes and self-awareness based on their active participation. Elementary school Josip Pupačić has been conducting GLOBE measurements and observations since 2014, when at the expert meeting for training GLOBE leaders, teachers Štrbac and Banović became leaders of the GLOBE program, and the school became a GLOBE school. In the GLOBE teacher's presentation, research projects that have been awarded at the national GLOBE examinations will be presented, and the very valuable resource of the GLOBE database, which is an inexhaustible source of new research, will be presented. Also, a relative novelty in the GLOBE program are the GLOBE applications, which can be used by everyone, not just GLOBE teachers, and approach the study of the state of the environment in an interesting and innovative way. The topics of the papers are related to light pollution and soil pollution, the influence of weather conditions on the amount and composition of honey, the sanitary correctness of sea water and shellfish, changes in the color of leaves during yellowing, germination and growth of plants in different types of soil from the Cetina basin, and about fires and climate change.

Students participating in the GLOBE program are highly motivated to work on projects and care about the state of the environment. This way of working attracts and strengthens potentially gifted students who are happy to get involved in the work of Centers of Excellence operating in Croatia.

**Keywords:** research projects, problem-based teaching, scientific approach, Centers of Excellence, GLOBE program

## ZNAČAJ ISTRAŽIVAČKIH PROJEKATA U OBRAZOVANJU

Izvanredne aktivnosti u školama poseban su i specifičan odgojno-obrazovni rad s učenicima koji se organizira izvan nastave na načelima slobodnog izbora učenika. Pravilno usmjeravanje učenika i izbor izvanrednih aktivnosti utječe na stvaralačko djelovanje učenika i učitelja što značajno doprinosi sveukupnom ostvarivanju odgojno-obrazovnih ishoda. Pod okriljem Agencije za odgoj i obrazovanje i Ministarstva znanosti i obrazovanja u hrvatskim školama provodi se GLOBE program koji predviđa redovita i kontinuirana učenička mjerenja i opažanja u neposrednom okolišu škole. Mjerenja i opažanja obavljaju se na području meteorologije, kvalitete vode, tla i pokrova, a rezultati istraživanja se međusobno upotpunjuju i povezuju, čime se ostvaruje program cjelovitog praćenja stanja okoliša. Prikupljeni se rezultati unose u zajedničku bazu podataka na GLOBE serveru, koja je otvorena i putem interneta dostupna svim posjetiteljima.

Sudjelujući u programu, učenici na konkretnim primjerima primjenjuju školska teoretska znanja te iskustvenim učenjem stječu nove spoznaje o cjelovitosti okoliša razvijajući pritom pozitivne stavove, ali i samosvijest temeljenu na svom aktivnom sudjelovanju. Osnovna škola Josip Pupačić provodi GLOBE mjerenja i opažanja od 2014. godine, kada su na stručnom skupu za osposobljavanje GLOBE voditelja, učitelji Štrbac i Banović postali voditelji GLOBE programa, a škola je postala GLOBE škola. U izlaganju GLOBE učitelja prikazat će se istraživački projekti koji su nagrađeni na državnim GLOBE smotrama te će se predstaviti vrlo vrijedan resurs GLOBE baze podataka koja je neiscrpan izvor novih istraživanja. Također, relativna novina u GLOBE programu su i GLOBE aplikacije, koje mogu koristiti svi, a ne samo GLOBE učitelji, a na zanimljiv i inovativan način pristupa proučavanju stanja okoliša. Teme radova vezane su za svjetlosno onečišćenje i onečišćenje tla, utjecaj vremenskih uvjeta na količinu i sastav meda, sanitarnu ispravnost morske vode i školjkaša, promjene boje lišća tijekom žućenja, klijanje i rast biljaka u različitim vrstama tla iz porječja Cetine te o požarima i klimatskim promjenama.

Učenici koji sudjeluju u GLOBE programu visoko su motivirani za rad na projektima i brinu o stanju okoliša. Ovakav način rada privlači i jača potencijalno darovite učenike koji se rado uključuju u rad Centara izvrsnosti koji djeluju u Hrvatskoj.

**Ključne riječi:** istraživački projekti, problemska nastava, znanstveni pristup, Centri izvrsnosti, GLOBE program

## THE AURA OF A REALIZED PEDAGOGICAL PRACTICE

Pedagogical practice gives birth to a special product: its result and its work. Pedagogical practice commands the production of the pedagogical relation between the educator and the educand. At the same time, this relation in itself is the structure necessary for pedagogical practice to be able to take place at all. To be able to think about the work of the pedagogical practice itself, it is necessary to first look over its requisites – basic notions like the educator, the educand and the pedagogical relation.

A pedagogical action is determined by the singularity and context of the pedagogical situation. This is why pedagogical action finds itself in the sphere of in-deterministic ethics, a theory based on the notion of freedom and the subject-world relationship. The educator is thus understood as autonomous and morally responsible, hence his relation to a given nature and culture is essentially creative and not simply reproductive.

Then, a special characteristic of a realized pedagogical practice is extracted so it can be differentiated from other ways of production. This differentiating feature is perceived through the lens of Walter Benjamin's well-known concept of an *aura* of an original artwork. The perceived commonality between incidences of the moral, artistic and pedagogical works are their own determinations in the *here and now*.

It is presupposed that this kind of practice is done by the educator authentically, simultaneously skilful and creative, as it produces work in the sense of the Greek *technē*. This way of conceptualizing the pedagogical practice clearly shows that it is impossible to abstract artistic creation from the technological aspect of the educational work.

One possible realization of the pedagogical practice is instruction or classroom teaching, which is analysed in line with the artwork. By using the aforementioned concepts in a pedagogically appropriate way, the possibility for critical analysis of teaching as mechanistic reproduction – that is popular in contemporary schooling – is opened.

**Keywords:** Pedagogical practice, aura, technē, instruction, work of art, creative work

## AURA REALIZIRANE PEDAGOŠKE PRAKSE

Iz pedagoške prakse rađa se poseban proizvod, njen rezultat i djelo. Pedagoška praksa nalaže proizvođenje pedagoškog odnosa između odgajatelja i odgajanika, a istovremeno, njihov pedagoški odnos je okvir bez kojega nema pedagoške prakse. Za promišljanje samog djela pedagoške prakse potrebno je prvo sagledati njene preduvjete – temeljne pojmove poput odgajatelja, odgajanika i pedagoškog odnosa.

Pedagoško djelovanje određeno je kontekstom i neponovljivošću pedagoške situacije, radi čega se ono smješta u etičku sferu indeterminizma a teorijski zasniva na ideji slobode i međudnosa subjekta i svijeta. Odgajatelja se shvaća kao autonomnog i moralno odgovornog subjekta a time je i njegov odnos spram prirode i kulture ili datosti u svojoj biti stvaralački, a ne puko reprodukcijski.

Potom se izlučuje posebna karakteristika djela pedagoške prakse koja ga diferencira od drugih vidova proizvodnje. Ta diferencirajuća odlika sagledava se pomoću dobro poznatog Benjaminova koncepta *aure* originalnog umjetničkog djela, prema opaženoj zajedničkoj posebnosti moralnog, umjetničkog i pedagoškog čina a time i djela, a to je njihova određenost pomoću *ovdje i sada*.

Pretpostavlja se da odgajatelj čija praksa daje na takav način shvaćen proizvod, djeluje autentično, ujedno vješto i stvaralački, u smislu grčkog pojma *technē*. Ovakva koncepcija pedagoške prakse jasno pokazuje da je nemoguće apstrahirati stvaralački odnosno umjetnički rad od tehnološkog aspekta odgojno-obrazovnog rada.

Jedan mogući primjer djela koje nastaje kao rezultat pedagoške prakse je nastava, koja se sagledava paralelno ideji umjetničkog djela. Kroz korištenje spomenutih koncepata na pedagogiji prikladan način, otvara se prostor za kritičko sagledavanje mehanicističke reprodukcije nastave koja trendovski vlada suvremenom školskom praksom.

**Ključne riječi:** Pedagoška praksa, aura, technē, nastava, umjetničko djelo, stvaralačko djelovanje

## ON EPISTEMIC LITERACY: CHATGPT AND LARGE LANGUAGE MODELS IN THE CONTEXT OF EDUCATION

Although the internet has revolutionized the way we access a wide range of information, making it quickly and readily obtainable, the advent of large language models due to their interactive nature and the capacity to handle specific queries seemingly further simplifies knowledge acquisition. Responses to this phenomenon, in the context of education, are divided. The pessimistic view could be interpreted as an extrapolation of Plato's *argument against writing* as an invention that should replace traditional oral transmission of information. Roughly speaking, the availability of answers and the capacity to generate written assignments using language models like ChatGPT with little effort and comprehension would promote the passive acquisition of information and diminish the ability and motivation for critical thinking and understanding of the matter.

Our stance is optimistic: when used appropriately, language models can play a positive role in intellectual virtues and critical thinking development, as well as in promoting understanding, not solely knowledge, as an educational goal. This stance is supported by epistemological considerations of the capacities of large language models and the way they function. Namely, the nature of language models is such that the generated answers are the result of statistical correlations learned from the data on which the models are trained, so it cannot be said that language models possess knowledge and understanding. Given that the model does not contain any internal parameter for truth, the information it presents may not be accurate. Moreover, due to the susceptibility of current language models to so-called *hallucination*—fabrication of facts—the information may be false, calling into question their reliability as a source of knowledge. Since the accuracy of information, or truth, is a necessary condition for knowledge, it is questionable whether language models represent a rival to what is considered adequate sources of knowledge in the context of education.

However, such limitations, combined with characteristics like interactivity and personalized learning experiences, can serve as the foundation for devising educational practices that prepare students to tackle the demands of the digital age. To enable students to approach generated content actively and critically, the curriculum for the emerging world should include not only digital literacy and the development of digital competencies but also what we will, in this paper, call “epistemic literacy” and the development of appropriate epistemic virtues.

**Keywords:** *epistemic literacy, information, knowledge, understanding, intellectual virtues, ChatGPT, education, critical thinking*

## O EPISTEMIČKOJ PISMENOSTI: CHATGPT I VELIKI JEZIČKI MODELI U KONTEKSTU OBRAZOVANJA

Iako je internet revolucionarizovao način na koji pristupamo širokom spektru informacija čineći ih brzo i lako dostupnim, pojava velikih jezičkih modela, usled njihove interaktivne prirode i mogućnosti krajnje specifičnih upita, dolazak do znanja, naizgled, čini daleko jednostavnijim. Reakcije na ovu pojavu u kontekstu obrazovanja su podeljene. Pessimistički stav bi mogao da se interpretira kao ekstrapolacija Platonovog *argumenta protiv pisanja* kao izuma koji bi trebalo da zameni tradicionalno usmeno prenošenje informacija. Grubo govoreći, dostupnost odgovora, ali i mogućnost da se pisani radovi bez mnogo truda i razumevanja generišu uz pomoć jezičkih modela poput ChatGPT, promovisali bi pasivno usvajanje informacija i umanjili sposobnost i motivaciju za kritičko promišljanje i razumevanje gradiva.

Stav koji branimo je optimističan: upotrebljeni na adekvatan način, jezički modeli mogu igrati pozitivnu ulogu u razvoju intelektualnih vrlina i kritičkog mišljenja, kao i promovisanju razumevanja, a ne isključivo znanja kao obrazovnog cilja. Osnov za ovaj stav pružaju nam epistemološka razmatranja kapaciteta i načina funkcionisanja velikih jezičkih modela. Naime, priroda jezičkih modela je takva da su generisani odgovori rezultat statističkih korelacija naučenih iz podataka na kojima su modeli trenirani, te se za jezičke modele ne može reći da poseduju znanje i razumevanje. S obzirom na to da model ne sadrži nikakav unutrašnji parametar istinitosti, informacije koje prezentuje ne moraju biti tačne. Štaviše, usled sklonosti aktuelnih jezičkih modela tzv. *haluciniranju* – izmišljanju činjenica, informacije mogu biti lažne, te se u pitanje dovodi pouzdanost modela kao izvora znanja. Budući da je tačnost informacije, odnosno istina nužan uslov za znanje, upitno je da jezički modeli predstavljaju rivala onome što se u kontekstu obrazovanja smatra adekvatnim izvorima znanja.

Međutim, ovakva ograničenja udružena sa karakteristikama poput interaktivnosti i personalizovanog iskustva učenja mogu poslužiti kao okosnica za osmišljavanje obrazovnih praksi koje će učenike pripremiti za ulazanje u koštac sa zahtevima digitalnog doba. Da bi učenici bili obučeni da aktivno i kritički pristupaju generisanom sadržaju, kurikulum za svet koji nastaje bi, osim digitalne pismenosti i razvoja digitalnih kompetencija, trebalo da uključuje i ono što ćemo u ovom radu nazvati *epistemičkom pismošću* i razvojem odgovarajućih epistemičkih vrlina.

**Ključne reči:** *epistemička pismenost, informacija, znanje, razumevanje, intelektualne vrline, ChatGPT, obrazovanje, kritičko mišljenje*

## IMPORTANCE OF INTRODUCING SIGN LANGUAGE LEARNING INTO EDUCATIONAL PROGRAMS

Sign language is the natural language of the deaf, which develops spontaneously. In addition to the deaf, sign language is used by people with Down syndrome, intellectual disabilities, and autism spectrum disorders. Hearing children can also use sign language, and learning it from an early age undoubtedly contributes to language competence and educational achievements in adulthood. Research results show that learning sign language in hearing children encourages speech-language development, pre-reading skills, literacy, memory, visual attention, and has a stimulating effect on cognitive functioning.

The use of sign language enables interaction and communication with deaf and non-verbal interlocutors. Its acquisition, in addition to learning vocabulary and grammar, enables the understanding of its cultural aspect and the development of awareness of diversity, leading to the strengthening of tolerance and multiculturalism, and the reduction of stigma.

The introduction of learning sign language into educational programs would enable the development of more complete inclusion, both of deaf and non-verbal children who use sign language in social interactions. Taking into account the scientifically confirmed connection of finger movement and fine motor skills with the development of speech and the importance of learning sign language in babies as a means of communication before speaking, for achieving early interactions through language, it remains unclear why sign language is not part of the educational program, considering the unequivocal mutual benefit of its teachings. Learning sign language enables deaf and non-verbal children to express their thoughts, needs, and desires, and hearing children to understand them and learn communication modalities, which, in addition to communication with the wider social community, positively affects cognitive and language skills. The use of sign language in the educational process could also find its place, given that the symbolism of the signs and their mental image associated with the meaning positively affect the memory of concepts. The visual representation of signs is saturated with obviousness, and as such maintains interest and attention for the content to which the individual is exposed.

From all of the above, it can be concluded that the inclusion of sign language learning enables multiple benefits for the development of children in inclusive educational institutions, which in our area, although recognized, has not yet been realized.

*Keywords: learning, sign language, educational program*

## ZNAČAJ UVOĐENJA UČENJA ZNAKOVNOG JEZIKA U VASPITNO-OBRAZOVNE PROGRAME

Znakovni jezik predstavlja prirodni jezik gluhih, koji se kod njih spontano razvija. Osim gluhih, znakovni jezik koriste osobe sa Daunovim sindromom, intelektualno ometene i osobe sa poremećajem iz spektra autizma. Čujuća deca, takođe mogu koristiti znakovni jezik, a njegovo učenje od ranog uzrasta nesumnjivo doprinosi jezičkoj kompetenciji i edukativnim postignućima u odrasloj dobi. Rezultati istraživanja pokazuju da učenje znakovnog jezika kod čujuće dece podstiče govorno-jezički razvoj, predčitalačke veštine, pismenost, pamćenje i vizuelnu pažnju, te i da stimulativno deluje na kognitivno funkcionisanje.

Upotreba znakovnog jezika omogućava interakciju i komunikaciju sa gluvim i neverbalnim sagovornicima, a njegovo sticanje, osim učenja vokabulara i gramatike omogućava sagledavanje njegovog kulturološkog aspekta i razvoj svesti o različitosti, što dovodi do jačanja tolerancije i multikulturalnosti, a smanjivanja stigme.

Uvođenje učenja znakovnog jezika u vaspitno-obrazovne programe omogućilo bi razvoj potpunije inkluzije, kako gluve, tako i one neverbalne dece koja koriste znakovni jezik u socijalnim interakcijama. Uzevši u obzir naučno potvrđenu povezanost pokretanja prstiju i fine motorike sa razvojem govora i značaj učenja znakovnog jezika kod beba, kao sredstva za komunikaciju pre progovaranja, za ostvarivanje ranih interakcija putem jezika, ostaje nejasno zašto znakovni jezik nije deo vaspitno-obrazovnog programa, s obzirom na nedvosmisleno obostranu dobrobit njegovog učenja. Učenje znakovnog jezika gluvim i neverbalnim deci omogućava iskazivanje misli, potreba i želja, a čujućoj deci njihovo razumevanje i učenje modaliteta komunikacije, koje osim sporazumevanja sa širom socijalnom zajednicom pozitivno utiče na kognitivne i jezičke veštine. Upotreba znakovnog jezika u obrazovnom procesu takođe bi mogla da nađe svoje mesto, s obzirom na to da simbolika znakovna i njihova mentalna slika povezana sa značenjem, pozitivno utiče na pamćenje pojmova. Vizuelna reprezentacija znakova zasićena je očiglednošću, te kao takva duže održava zainteresovanost i pažnju za sadržaj kojem je pojedinac izložen.

Iz svega navedenog može se zaključiti da uključivanje učenja znakovnog jezika omogućava višestruku dobrobit za razvoj dece u inkluzivnim vaspitno-obrazovnim institucijama, a koje na našem području, iako prepoznato, još uvek nije ostvareno.

*Ključne reči: učenje, znakovni jezik, vaspitno-obrazovni program*

## CUT, MUTED, DISCONNECTED: RETHINKING EDUCATIONAL EXPERIENCE OF A DIGITIZED TEACHER

Planning and creating the conditions for a learner's educational experience is the hard work of a teacher. Analyzing the educational experience, researchers often focus on the student's experience, considering it the necessary element and the desired outcome of the educational process. In traditional formats of learning, it is intertwined with the teacher's educational experience, becoming a shared one. The mass adoption of digital learning radically alters the relationship between these experiences, creating different learning environments for a learner and a teacher who are now more or less isolated from each other. An educator involved in such an educational process becomes a digitized teacher. Creating and maintaining shared experiences in a meaningful way becomes a challenge. This paper employs critical analysis of designing and teaching in digital learning environments, focusing on the teacher's educational experience, its elements, challenges, and prospects for its transformation with the further development of technology.

**Keywords:** teacher's educational experience, digitized teacher, digital learning environment

## PREKINUT, UTIŠAN, ISKLJUČEN: PREISPITIVANJE OBRAZOVNOG ISKUSTVA DIGITALIZOVANOG NASTAVNIKA

Planiranje i stvaranje uslova za obrazovno iskustvo učenika je težak posao nastavnika. Analizirajući obrazovno iskustvo, istraživači se često fokusiraju na iskustvo učenika, smatrajući ga neophodnim elementom i željenim ishodom obrazovnog procesa. U tradicionalnim formatima učenja, ono se prepliće sa obrazovnim iskustvom nastavnika, postajući zajedničko. Masovna primena digitalnog učenja radikalno menja odnos između ovih iskustava, stvarajući različita okruženja za učenje jednako za učenika i za nastavnika, čineći ih više ili manje izolovanim jedne od drugih. Nastavnik uključen u takav obrazovni proces postaje digitalizovani nastavnik. Kreiranje i održavanje zajedničkih iskustava na smislen način postaje izazov. Ovaj rad koristi kritičku analizu dizajniranja i podučavanja u digitalnim okruženjima za učenje, fokusirajući se na obrazovno iskustvo nastavnika, njegove elemente, izazove i perspektive za njegovu transformaciju uz dalji razvoj tehnologije.

**Ključne reči:** obrazovno iskustvo nastavnika, digitalizovani nastavnik, digitalno okruženje za učenje



## THE TRANSFORMATIVE ROLE OF SCHOOL VOLUNTEER PROGRAMME COORDINATORS

This paper focuses on the transformative role of school volunteer programme (SVP) coordinators and the relationship between them and student volunteers. SVPs represent a form of civic education and a model of education for sustainable development. The paper presents the results of a qualitative case study aimed at understanding the role of SVPs in cultivating the characteristics of a sustainability citizen (SC) among secondary school students in Croatia. The research included the experiences of student volunteers and SVP coordinators. In total, 34 female students and 4 male students volunteered, along with 7 coordinators, and the data were analysed using reflexive thematic analysis.

It was found that participation in SVP activities affects the development of knowledge, attitudes, values, and behaviour change in most student volunteers, confirming previous findings on the impact of volunteering on the formation of social and civic identity. The observed transformations among the students highlight the significance and importance of these programmes not only for individuals but also for the wider community.

Students and coordinators perceive SVPs as a "school for life" due to the collaboration with the community, which contributes to the authenticity and tangibility of the topics. This phrase further emphasises the participatory and experiential learning that is at the core of SVPs. The role of the coordinators has proven to be indispensable for the success of SVPs. On one hand, they have an advocacy role, challenging traditional pedagogical frameworks. Coordinators demonstrate pedagogical tact, questioning the limitations of formal education. On the other hand, for the student volunteers, they serve as mentors and role models, integrating key characteristics of sustainability citizens and demonstrating a strong need for positive societal contributions. Coordinators create a sense of community and a positive atmosphere within the SVPs, which is the foundation for forming close and informal relationships, mutual trust, achieving equality, and democracy. Such an environment is not burdened by hierarchies and grades, which consequently makes students feel safe, accepted, and free to actively participate without fear of judgement. This creates a solid foundation for teamwork, creative creation, and collaborative learning.

In conclusion, SVP coordinators act as transformative intellectuals with the purpose of cultivating the characteristics of sustainability citizens among student volunteers. They provide the necessary space for developing the skills needed for profound social changes towards a more just and democratic society.

**Keywords:** school volunteer programme, sustainability citizens, qualitative case study, school volunteer programme coordinators, transformative role

## TRANSFORMATIVNA ULOGA KOORDINATORICA ŠKOLSKIH VOLONTERSKIH PROGRAMA

Ovaj rad fokusira se na transformativnu ulogu koordinatorica školskih volonterskih programa (ŠVP) i odnos između njih i učenica volonterki. ŠVP-i predstavljaju oblik građanskog odgoja i obrazovanja, te model obrazovanja za održivi razvoj. U radu će se prezentirati rezultati kvalitativne studije slučaja čiji je cilj razumjeti ulogu ŠVP-a u kultiviranju obilježja građanina održivosti (GO) kod srednjoškolaca u Republici Hrvatskoj. Istraživanjem su se obuhvatila iskustva učenica volonterki i koordinatorica ŠVP-a. U istraživanju je ukupno sudjelovalo 34 učenice i 4 učenika volontera, te 7 koordinatorica, a za analizu podataka korištena je reflektivna tematska analiza.

Utvrđeno je da sudjelovanje u aktivnostima ŠVP-a ima efekt na razvoj znanja, stavova, vrijednosti i promjenu ponašanja kod većine učenica volonterki, što potvrđuje dosadašnje nalaze o utjecaju volontiranja na formiranje društvenog i građanskog identiteta. Uočene transformacije kod učenica naglašavaju smisao i važnost ovih programa ne samo za pojedince, već i za širu zajednicu.

Učenice i koordinatorice doživljavaju ŠVP-e „školom za život“ zbog suradnje sa zajednicom, koja doprinosi autentičnosti i opipljivosti tema. Tom se sintagmom dodatno naglašava participativno i iskustveno učenje, koje čini srž ŠVP-a. Osim toga, učenice aktivno participiraju u stvaranju procesa učenja preuzimanjem vlasništva nad svojim učenjem.

Uloga koordinatorica pokazala se nezamjenjivom za uspjeh ŠVP-a. S jedne strane, imaju zagovaračku ulogu. Izazivajući tradicionalne pedagoške okvire, koordinatorice demonstriraju pedagoški takt, preispitujući ograničenja formalnog obrazovanja. Iz perspektive svih uključenih, njihova otvorenost prema novim idejama, snalažljivost i angažman postavljaju ih kao ključne figure u obrazovnom procesu. S druge strane, za učenice volonterke predstavljaju mentorice i uzore, integrirajući ključna obilježja građanki održivosti te pokazujući snažnu potrebu za pozitivnim doprinosom društvu. Koordinatorice stvaraju osjećaj zajedništva i pozitivnog ozračja unutar ŠVP-a, što je temelj za formiranje bliskih i neformalnih odnosa, međusobnog povjerenja, postizanje ravnopravnosti i demokratičnosti. Takvo okruženje nije opterećeno hijerarhijama i ocjenama što posljedično utječe na to da se učenice osjećaju sigurnima, prihvaćenima i slobodnima za aktivno sudjelovanje, bez straha od osude. Time se stvara dobar temelj za ostvarivanje timskog rada, kreativnog stvaranja i suradničkog učenja.

Može se zaključiti da koordinatorice ŠVP-a djeluju kao transformativne intelektualke, koje djeluju sa svrhom kultiviranja obilježja građanina održivosti kod učenica volonterki. Osiguravaju prostor potreban za razvijanje vještina potrebnih za korijenite društvene promjene u smjeru pravednijeg demokratskog društva.

**Ključne riječi:** školski volonterski program, građani održivosti, kvalitativna studija slučaja, koordinatorice školskih volonterskih programa, transformativna uloga

## **SOCIOSCIENTIFIC ISSUE-BASED TEACHING AND LEARNING (SSI-TL) AS A DIDACTIC MODEL PROVIDING LIVED EDUCATIONAL EXPERIENCES FOR SUSTAINABILITY AND *BILDUNG***

The aim of this presentation is to synthesize the findings of relevant research articles and to demonstrate how socioscientific issues-based teaching and learning (SSI-TL) serves as a didactic model to provide lived educational experiences and contribute to sustainability and *Bildung*. The concept of didactic refers to the professional scholarship of teaching, and in the presentation, I argue that "didactic" is a critical media of teachers to teach and engage students for sustainability and *Bildung* in school contexts.

In recent decades, the need to develop didactic models in order to support school teaching and to allow any adjustment in new teaching contexts has been addressed. Research has found that school subject teachers work differently with Education for Sustainable Development (ESD). It demands holism and pluralism, which requires embracing multiple stakeholders and communities and a multi-disciplinary approach. Shedding light on achieving sustainability with its holistic and pluralist features, SSI-TL has been found to be a suitable didactic model.

In the presentation, SSI-TL, which has been a research area for decades in science education, is delineated, and how SSI-TL can provide lived educational experiences for ESD and *Bildung* is justified. Further, the importance of embracing SSI-TL in school education and teacher professional development for sustainability and *Bildung* is addressed based on holism and pluralism as the authentic features of SSI-TL.

**Keywords:** *socioscientific issues, didactic model, education for sustainability, Bildung*

## **UČENJE I PODUČAVANJE ZASNOVANO NA DRUŠTVENO-NAUČNIM PROBLEMIMA (SSI-TL) KAO DIDAKTIČKI MODEL PRUŽANJA OBRAZOVNIH DOŽIVLJAJA RELEVANTNIH ZA ODRŽIVOST I *BILDUNG***

Cilj ovog izlaganja je da sintetiše nalaze relevantnih istraživačkih radova i pokaže kako učenje i podučavanje zasnovano na društveno-naučnim problemima (SSI-TL) može funkcionisati kao didaktički model pružanja obrazovnih doživljaja koji doprinose održivosti i *Bildungu*. Pojam didaktike podrazumeva nauku o nastavi, i u ovom izlaganju tvrdim da je „didaktika“ ključno sredstvo podučavanje i angažovanja studenata ka održivosti i ostvarivanju *Bildunga* u školskim kontekstima.

U poslednjim decenijama, intenzivno se razvijaju didaktički modeli radi podrške školskoj nastavi i prilagođavanja novim kontekstima nastave. Istraživanja su pokazala da se u odnosu na obrazovanje za održivi razvoj (ESD) nastavnici različitih školskih predmeta postavljaju drugačije, te i podučavaju i učenike angažuju na drugačije načine. Obrazovanje za održivi razvoj zahteva holizam i pluralizam, te podrazumeva prihvatanje različitih zainteresovanih strana i zajednica, kao i multidisciplinarni pristup. Pokazujući upravo holističke i pluralističke karakteristike, SSI-TL se pokazao kao odgovarajući didaktički model za obrazovanje za ESD.

U izlaganju će biti razrađen SSI-TL, kao decenijama istraživana oblast u obrazovanju za prirodne nauke, te će biti argumentovano kako SSI-TL može pružiti relevantne obrazovne doživljaje za ESD i *Bildung*. Nadalje, obrađuje se važnost prihvatanja SSI-TL u školskom obrazovanju i profesionalnom razvoju nastavnika za održivost i *Bildung*, zasnovana na holizmu i pluralizmu kao autentičnim karakteristikama SSI-TL.

**Ključne reči:** *društveno-naučni problemi, didaktički model, obrazovanje za održivost, Bildung*

ANNA BLOOM-CHRISTEN

## ATTENTION, HABIT, AND INSTITUTIONAL CULTURE: CHALLENGES OF TRANSFORMING HIGHER EDUCATION

What role does attention play in transforming higher education? Most proposals to make universities more inclusive focus on the curriculum – what and whom to read and teach – and admissions – whom to admit, employ, and promote. These targets of attention are well suited to be quantified and tracked. Attention, it seems, is best applied to clearly defined entities. What remains harder to grasp, and thus to transform, is the everyday realm of institutional culture and the dominant attentional habits keeping it in place.

In this paper, I will explore how habits of attention shape and solidify the discourse on how to transform higher education and how the lived attentional experience of first-generation students can help inform the discourse.

I will discuss phenomenologically more and less clear-cut attentional dimensions of transformation in higher education by distinguishing two modes of attention necessary to address prevailing gatekeeping structures. Considering attention as a focused act of recognizing pre-terminated entities but also as a revelatory learning capacity, I will argue for attention as a transformative as well as a transforming practice of inclusion and exclusion.

**Keywords:** *attention, habit, perception, institutional culture, transformation, higher education*

## PAŽNJA, NAVIKA I INSTITUCIONALNA KULTURA: IZAZOVI TRANSFORMACIJE VISOKOG OBRAZOVANJA

Kakvu ulogu igra pažnja u transformaciji visokog obrazovanja? Većina predloga za inkluzivnije univerzitete fokusira se na pitanja programa – šta i koga čitati i podučavati – i pitanja prijema – koga primiti, zaposliti i unaprediti. Ovakav fokus pažnje dobro je prilagođen kulturi praćenja i kvantifikacije. Izgleda da se pažnja najbolje primenjuje na jasno definisane entitete. Ono što ostaje teže definisati, a samim tim i transformisati, jeste svakodnevna sfera institucionalne kulture i dominantne navike pažnje koje je održavaju.

U ovom radu istražiću kako navike pažnje oblikuju i učvršćuju diskurs mogućnosti transformacije visokog obrazovanja, te kako iskustvo pažnje iz prve ruke kod studenata prve generacije može pomoći u informisanju diskursa.

Razmotriću fenomenološki više i manje jasne dimenzije pažnje u transformaciji visokog obrazovanja, razlikujući dva načina pažnje neophodna za učešće u postojećim strukturama po kojima se vrši selekcija. Sagleđavajući pažnju kao fokusirani čin prepoznavanja unapred određenih entiteta, ali i kao otkrivajuću sposobnost učenja, argumentovaću za neophodnost pažnje kao transformativne i transformišuće prakse uključivanja i isključivanja.

**Ključne reči:** *pažnja, navika, percepcija, institucionalna kultura, transformacija, visoko obrazovanje*

## CLASSROOMS WITH PERMEABLE BOUNDARIES: THE VALUE AND STRUGGLE OF INCLUDING PARENTS IN ABOLITIONIST SCHOOLING

Schools are often battlegrounds where societal inequalities are not only preserved but magnified, with curricula predominantly reflecting and reinforcing dominant perspectives of masculinity, heterosexuality, whiteness, and middle-class values. Abolitionist teaching seeks to deconstruct oppressive educational structures and reimagine the purpose and practice of education. This approach calls for a fundamental restructuring of educational paradigms, including the examination of epistemological frameworks, learning methodologies, and disciplinary mechanisms, while prioritizing the lived experiences and narratives of students. Central to this reconceptualization is the notion of dismantling rigid boundaries between formal schooling and other educational spheres, such as familial and informal settings. This perspective contends that learning should not be confined to the classroom but should permeate all aspects of life. Thus, this work proposes to interrogate the integration of parents and other significant educational stakeholders into the abolitionist educational framework. This entails moving beyond traditional parent-teacher interactions and fostering a collaborative approach to education that embraces the diverse knowledge systems and experiences within communities.

Key questions driving this research include how parents and influential figures in children's lives can be actively engaged in the abolitionist educational process, and to what extent schools should accommodate parental input in classroom practices. Additionally, the feasibility of implementing such practices in both public and private school settings is explored, acknowledging potential challenges and opportunities associated with each context. The research seeks to redefine the role of parents in education, recognizing them not only as allies but as essential agents of change in creating more equitable and inclusive learning environments. By bridging the gap between formal schooling and informal education, parents are empowered to support and enact social transformation within and beyond the confines of the classroom. Ultimately, the work tries to underscore the urgent need to challenge existing power dynamics in education and to cultivate collaborative partnerships that promote justice and equity in learning.

**Keywords:** *critical pedagogy, feminist pedagogy, abolitionist schooling, parents' involvement, teaching for social justice*

## UČIONICE SA PROPUSTLJIVIM GRANICAMA: VREDNOST I BORBA ZA UKLJUČIVANJE RODITELJA U ABOLICIONISTIČKO ŠKOLOVANJE

Škole su često bojna polja gde društvene nejednakosti ne samo da opstaju već se i uvećavaju, sa programima koji pretežno odražavaju i osnažuju dominantne perspektive muškosti, heteroseksualnosti, beline i srednjoklasnih vrednosti. Abolicionističko obrazovanje nastoji da dekonstruiše opresivne obrazovne strukture i preispita svrhu i praksu obrazovanja. Ovaj pristup zahteva fundamentalno restrukturiranje obrazovnih paradigmi, uključujući ispitivanje epistemoloških okvira, metoda učenja i disciplinskih mehanizama, dok se prioritet daje doživljajima i narativima učenika. Centralna tačka takve rekonceptualizacije je ideja razbijanja rigidnih granica između formalnog obrazovanja i drugih obrazovnih sfera, kao što su porodična i neformalna okruženja. Abolicionistička perspektiva tvrdi da učenje ne treba da bude ograničeno na učionicu, već treba da prožima sve aspekte života. Stoga, ovaj rad predlaže ispitivanje integracije roditelja i drugih značajnih obrazovnih aktera u abolicionistički obrazovni okvir. Podrazumeva se prevazilaženje tradicionalnih interakcija između roditelja i nastavnika i promovisanje saradničkog pristupa obrazovanju koji prihvata različite sisteme znanja i iskustva unutar zajednica.

Ključna pitanja koja pokreću ovo istraživanje jesu: kako roditelji i uticajne figure u životima dece mogu biti aktivno uključeni u abolicionistički obrazovni proces i do koje mere škole treba da prihvate doprinos roditelja u učioničkoj praksi. Takođe se istražuje izvodljivost primene takvih praksi u javnim i privatnim školama, uzimajući u obzir potencijalne izazove i mogućnosti povezane sa svakim kontekstom. Istraživanje nastoji da redefiniše ulogu roditelja u obrazovanju, prepoznajući ih ne samo kao saveznike, već kao ključne aktere promena u stvaranju pravednijih i inkluzivnijih obrazovnih okruženja. Premošćavanjem jaza između formalnog obrazovanja i neformalnog obrazovanja, roditelji su osnaženi da podrže i sprovedu društvenu transformaciju unutar i izvan granica učionice. Na kraju, rad pokušava da istakne hitnu potrebu za izazivanjem postojećih dinamika moći u obrazovanju i za negovanjem saradničkih partnerstava koja promovišu pravdu i jednakost u učenju.

**Ključne reči:** *kritička pedagogija, feministička pedagogija, abolicionističko školovanje, uključivanje roditelja, podučavanje za društvenu pravdu*

## TRANSFORMATIVE EXPERIENCE AND EMOTIONS

The presentation will delve into the concept of transformative learning, which suggests that education involves more than just acquiring new knowledge and information and also entails a shift in the student's perspective. Drawing from Jack Mezirow's work, transformative learning has traditionally been associated with meta-cognitive reasoning, critical reflection, and the challenging of assumptions and beliefs. The central inquiry of this presentation revolves around how these self-transformations manifest as lived experiences. The underlying assumption is that such experiences extend beyond mere cognitive shifts in belief formation; they necessitate substantial cognitive-affective shifts, which entail alterations of our being in the world and with others (Maiese 2015).

The exploration of transformative experiences in the presentation will be rooted in a phenomenological examination of emotions as transformative phenomena. According to Aaron Ben Ze'ev, "Emotions indicate a transition in which the preceding context has changed, but no new context has yet stabilized" (2001: 167). Matthew Ratcliffe advocates that "To experience something emotionally is also to experience a potential or actual disturbance of the experiential world within which the object of one's emotion is encountered" (2019: 253) and that "emotional intentionality has a two-sided structure, where the world in which we encounter the object of emotion is itself in transition, in a manner that is inextricable from how that object is experienced" (2019: 262). One crucial implication of this perspective is that transformative experience must be perceived as a temporal process during which the framework for assessing the situation undergoes transformation, rather than being already established as the new one.

Finally, the presentation will address two related questions. (1) It will explore the role of pre-reflective emotional awareness in transformative experience, particularly related to the potential incomprehensibility of the transformation itself, as well as the role of meta-cognitive processes in emotion regulation. (2) The question will be posed how the interpersonal environment can scaffold the transformative experience. To answer this question, the two types of interpersonal emotional scaffolding will be distinguished: mundane, in which our emotions are generally shaped and regulated by our social surrounding, associated with practical confidence; and exceptional, wherein there is a significant disruption of this same regulative structure and to which a different form of trust is integral, trust in distinctive (personal) transformative possibilities (Ratcliffe 2024).

**Keywords:** transformative experience, transformative learning, emotion, cognition, meta-cognition, emotion regulation, human development

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## TRANSFORMATIVNI DOŽIVLJAJ I EMOCIJE

Prezentacija se oslanja na pojam transformativnog učenja koji sugerira da obrazovanje podrazumeva više od samog sticanja znanja i informacija, odnosno uključuje i promenu učenikove perspektive. Počevši od rada Džeka Mezirowa, transformativno učenje se tradicionalno vezivalo za meta-kognitivno razmišljanje, kritičku refleksiju i dovođenje u pitanje pretpostavki i verovanja. Glavno pitanje ove prezentacije bavi se time kako se ovakve samo-transformacije manifestuju kao doživljeno iskustvo. Pretpostavka od koje se polazi jeste da takvi doživljaji zahvataju više od same kognitivne promene u formiranju verovanja – oni zahtevaju suštinske kognitivno-afektivne promene, koje uključuju menjanje našeg bitka u svetu i sa drugima (Maiese 2015).

Istraživanje transformativnog doživljaja baziraću na fenomenološkom ispitivanju emocija kao transformativnih fenomena. Prema Aronu Ben Ze'evu, „emocije ukazuju na tranziciju u kojoj se prethodni kontekst promenio, ali se novi kontekst još nije uspostavio“ (2001: 167). Metju Ratklif ukazuje da je „doživeti nešto emotivno istovremeno doživeti potencijalnu ili aktuelnu uzdrmanost sveta iskustva unutar koga se objekat emocije susreće“ (2019: 253) i da „emotivna intencionalnost ima dvostranu strukturu, u kojoj je svet u kome susrećemo objekat emocije i sam u tranziciji, na način nerazdvojan od načina kako je taj objekat doživljen“ (2019: 262). Važna implikacija ove perspektive jeste da transformativni doživljaj moramo tretirati kao temporalni proces tokom koga okvir iz koga pristupamo situaciji i sam prolazi kroz promenu, pre nego tako kao da se već uspostavio kao novi okvir.

Na kraju, adresiraću dva povezana pitanja. (1) Ispitivaću ulogu pre-refleksivne emotivne svesnosti u transformativnom doživljaju, posebno s obzirom na potencijalnu nerazumljivost same transformacije, kao i ulogu meta-kognitivnih procesa u emotivnoj regulaciji. (2) Postaviću pitanje kako interpersonalno okruženje može podupreti transformativni doživljaj. U odgovoru na ovo pitanje razlikovaću dve vrste interpersonalnog podupiranja emocija: uobičajeno, u kome su naše emocije uopšteno oblikovane i regulisane socijalnim okruženjem, a koje je povezano sa praktičnim pouzdanjem; i izuzetno, kada postoji značajno remećenje upravo te regulativne strukture i za koje je ključna drugačija forma poverenja, poverenje u distinktivne (lične) transformativne mogućnosti (Ratcliffe 2024).

**Ključne reči:** transformativni doživljaj, transformativno učenje, emocije, kognicija, meta-kognicija, emotivna regulacija, razvoj čoveka

## STUDENTS' LEARNING TAKING PLACE IN-BETWEEN PRAXIS AND THEORY

Students' learning is usually focused on how teachers can provide theoretical knowledge and evoke reflections. In educational science, theory is often understood in a dichotomy with practice as its counterpart. In this presentation, I want to show that it is not about either theory or practice but about something that is *in-between*. I will use drama pedagogy, Feldenkrais method® and phenomenology to investigate how nursing students can learn theoretical knowledge from practical and embodied education and how they, from the practical experience, can provide better insights to understand theory.

I will start with drama pedagogy and explain how the teacher can establish a safe space for students where the students may feel secure and develop a feeling of trust in themselves and in each other. Safe space is also a room for creativity and curiosity. I will then continue with Feldenkrais pedagogy and the learning and probing environment, where the students are aware of how their own body moves and integrates. They explore themselves, their movements, and their relationship to the situation. I will then focus on phenomenology and how Merleau-Ponty understands learning, as well as how he turns towards the open questioning of awareness. Space and time are, for him, not physical arrangements but an existential background that the person perceives. Phenomenology could then explain how to perceive in an open and questioning way, how to rest and, at the same time, move in the middle.

In the last part of the presentation, I will show how practical learning may enhance theoretical knowledge, e.g., how students learn nursing theory but also methodology and research. I will show how the *in-between* is not empty but filled with meaning and where teacher and students can use the power of play and together enjoy the movement of teaching and learning.

**Keywords:** *phenomenology, drama pedagogy, Feldenkrais pedagogy, in-between learning*

## STUDENSKO UČENJE IZMEĐU PRAKSE I TEORIJE

Studentsko učenje obično je usmereno time kako nastavnici mogu pružiti teorijsko znanje i izazvati refleksije. U nauci o obrazovanju teorija se često shvata u dihotomiji s praksom kao njenim pandanom. U ovoj prezentaciji želim pokazati da se ne radi o teoriji ili praksi, već o nečemu što se nalazi *između*. Koristiću dramsku pedagogiju, Feldenkrais metodu® i fenomenologiju da istražim kako studenti nege mogu učiti teorijsko znanje kroz praktično i utelovljeno obrazovanje i kako praktična iskustva mogu pružiti bolje uvide za razumevanje teorije.

Počecu sa dramskom pedagogijom i objasniti kako nastavnik može uspostaviti siguran prostor za studente u kom mogu razviti osećaj poverenja u sebe i u druge. Siguran prostor je takođe prostor za kreativnost i radoznalost. Nastaviću sa Feldenkrais pedagogijom i okruženjem za učenje i istraživanje, u kom studenti postaju svesni kako se njihovo telo kreće i integriše. Oni istražuju sebe, svoje pokrete i svoj odnos prema situaciji. Zatim ću se fokusirati na fenomenologiju i kako Merleau-Ponty razume učenje, kao i kako se okreće otvorenom postavljanju pitanja o svesti. Prostor i vreme za njega nisu fizički aranžmani već egzistencijalna pozadina koju osoba percipira. Fenomenologija može objasniti kako percipirati na otvoren i upitan način, kako se odmoriti i istovremeno kretati *između*.

U poslednjem delu prezentacije pokazaću kako praktično učenje može unaprediti teorijsko znanje, npr. kako studenti uče teoriju nege, ali i metodologiju i istraživanje. Pokazaću kako prostor *između* nije prazan već ispunjen značenjem i kako u njemu nastavnici i studenti mogu koristiti moć igre i zajedno uživati u kretanju učenja i podučavanja.

**Ključne reči:** *fenomenologija, dramska pedagogija, Feldenkrais pedagogija, učenje između*

## TOWARD A DECOLONIAL ACCOUNT OF RAISING CHILDREN IN VIETNAM AMID THE "PARENTING" ERA

Under globalization, the scientifically grounded way of raising children, known as "parenting," has traveled from Western countries to Vietnam. How did "parenting," as a Eurocentric concept, arrive and settle in the context of Vietnam – a country with its own cultural specificities and a long anti-colonial history? Did any "counter-narrative(s)" to the grand narrative of "parenting" emerge? Both questions will be addressed in this study.

Drawing on a special documentary series named *The Parent Has Changed – Cha mẹ thay đổi*, I will analyze how the coexistence of the language of behavioral psychology and the local language of togetherness and intergenerationality has generated a culturally grounded response to the "parenting" discourse. Case study research will be employed to unpack the conceptual complexities arising from the tensions between these languages of raising children and, on top of that, to articulate the normative constructions of parenthood in Vietnam amid the rising force of 'parenting' worldwide.

**Keywords:** raising children, parenting, intergenerational relationship, togetherness, decolonial, case study research

## KA DEKOLONIJALNOM SHVATANJU ODGAJANJA DECE U VIJETNAMU U DOBA „RODITELJSTVA“

Pod uticajem globalizacije, naučno utemeljen način odgajanja dece, poznat kao „roditeljstvo“, prešao je iz zapadnih zemalja u Vijetnam. Kako je „roditeljstvo“, kao eurocentrični koncept, stiglo i ukorenilo se u kontekstu Vijetnama – zemlje sa svojim kulturnim specifičnostima i dugom antikolonijalnom istorijom? Da li su se pojavili neki „kontra-narativi“ grandioznom narativu „roditeljstva“? Ova studija će nastojati da odgovori na oba pitanja.

Oslanjajući se na naročitu dokumentarnu seriju pod nazivom *The Parent Has Changed – Cha mẹ thay đổi*, analiziraću kako je koegzistencija jezika bihevioralne psihologije i lokalnog jezika zajedništva i međugeneracijske povezanosti generisala kulturno utemeljen odgovor na diskurs „roditeljstva“. U radu ću se služiti studijom slučaja kako bih rasvetila konceptualnu složenost koja proizilazi iz tenzija između ova dva jezika odgoja i, povrh toga, artikulisa normativne konstrukcije roditeljstva u Vijetnamu u situaciji rastućeg uticaja „roditeljstva“ širom sveta.

**Ključne reči:** odgoj, roditeljstvo, međugeneracijski odnosi, zajedništvo, dekolonijalizacija, studija slučaja



## WHO MIGHT FIND A PORTFOLIO USEFUL AND WHAT FOR?<sup>1</sup>

Keeping a portfolio offers teachers the opportunity to systematize their pedagogical thinking, to review the weaknesses and strengths of their teaching practice and thus to continuously improve their professional work and expand the opportunities for advancement in pedagogical work. The portfolio enables teachers to review and develop their own teaching and learning styles, to monitor the achievement of objectives, the choice of working methods and the resulting outcomes, and to build shared meanings and classroom interactions through reflective observation of the above processes. In this context, we note that the portfolio has a dominant critical, i.e. reflective, function that promotes teachers' further development in the area of self-assessment and their professional development as a whole. Based on the understanding of the teacher portfolio described above, we considered it important to investigate the purpose of using the portfolio from the teachers' perspective. The research sample consisted of 100 secondary school teachers whose responses were collected through a questionnaire. The research results show that the majority of teachers see the portfolio as a bureaucratic requirement, but also as an opportunity to show themselves "in the best light" and to receive positive feedback from others about their work, while gaining reflective insights into their practice and thinking about ways to improve it are not the primary goals of using a teacher portfolio. A significant proportion of teachers also emphasized that they use the portfolio to document their practice, and there are also a considerable number of teachers who state that the portfolio serves no purpose for them. Based on the findings obtained, we can conclude that teachers are not fully familiar with the different viewpoints on the possibilities offered by the portfolio as a reflective tool and that therefore their perception of the purpose of using the portfolio for self-evaluation is shaped by everyday teaching practice and the overall educational context. The results of the research prompt us to reflect on how we can create the conditions for changing teachers' perceptions of the functions and purpose of the portfolio so that it is a support for them in reflecting on their work rather than an additional bureaucratic imposition.

**Keywords:** teacher self-evaluation, teacher portfolio, reflection

## KOME/ČEMU SLUŽI PORTFOLIO?<sup>2</sup>

Vođenje portfolija pruža nastavnicima priliku da sistematizuju svoja pedagoška razmišljanja, preispituju slabosti i snage svoje nastavne prakse i na taj način kontinuirano unapređuju profesionalni rad i proširuju mogućnosti za napredovanje u obrazovno-vaspitnoj delatnosti. Portfolio omogućava nastavnicima da sagledaju i razvijaju sopstveni stil podučavanja i učenja, prate ostvarenje ciljeva, odabir metoda rada i rezultata koje oni proizvode, kao i da grade zajednička značenja i interakcije u nastavi kroz refleksivno sagledavanje navedenih procesa. S tim u vezi, primećujemo da portfolio ima dominantnu kritičku, odnosno refleksivnu funkciju koja podstiče napredovanje nastavnika u oblasti samoevaluacije i njihovog profesionalnog razvoja u celini. Polazeći od navedenih shvatanja o portfoliju nastavnika, smatrali smo važnim ispitivanje svrhe upotrebe portfolija iz perspektive nastavnika. Uzorak istraživanja činilo je 100 nastavnika srednjih škola čiji su odgovori prikupljeni putem upitnika. Dobijeni nalazi istraživanja ukazuju nam na to da većina nastavnika posmatra portfolio kao birokratski zahtev, ali i priliku da se pokažu „u najboljem svetlu“ i dobiju pozitivne povratne informacije od drugih o svom radu, pri čemu dolaženje do refleksivnih uvida u svoju praksu i promišljanje o načinima da se ona unapredi nisu primarni ciljevi upotrebe portfolija nastavnika. Takođe, jedan značajan deo nastavnika je naglasio i da portfolio koristi kako bi dokumentovao svoju praksu, a ima i nezanemarljiv broj onih koji navode da im portfolio ne služi u bilo koju svrhu. Na osnovu dobijenih nalaza možemo zaključiti da nastavnici nisu u potpunosti upoznati sa različitim gledištima na mogućnosti koje portfolio kao refleksivni alat pruža i da je stoga njihovo viđenje svrhe upotrebe portfolija za samoevaluaciju obojeno svakodnevnim nastavnim praksama i celokupnim obrazovno-vaspitnim kontekstom. Rezultati istraživanja navode na razmišljanje o tome kako kreirati uslove za promenu perspektiva nastavnika o funkcijama i svrsi portfolija tako da on za njih predstavlja podršku u reflektovanju o svom radu, a ne dodatni birokratski namet.

**Ključne reči:** samoevaluacija nastavnika, portfolio nastavnika, refleksija

<sup>1</sup> The presentation is based on the results of research conducted as part of the master's thesis "Attitudes of secondary school teachers towards the portfolio as a means of self-evaluation of teachers" at the Faculty of Philosophy of the University of Belgrade.

<sup>2</sup> U saopštenju su prikazani rezultati istraživanja realizovanog za potrebe master rada „Odnos nastavnika srednjih škola prema portfoliju kao sredstvu za samoevaluaciju nastavnika“ na Filozofskom fakultetu Univerziteta u Beogradu.



## WHY STILL SCHOOL?

Foucault developed his concerns about the new forms of biopolitical governmentality in the seventies. For the philosopher, the way information would be managed by power devices would represent a new post-institutional paradigm. Today, almost fifty years later, the data capture and analysis devices that the technological paradigm of our time allows lead the question of governmentality – and therefore visibility – to a completely different level from that analyzed by thinkers of the late twentieth century. The visibility regime to which we are subject tends toward the principle we call here *pure vision*. Pure vision is the idea, perspective, or conceptual plan that allows us to think of a field where all movements can be understood and traceable, where cause and effect relationships can all be mapped out, and where every phenomenon is capturable in the form of data. In a context where forces tend to converge towards a perspective like this and in which visibility is configured as the main tool for governance, it becomes urgent to find spaces where it is possible to *remain invisible*. We present the defense of the school as the best possibility in the contemporary context. We will try to demonstrate that: 1) Although the school institution has historically been captured by control devices, these devices are not infallible – they open, in their constant remodeling, paths for the invasion of smaller, more agile, and molecular forces; 2) In school, by the way it is organized, small temporary zones of insurrection develop all the time, constant transgressions of the rules and limits imposed. These transgressions allow political gestures to be exercised in a capillary manner; 3) The power diagrams of the school do not follow those that organize societies: if we have a society governed by mechanisms of biopower, the school has not completely left the disciplinary model. This allows experiments with limits that would be impossible outside – and to rehearse unusual and unlikely configurations. Finally, we will suggest principles and conditions for this defense of the school. Is it still possible to believe in an invisible school?

**Keywords:** school, visibility, invisibility, governmentality, micropolitics, cryptics

## ČEMU JOŠ ŠKOLA?

Fuko je sedamdesetih godina razvijao svoja promišljanja o novim oblicima biopolitičke vladavine. Za filozofa, nova postinstitucionalna paradigma leži u načinu na koji će se kroz uređaje moći upravljati informacijama. Danas, skoro pedeset godina kasnije, uređaji za prikupljanje i analizu podataka koje omogućava tehnološka paradigma našeg vremena vode pitanje vladavine – a samim tim i vidljivosti – na potpuno drugačiji nivo od onog koji su analizirali mislioci krajem dvadesetog veka. Režim vidljivosti kojem smo podložni teži principu koji ovde nazivamo *čistom vizijom*. Čista vizija je ideja, perspektiva ili konceptualni plan koji nam omogućava da zamislimo polje gde se svi pokreti mogu razumeti i pratiti, gde se mogu mapirati svi uzročno-posledični odnosi i gde se svaki fenomen može uhvatiti u formi podataka. U kontekstu gde sile teže konvergenciji ka perspektivi poput ove i gde se vidljivost konfigurira kao glavni alat za upravljanje, postaje neophodno pronaći prostore u kojima je moguće ostati nevidljiv. U ovom radu nudimo odbranu škole kao najbolje takve mogućnosti u savremenom kontekstu. Pokušaćemo da pokažemo da: 1) iako je školska institucija istorijski bila uhvaćena kontrolnim uređajima, ti uređaji nisu nepogrešivi – oni otvaraju, u svom stalnom preoblikovanju, puteve za invaziju manjih, agilnijih i molekularnih sila; 2) U školi, načinom na koji je organizovana, male privremene zone pobune razvijaju se sve vreme, konstantne transgresije pravila i nametnutih granica. Ove transgresije omogućavaju da se politički gestovi sprovede na kapilarni način; 3) Dijagrami moći škole ne prate one koji organizuju društva: ako imamo društvo kojim upravljaju mehanizmi biomoci, škola nije u potpunosti napustila disciplinski model. To omogućava eksperimente sa granicama koji bi bili nemogući van – i vežbanje neobičnih i malo verovatnih konfiguracija. Na kraju, predložićemo principe i uslove za ovakvu odbranu škole. Da li je još uvek moguće verovati u nevidljivu školu?

**Ključne reči:** škola, vidljivost, nevidljivost, vladavina, mikropolitika, kriptika

## THE IDEA OF UNIVERSITY AND THE CONCEPT OF "USEFUL" KNOWLEDGE

Historically, since the foundations of the Western modern University in the eighteenth and nineteenth centuries, there has always been a debate on the purpose and social or political utility of scientific knowledge. Until today, the question that arises, however, is what we consider as "useful knowledge" to be. The primary purpose of this research is to explore how the research literature on the meaning and purpose of knowledge in higher education has developed over the years, using this to assess where the debate might be going.

In this regard, the paper will start by examining the EU's contemporary understanding of University in the so-called "knowledge economy." To comprehend and critically address the philosophical underpinnings of the EU's conception of knowledge, Gibbons's (1994) often too narrowly drawn definition of utility and the application of his mode 2 knowledge will be discussed. Subsequently, Flexner's (1939) argument for the usefulness of "useless" knowledge will be presented and contrasted with that of Gibbons (1994) in an effort to highlight the antithesis of these two opposing conceptions regarding the purpose of knowledge. In the second part, I will then review the literature on the Idea of University in the last three decades and analyze how the arguments related to the definition of the usefulness of scientific knowledge are distributed between these two most influential opposite conceptions (i.e., Gibbons's direct utility and Flexner's usefulness of useless knowledge). After this analytical review, the paper will finally aim to present and promote an alternative conception of scientific knowledge usefulness. In doing so, the paper will revisit Mill's (1859) conception of epistemic utility as explained in his work *On Liberty* and present an idea of scientific knowledge usefulness, which is utilitarian in a broader sense. On that basis, the paper will finally promote a pluralistic conception of epistemic utility and suggest a typology of it by discerning between direct and indirect utility of knowledge.

Overall, by revisiting Mill's (1859) notion of utility, this paper aims to demonstrate that the notion of "utility" is not only a function that serves the Idea of University, but it is also linked to the notion of "self-development" – *Bildung*. In that sense, one can make the case for a broader and more complex scientific utilitarianism.

**Keywords:** useful knowledge, epistemic utility, higher education, knowledge economy, Idea of University

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## IDEJA UNIVERZITETA I KONCEPT „KORISNOG” ZNANJA

Istorijski gledano, od osnivanja modernog zapadnog univerziteta u osamnaestom i devetnaestom veku, postojala je rasprava o svrsi i društvenoj ili političkoj korisnosti naučnog znanja. Do danas se postavlja pitanje šta smatramo „korisnim znanjem”. Primarni cilj ovog rada je da istraži kako se naučna literatura o značenju i svrsi znanja u visokom obrazovanju razvijala tokom godina, te da proceni kuda bi rasprava dalje mogla ići.

U tom smislu, rad će započeti preispitivanjem savremenog razumevanja univerziteta u EU u takozvanoj „ekonomiji znanja”. Da bi se razumeli i kritički sagledali filozofski temelji koncepta znanja koji zastupa EU, biće diskutovana Gibbonsova (1994) često preuska definicija korisnosti i primena njegovog modela 2 znanja. Zatim će biti predstavljen Flexnerov (1939) argument za korisnost „beskorisnog” znanja suočen sa Gibbons-vim (1994) u nastojanju da se istakne njihova antiteza u vezi sa svrhom znanja. U drugom delu rada biće izložen pregled literature o Ideji Univerziteta u poslednje tri decenije, uz analizu kako su argumenti vezani za definiciju korisnosti naučnog znanja raspoređeni između ova dva najuticajnija suprotstavljena koncepta (tj. Gibbonsove direktne korisnosti i Flexnerove korisnosti beskorisnog znanja). Nakon date analitičke recenzije, u radu će biti predstavljena i promovisana alternativna koncepcija korisnosti naučnog znanja. S tim ciljem, rad će se osvrnuti na Milovu (1859) koncepciju epistemološke korisnosti, objašnjenu u njegovom delu *O slobodi*, i predstaviti ideju korisnosti naučnog znanja koja je utilitarna u širem smislu. Na toj osnovi, rad će konačno promovisati pluralističku koncepciju epistemološke korisnosti i predložiti tipologiju iste razlikujući direktnu i indirektnu korisnost znanja.

Sve u svemu, ponovnim razmatranjem Milove (1859) koncepcije korisnosti, ovaj rad ima za cilj da pokaže da pojam „korisnosti” nije samo funkcija koja služi Ideji Univerziteta, već je povezan i sa pojmom „samo-razvoja” – *Bildung*. U tom smislu, može se izložiti argument za širi i složeniji naučni utilitarizam.

**Keywords:** korisno znanje, epistemološka korisnost, visoko obrazovanje, ekonomija znanja, Ideja Univerziteta

## THE PEDAGOGY OF JOY

Hannah Arendt shows conclusively that "Education is the point at which we decide whether we love the world enough to assume responsibility for it and by the same token save it from that ruin which, except for renewal, except for the coming of the new and young, would be inevitable" (Arendt 1961: 196). I will leave aside whether one can choose to love the world and one's children. A good teacher, nevertheless – and this is the thesis I would like to lay out and prove in my paper – leads to loving the world. Indeed, it should be their primary focus or part of the focus of their daily teaching activities. He who does not awaken love for the world, life, and other beings is not a good teacher. In other words, it is necessary to address the students in such a way that they recognize that it is worth listening. This is not at all easy because, in principle, it can mean nothing less than awakening in them a personal interest in an idea and, depending on this interest, an interest in life or, with Socrates, in the good life. Therefore, this interest is insufficient if it is only a pragmatic, hedonistic, or otherwise instrumental interest. As it is already apparent from the object of this interest (idea, good life, beauty), in its proper form it is always an existential interest, an interest in life itself and in its beauty, goodness, and rationality. Education must, therefore, enthrall life in its goodness and beauty, but above all, it must arouse and develop the desire to live.

In my paper, I will discuss this particular thesis and its proof, along with relevant studies that either explicitly (such as those by Raimond Gaita and Roy Holland) or implicitly (such as those by Jan Patočka) support it. Finally, I will explore how to implement this thesis in teaching by identifying what and how to teach in order to achieve this imperative.

**Keywords:** *desire to live, pedagogy of joy, Gaita, Patočka*

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## PEDAGOGIJA RADOSTI

Hana Arendt ubedljivo pokazuje da je „[o]brazovanje tačka u kojoj odlučujemo da li volimo svet dovoljno da preuzmemo odgovornost za njega i samim tim ga spasemo od propasti koja bi, osim obnavljanja, osim dolaska novih i mladih, bila neizbežna“ (Arendt 1961: 196). Ostaviću po strani pitanje može li čovek odlučiti da voli svet i sopstvenu decu. Dobar učitelj, ipak – i to je teza koju bih želeo da izložim i dokažem u svom radu – vodi učenike ka ljubavi prema svetu. To bi trebalo da bude njegovo primarno usmerenje, ili sastavni deo svakodnevnih nastavne aktivnosti. Onaj ko ne probudi ljubav prema svetu, životu i drugim bićima nije dobar učitelj. Drugim rečima, neophodno je obraćati se učenicima tako da prepoznaju da вреди slušati – što uopšte nije lako, jer znači ništa manje nego probuditi u učenicima lično interesovanje za ideju, interesovanje za život, ili, prateći Sokrata, interesovanje za dobar život. Ovo interesovanje je nedovoljno ako je samo pragmatično, hedonističko ili na drugi način instrumentalno. Kao što je već očigledno iz objekta interesovanja (ideja, dobar život, lepota), u svom pravom obliku to je uvek egzistencijalno interesovanje – interesovanje za sam život u njegovoj lepoti, dobroti i racionalnosti. Obrazovanje mora, dakle, promovisati život u njegovoj dobroti i lepoti, ali pre svega, mora probuditi i razviti želju za životom.

U svom radu, raspravljajući o ovoj konkretnoj tezi i dokazati je služeći se relevantnim studijama koje ili eksplicitno (kao što su studije Rejmonda Gajte i Roja Holanda) ili implicitno (kao što su studije Jana Patočke) podržavaju ovu tezu. Na kraju, istražiću kako primeniti ovu tezu u nastavi, identifikujući šta i kako predavati ne bi li se postigao imperativ buđenja i razvijanja želje za životom.

**Ključne reči:** *želja za životom, pedagogija radosti, Gajta, Patočka*

## BECOMING AND EDUCATION AS THE EXPERIENCE OF THE IMMANENT SUBLIME

My paper draws on Deleuze and Guattari's concept of "becoming" as a way of elucidating an idea of education geared toward the destruction of social beliefs and representations. The aim of the paper is to show that the experience of education must necessarily be one of "affect" or "becoming"; in other words, an encounter with, or an experience of, the immanent sublime.

The paper will begin with Deleuze's allegory of swimming from *Difference and Repetition*, which, as I will argue, serves as an implicit critique of Plato's allegory of the cave, in that learning is dissociated from a conception of *a priori* representation and understood as the immersion of the learner into the unconscious.

Building on this allegory, I will turn to recent scholarship on Deleuze and Guattari's pedagogical ideas (Doublieue 2014) and in particular, the idea of "nomadic education" (Semetsky, Masny 2013), in order to show that for Deleuze and Guattari, the process of learning necessarily includes an encounter with the unthinkable, which, as I will argue, is analogous to Kant's experience of the sublime, in that it signifies the breakdown of limitations placed on our faculties and everyday experience. However, I will also show that what distinguishes Deleuze and Guattari's pedagogy, in particular, is that this overstepping of the limitations of experience is not transcendent, as in the modernist "sublime," but immanent.

In the conclusion, I will use this distinction between the immanent and transcendent sublime to argue that the experience of the immanent sublime is what distinguishes contemporary genuine learning from practices such as indoctrination, reproduction, or transmission of information, as well as market training and enablement.

**Keywords:** *learning, nomadic education, becoming, immanent sublime, Deleuze and Guattari*

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## POSTAJANJE I OBRAZOVANJE KAO ISKUSTVO IMANENTNOG UZVIŠENOG

Moj rad se oslanja na Delezu i Gatarijev pojam „postajanja“, putem kojeg ću predstaviti ideju obrazovanja usmerene ka uništavanju društvenih verovanja i reprezentacija. Cilj rada je da pokaže da iskustvo obrazovanja nužno mora biti iskustvo „afekta“ ili „postajanja“; to jest, ono mora biti susret sa, ili iskustvo, imanentnog uzvišenog.

Izlaganje će prvo oslikati Delezovu alegoriju plivanja iz knjige *Razlika i ponavljanje*, koja, kako ću tvrditi, služi kao implicitna kritika Platonove alegorije pećine, jer se učenje ne shvata putem koncepcije *a priori* reprezentacije, već se razume kao uranjanje učenika u nesvesno.

Nadovezujući se na ovu alegoriju, okrenuću se novijim istraživanjima o pedagoškim idejama Deleza i Gatarija (Doublieue 2014), a posebno ideji „nomadskog obrazovanja“ (Semetsky, Masny 2013), kako bih pokazao da za Deleza i Gatarija proces učenja nužno uključuje susret sa nemislivim. Ovo je, kako ću tvrditi, analogno Kantovom iskustvu uzvišenog, pošto upućuje na slom ograničenja naših sposobnosti i svakodnevnog iskustva. Međutim, takođe ću pokazati da ono što posebno izdvaja pedagogiju Deleza i Gatarija jeste da ovo prekoračenje ograničenja iskustva nije transcendentno, kao u modernističkom „uzvišenom“, već imanentno.

U zaključku, iskoristiću ovu razliku između imanentnog i transcendentnog uzvišenog da bih tvrdio da je iskustvo imanentnog uzvišenog ono što izdvaja savremeno istinsko učenje od praksi kao što su indoctrinacija, reprodukcija ili prenošenje informacija, kao i tržišna obuka i osposobljavanje.

**Ključne reči:** *učenje, nomadsko obrazovanje, postajanje, imanentno uzvišeno, Delez i Gatar*

## NAVIGATING THE WAVES OF KNOWLEDGE

The present paper delves into lived educational experiences and their role in shaping the value of contemporary education. We argue that a profound understanding of the challenges presented by the Anthropocene – an era defined by resource constraints – requires extensive collaboration among educators, students, and civil society across many disciplines.

We contend that a fundamental restructuring of education is necessary to equip individuals with the intellectual tools needed to address the Anthropocene crisis. Mere observation is insufficient; instead, we advocate for diverse and transformative educational experiences that foster deeper knowledge production and interpersonal connections. We explore the dynamic and evolving nature of transdisciplinary methodologies by striving to integrate discussions of cultural heritage and environmental conservation within a pragmatic framework, which recognize these as essential yet scarce resources deserving of closer attention and collective action.

Central to our inquiry is water, the planet's most endangered resource. We reconceptualize traditional fieldwork as "water-work," emphasizing the socio-cultural significance of water beyond its utilitarian value. This paradigm shift unfolds within the framework of a specific summer school – "Waterscapes in Heritage and Environment," now in its third iteration. This unique educational initiative utilizes a boat as a living space for a sample community for a week, prompting profound reflections on the sustainability of maritime life and the equitable distribution of limited resources such as water, electricity, and space. By navigating through landscapes emblematic of the Anthropocene's complexities, we confront the intersections of history, territory, and heritage, particularly regarding the imperative to equitably share vital resources.

**Keywords:** Anthropocene, boat, education, environment, experience, heritage, navigation, summer school, water(scapes)

## PLOVEĆI NA TALASIMA ZNANJA

Rad istražuje obrazovna iskustva i njihovu ulogu u oblikovanju vrednosti savremenog obrazovanja. Tvrdimo da temeljno razumevanje izazova koje nosi Antropocen – era definisana ograničenim resursima – zahteva opsežnu saradnju između predavača, studenata i civilnog društva, kroz različite discipline.

Smatramo da je suštinsko restrukturiranje obrazovanja neophodno kako bi se pojedinci opremili intelektualnim alatima potrebnim za suočavanje sa krizom Antropocena. Puko posmatranje nije dovoljno; umesto njega, zagovaramo različita i transformativna obrazovna iskustva koja podstiču dublju proizvodnju znanja i međuljudske veze. Istražujemo dinamičnu i evoluirajuću prirodu transdisciplinarnih metodologija, nastojeći da integrišemo diskusije o kulturnom nasleđu i očuvanju životne sredine u pragmatičan okvir, prepoznajući ih kao esencijalne, ali oskudne resurse koji zaslužuju bližu pažnju i kolektivnu akciju.

U središtu našeg istraživanja je voda, najugroženiji resurs na planeti. Transformišemo tradicionalni terenski rad u „voden rad“ naglašavajući sociokulturni značaj vode izvan njene utilitarne vrednosti. Ova promena paradigme se razvija u okviru specifične letnje škole – „Vodeni pejzaži u nasleđu i životnoj sredini“, koja je sada u svojoj trećoj iteraciji. Ova jedinstvena obrazovna inicijativa koristi brod kao životni prostor za uzorak zajednice tokom jedne nedelje, podstičući duboka razmišljanja o održivosti pomorskog života i pravednoj raspodeli ograničenih resursa na brodu kao što su voda, struja i prostor. Ploveći kroz pejzaže koji su simbolični za kompleksnosti Antropocena, suočavamo se sa presekom istorije, teritorije i nasleđa, posebno u pogledu imperativa pravedne raspodele vitalnih resursa.

**Ključne reči:** Antropocen, brod, životna sredina, iskustvo, letnja škola, obrazovanje, plovidba, nasleđe, vodeni pejzaži

## HOLISTIC EDUCATION THROUGH ART

Holistic education is based on the premise that each person builds their personal identity and life goals through connection with people from their community, with external nature and with values such as compassion and care for others, and that the development of different aspects of personality – intellectual, emotional, social, physical, creative, and spiritual – should be given equal attention. Although we find the roots of these concepts in ancient and later philosophers, the theorists of education who most emphasized and scientifically studied the connection and influence of art on harmonious development are John Dewey, Howard Gardner, Thomas Munro, Herbert Read and Eliot Eisner. They agree on one thing: art education is the most natural and effective means of holistic education because it connects body, mind, spirit and emotions. In the paper, we will present the conceptions of key theorists on the importance of art education and the representation of art content in public elementary education. Some of them point out that it is necessary to insist that art is important in itself and that no special justifications are necessary for expanding the scope of drama, dance, music and fine arts in the school curriculum, while others base their appeal for larger funding for the field of art subjects on research results that confirm the positive influence of dealing with artistic content and processes on improving academic achievements. The latter particularly emphasize the positive correlation of art education and the length of stay in the educational system, as well as the development of self-esteem, especially among children and young people from deprived families. Art, according to research by Menzer, Fritz and Catterall, for example, has a significant impact on the formation of adolescent identity, on the development of self-esteem and self-confidence, selflessness, empathy and mood control. By analyzing the theoretical assumptions, conclusions and results of numerous research conducted around the world in the last thirty years, we can conclude that, although the positive role of art education in personality development has been confirmed, there is a continuous tendency for art to be suppressed from school curricula due to the pronounced focus on results and achievements in sciences and technical education, which can be standardized, measured and controlled.

**Keywords:** art, art education, holistic education, harmonious personality development

## HOLISTIČKO VASPITANJE PUTEM UMETNOSTI

Holističko vaspitanje zasnovano je na postavci da svaka osoba gradi svoj identitet i životne ciljeve kroz povezanost sa ljudima iz svoje zajednice, sa prirodom i vrednostima kao što su saosećanje i briga za druge, a da razvoju različitih aspekata ličnosti – intelektualnog, emocionalnog, socijalnog, fizičkog, kreativnog i duhovnog, treba posvetiti jednaku pažnju. Iako korene ovih shvatanja nalazimo kod antičkih i kasnijih filozofa, teoretičari obrazovanja koji su najviše potencirali i naučno proučavali povezanost i uticaj umetnosti na harmoničan razvoj jesu Džon Džui, Hauard Gardner, Tomas Munro, Herbert Rid i Eliot Ajzner. Oni se slažu u jednom – da je umetničko obrazovanje najprirodnije i najefikasnije sredstvo holističkog vaspitanja jer povezuje telo, um, duh i emocije. U radu ćemo predstaviti koncepcije ključnih teoretičara o značaju umetničkog obrazovanja i zastupljenosti umetničkih sadržaja u opštem obrazovanju. Neki od njih ističu da treba insistirati na tome da je umetnost važna sama po sebi i da nisu neophodna posebna opravdanja za proširivanje obima drame, plesa, muzike i likovne umetnosti u školskom kurikulumu, dok drugi apel za veći fond časova iz polja umetničkih predmeta baziraju na rezultatima istraživanja, kojima se potvrđuje pozitivan uticaj bavljenja umetničkim sadržajima i procesima na poboljšanje akademskih postignuća. Potonji naročito naglašavaju pozitivnu korelaciju umetničkog obrazovanja i dužine ostajanja u obrazovnom sistemu, kao i razvoja samopoštovanja, posebno kod dece i mladih iz depriviranih porodica. Umetnost, prema istraživanjima Menzera, Frica i Katerala na primer, ima značajan uticaj na formiranje identiteta adolescenata, na razvoj samopoštovanja i samopouzdanja, nesebičnost, empatičnost i kontrolu raspoloženja. Analizom teorijskih postavki, zaključaka i rezultata brojnih istraživanja rađenih širom sveta u poslednjih trideset godina možemo zaključiti da, iako je pozitivna uloga umetničkog obrazovanja u razvoju ličnosti potvrđena, postoji kontinuirana tendencija da umetnost bude potisnuta iz školskih kurikuluma, usled izraženog fokusiranja na rezultate i postignuća iz prirodnih i tehničkih nauka, koje je moguće standardizovati, meriti i kontrolisati.

**Ključne reči:** umetnost, umetničko obrazovanje, holističko vaspitanje, harmonijski razvoj ličnosti

## THE POLITICS OF INTELLIGENCE

The problematic construct of *intelligence* is one of the most durable bases of educational policies in contemporary Western societies. I am concerned with the historic origin of the pseudo-scientific intelligence theory, as well as the political implications of its past and present instrumentalizations within the educational system. Through multiple examples, I illustrate how categorizing people based on the arbitrary idea of an objective, static, and measurable intelligence results in the reproduction of economic and racial hierarchies.

I focus on two main fields of the (Croatian) educational system in which intelligence tests are used as a classifying mechanism. The first are the scholarship programmes for "gifted" high school and university students – where I touch upon my personal experience – and the second is the categorization of "gifted" and "mentally challenged" children in schools. I reflect on the implicit political and economic objectives inherent to these two functions of the educational system.

The question I ask while looking at those practices and the wider economic and political context which shapes them is: who benefits and who loses from the dominant conceptualisations and treatments of intelligence, giftedness and mental disability? Part of the answer can be found in the fact that the logical-mathematical skills often favoured by the falsely all-encompassing concept of intelligence tests are of key importance to the technical innovation demands of corporate economies. Another important clue is that vulnerable social groups such as the Roma population in Croatia are systematically marginalized by way of assigning them special education programmes in schools.

I also provide an outline of a possible alternative: an inclusive educational system which has abandoned tools of oppression such as intelligence testing and has dedicated itself to the development of each individual's growth through mutual aid and care, for example in classes which include a variety of students with a broad range of interests and abilities, or in scholarship programmes based on, primarily, material needs and, secondarily, potentials for contribution to wider society.

**Keywords:** class reproduction, giftedness, intelligence, scientific racism, scholarships, special education, testing

## POLITIKA INTELIGENCIJE

Konstrukat *inteligencije* jedan je od najtrajnijih temelja zapadnih obrazovnih politika. U tekstu se bavim povijesnim porijeklom pseudoznanstvene teorije inteligencije te političkim implikacijama njene instrumentalizacije unutar obrazovnih sustava. Primjerima ilustriram kako kategoriziranje ljudi prema arbitrarnoj ideji objektivne, statične i mjerljive inteligencije ishoduje reprodukcijom ekonomskih i rasnih hijerarhija.

U fokusu su dva područja (hrvatskog) obrazovnog sustava koja koriste testove inteligencije kao klasifikacijski mehanizam. Prvi je program stipendija za *darovite* učenike i studente, u kojem se dotičem i svog osobnog iskustva, a drugi je izdvajanje *darovite* djece i one s *poteškoćama u razvoju* u školama. Razmatram implicitnu političku i ekonomsku potku ovih dviju funkcija obrazovnog sustava.

Pitam se tko profitira od dominantne konceptualizacije inteligencije i od društvenog tretmana inteligencije, darovitosti i poteškoća u razvoju, a tko gubi. Dio odgovora nalazim u činjenici da su logičko-matematičke vještine, često disproporcionalno zastupljene u testovima "opće" inteligencije, nezaobilazne potrebi korporativnog ekonomskog sustava za tehnološkim inovacijama. Drugi indikator je sistemska marginalizacija ranjivih društvenih skupina kao što su Romi u Hrvatskoj kroz *posebni program* nastave.

Tekst nudi i nacrt moguće alternative: inkluzivnog obrazovanja koje se umjesto usavršavanja alata opresije kao što su testovi inteligencije okrenulo razvoju svakog pojedinca poticanjem uzajamne pomoći. Primjerice, kroz razrede u kojima surađuju učenici sa širokim rasponom interesa i sposobnosti. Ili, programima stipendiranja temeljenim primarno na materijalnim potrebama a sekundarno na potencijalu društvenog doprinosa.

**Ključne riječi:** darovitost, inteligencija, klasna reprodukcija, poteškoće u razvoju, stipendije, testovi, znanstveni rasizam

## PEDAGOGY AND PRAXIS: THE EVOLVING ROLE OF EXPERIENCE IN DEMOCRATIC EDUCATION

John Dewey claimed that the future of education would greatly depend on whether one accepted an "Either-Or" philosophy of imposing the "conduct" of the "mature" on the "immature," or whether one embraced the role played by "personal experience" in education, which he defined through a relational metaphor as the multiplication of "more intimate contacts" between the mature and immature. Experience, for Dewey, whose work on democratic education paved the path for the future of progressivism in educational policy and practice, was conceived of as a tool that would open the path to freedom-based schools. Dewey's practical agenda follows in the tradition of thinkers (e.g., Rousseau, Pestalozzi, and Froebel) for whom experience not only played a key role in social development and citizen formation but was a practical starting point for thinking about educational reform.

This paper interrogates whether "experience" remains a starting point for thinking about structural and critical reforms in education, as they were conceived by thinkers in these or in emancipatory approaches. Freire and others were equally critical of the "Either-Or" approach, which they reformulated in political terms as the "banking method," or traditional and authoritarian approaches to education. This paper questions whether the role played by "experience" in education has fundamentally changed from its once "progressive origins" to become a generally accepted and standard educational practice.

In recent decades, this paper claims, there has been an increasing valorization of student experiences because of their democratic connotations, while at the same time there has been a shifting understanding of what experience is and how it comes about. These trends are seen not just in the growing popularity of Montessori and Waldorf methods in early and primary education, but increasingly in the university, where critical pedagogues (e.g., Ira Shor), surface and construct experiences through dialogical practices. Opening up the meaning of "experience" to look at tensions both within and outside of the classroom reveals other relevant experiences for democratic education, such as exchange programs and students' lived experiences (hooks). The authors focus particularly on the relationship between democratic education and emancipatory formats and spaces as they are experienced or imagined socially. Finally, growing illiberalism globally fuels growing interest in democratic education emphasizing citizenship formation and/or pockets of alternatives, in both cases defined not just by curriculum but by learning experience. In all these trends, experience is imagined differently than in previous traditions, not least because of the expectation of teachers and learners to draw upon existing – and consciously construct – democratic experiences through classroom, institutional, and extramural methods.

**Keywords:** *experience, democratic education, illiberalism, praxis, critical pedagogy*

## PEDAGOGIJA I PRAKSA: RAZVOJ ULOGE ISKUSTVA U DEMOKRATSKOM OBRAZOVANJU

Prema Džonu Džuiju, budućnost obrazovanja u velikoj meri zavisi od toga da li se prihvata „ili-ili“ filozofija nametanja „zrelog ponašanja“ nezrelog ili se usvaja uloga „ličnog iskustva“, koje je u obrazovanju definisano kroz odnosnu metaforu kao porast „intimnijih iskustava“ između zrelih i nezrelih. Iskustvo, za Džuija, čiji je rad na demokratskom obrazovanju stvorio trasu za budućnost progresivizma u obrazovnoj politici i praksi, bilo je osmišljeno kao instrument koji bi utemeljio škole zasnovane na slobodi. Džui u praksi prati tradiciju mislilaca (npr. Ruso, Pestaloci, i Frebel) za koje je iskustvo igralo ključnu ulogu u razvoju društva i formiranju građana, ali je takođe bilo praktična polazna tačka za promišljanje reforme obrazovanja.

Ovaj rad se bavi pitanjem da li je „iskustvo“ i dalje početna tačka za razmišljanje o strukturalnoj i kritičkoj reformi obrazovanja, kao što je bilo zamišljeno u ovim emancipatorskim pristupima. Freire i drugi su bili u istoj meri kritični prema „ili-ili“ pristupu, koji su oni nazivali „bankarskim metodom“, iliti tradicionalnim i autoritativnim pristupom obrazovanju. Ovaj rad postavlja pitanje da li je uloga „iskustva“ u obrazovanju, fundamentalno drugačija od njegovog nekadašnjeg „progresivnog porekla“, na putu da postane široko prihvaćeni standard obrazovne prakse.

U prethodnim decenijama, ovaj rad tvrdi, došlo je do sve veće valorizacije iskustava studenata, zbog njihove demokratske konotacije, i, u isto vreme, promenjenog shvatanja iskustva i njegovog nastajanja. Ovi trendovi se vide ne samo u sve većoj popularnosti Montessori i Valdorf metoda u ranom i osnovnom obrazovanju, već i sve više na univerzitetu, gde su se pojavili kritični pedagozi (npr. Ira Šor), koji su izgradili iskustvo kroz dijalošku praksu. Preispitivanje značenja „iskustva“ i uvid u tenzije, u i izvan učionice razotkriva druga relevantna iskustva za demokratsko obrazovanje, kao što je razmena programa i životnih iskustava studenata (hooks). Autori se posebno osvrću na odnos između relevantnih iskustava demokratskog obrazovanja i emancipatorskih oblika i prostora doživljenih ili zamišljenih od strane društva. Konačno, globalni razvoj iliberalizma opravdava rastući interes za demokratsko obrazovanje, naglašavajući stvaranje građanstva i/ili alternativnih pristupa obrazovanju, u oba slučaja definisanih ne samo nastavnim planom i programom, već i obrazovnim iskustvom. U svim ovim trendovima, iskustvo je zamišljeno drugačije nego u prethodnim tradicijama, zahvaljujući, između ostalog, očekivanjima nastavnika i učenika da nauče iz postojećeg i svesno izgrade demokratska iskustva kroz metode u učionici, ali i izvan nje.

**Ključne reči:** *iskustvo, demokratsko obrazovanje, iliberalizam, praksa, kritička pedagogija*



## THE EXPERIENCE OF MUSIC IN PLATO'S PHILOSOPHY OF EDUCATION

At the beginning of the 21<sup>st</sup> century, a renewed interest in Plato's theory of education can be observed in the literature. While authors such as Jonas, Nakazawa, or Kotsonis mostly argue in favor of the relevance of Plato's moral upbringing for contemporary educational practice, suggesting how the Socratic method could be applied in the contemporary classroom, Woerther,ourgault, Moreau, Toufiq, and others, rely on well-known and affirmed interpretations of Plato's philosophy to emphasize the close connection of music, pedagogy, and psychology in Plato's thought. Plato's metaphysics, especially his theory of ideas, along with the sharp criticism of art that we encounter in the *Republic*, contributed to his considerations of the role and experience of music in the formation of character, i.e. moral qualities, which is sometimes left out of sight. However, for Plato, it is precisely music that plays a decisive role in the moral education of young people, which we learn about mostly in the *Republic*, but also in the *Laws*. This idea is, in fact, a general feature of ancient Greek educational practice, and it originates from Pythagorean philosophy, where for the first time we encounter hypotheses about the therapeutic effect of music and the musical structure of the psyche. According to Plato, the psyche has a musical structure that can be expressed mathematically, and therefore the art of music can influence the formation of the psyche significantly, especially in the early period of life. Based on this assumption, Plato divides rhythms and tonal scales into desirable and undesirable ones in the *Republic*. Although Plato's "censorious" approach to moral education is inapplicable in our time, some of the authors we mentioned suggest that his theory of education, based on the combination of aesthetic and ethical values, is generally relevant and significant for contemporary educational practice.

**Keywords:** Plato, music, aesthetics, educational practice, Pythagorean philosophy

## DOŽIVLJAJ MUZIKE U PLATONOVJ FILOZOFIJI OBRAZOVANJA

Na početku 21. veka, u literaturi se može zapaziti obnovljeno interesovanje za Platonovu teoriju obrazovanja. Dok autori kao što su Džonas (Jonas), Nakazava (Nakazawa), ili Koconis (Kotsonis) uglavnom argumentuju u prilog relevantnosti Platonovog moralnog vaspitanja za savremenu obrazovnu praksu, predlažući na koji način bi sokratovski metod mogao da se primeni u savremenoj učionici, Verter (Woerther), Burgo (Bourgault), Moro (Moreau), Tufik (Toufiq) i drugi, oslanjajući se na poznate i afirmisane interpretacije Platonove filozofije, naglašavaju blisku povezanost muzike, pedagogije i psihologije u Platonovoj misli. Popularnost Platonove metafizike, naročito njegove teorije ideja, uz oštru kritiku umetnosti na koju nailazimo u dijalogu *Država*, doprineli su da njegova razmatranja uloge i doživljaja muzike u formiranju karaktera, tj. moralnih osobina, ponekad ostanu izvan vida. Međutim, za Platona, upravo muzika ima odlučujuću ulogu u moralnom obrazovanju mladih, o čemu ponajviše saznajemo u *Državi*, ali i u *Zakonima*. Ova zamisao predstavlja, zapravo, opštu odliku starogrčke obrazovne prakse, a vodi poreklo iz pitagorejske filozofije, gde po prvi put nailazimo na hipoteze o terapeutskom dejstvu muzike i muzičkoj strukturi psihe. Prema Platonu, psiha poseduje muzičku strukturu koja se može izraziti matematičkim putem, te stoga i muzička umetnost može značajno uticati na formiranje psihe, pogotovo u ranom periodu života. Na osnovu ove pretpostavke, Platon u *Državi* vrši podelu ritmova i tonskih lestvica na poželjne i nepoželjne. Iako je Platonov „cenzorski“ pristup moralnom obrazovanju neprimenjiv u naše vreme, neki od autora koje smo pomenuli sugerišu da je njegova obrazovna teorija, bazirana na spoju estetičkih i etičkih vrednosti, u opštem smislu relevantna i značajna za savremenu obrazovnu praksu.

**Ključne reči:** Platon, muzika, estetika, obrazovna praksa, pitagorejska filozofija

## TOO OBSESSED WITH FACTS: FROM LEARNING TO DIALOGUE IN THE PUBLIC SPHERE

Informal learning in our everyday lives is what makes us human. As theorists of deliberative democracy, such as Jürgen Habermas, have argued, informal learning from public discussions in various media also is crucial for a democratic society: When we follow or participate in public debates, we acquire information about the social and political situations around us and learn to act as citizens within the society. Acquiring information through public discussions in media is thus a version of learning through discussion, theorized by David Bridges and Michael Hand, among others.

However, not all learning through public discussions is simply positive for democracies. In this paper, I argue that looking at learning through public discussions phenomenologically, separating the so-called third-person perspective (the outsider perspective) and the first-person perspective (the engaged subject's perspective), reveals the connection between learning from public discussions and the spread of misinformation. Due to the nature of the public sphere, there is no epistemic authority. While the subject may have an experience of learning something, what they may have "learned" might, in reality (from the third-person perspective), be an acquisition of false information.

As the spread of misinformation is connected to informal learning crucial for the democratic society as well as a central human trait, we cannot simply not acquire information from the discussions in the public sphere. Instead, I propose that part of the solution lies in reducing the talk about the facts and, instead, explicating the different values, interests, and emotions present in the public debates. The spread of misinformation and even political conspiracy theories are strongly related to the interest in facts, even if their epistemic authorities or intentions are not coherent with the academic understanding of truth. Even though Hannah Arendt has argued that we need some shared facts for public discussion to work, paradoxically, there is much more truth in the explanation of our feelings than in empirical facts.

**Keywords:** *informal learning, public sphere, dialogue, democracy, facts, misinformation*

## PREVIŠE OPSEDNUTI ČINJENICAMA: OD UČENJA KA DIJALOGU U JAVNOJ SFERI

Neformalno učenje u svakodnevnom životu je ono što nas čini ljudima. Teoretičari deliberativne demokratije, poput Jürgena Habermasa, tvrde da je neformalno učenje iz javnih diskusija putem raznih medija ključno za demokratsko društvo: kada pratimo ili učestvujemo u javnim raspravama, stičemo informacije o društvenim i političkim situacijama oko nas i učimo kako da delujemo kao građani u društvu. Sticanje informacija putem javnih diskusija u medijima je stoga verzija učenja kroz diskusiju, kojom su se teorijski bavili Dejvid Bridžes i Majkl Hend, između ostalih.

Međutim, nije svako učenje kroz javne diskusije jednostavno pozitivno za demokratiju. U ovom radu tvrdim da fenomenološko posmatranje učenja kroz javne diskusije, razdvajajući tzv. perspektivu trećeg lica (perspektivu autsajdera) i perspektivu prvog lica (perspektivu angažovanog subjekta), otkriva vezu između učenja iz javnih diskusija i širenja dezinformacija. Zbog prirode javne sfere, ne postoji epistemološki autoritet. Dok subjekt može imati iskustvo da je nešto naučio, ono što je zapravo „naučio“ može biti sticanje lažnih informacija iz perspektive trećeg lica.

Kako je širenje dezinformacija povezano sa neformalnim učenjem koje je ključno za demokratsko društvo, kao i sa centralnom ljudskom osobinom, ne možemo jednostavno zaustaviti sticanje informacije iz diskusija u javnoj sferi. Umesto toga, predlažem da deo rešenja leži u smanjenju govora o činjenicama i, umesto toga, ekspliciranju različitih vrednosti, interesa i emocija prisutnih u javnim debatama. Širenje dezinformacija i čak političkih teorija zavere je snažno povezano sa interesovanjem za činjenice, čak i ako njihovi epistemološki autoriteti ili namere nisu u skladu sa akademskim razumevanjem istine. Iako Hana Arendt tvrdi da su nam potrebne neke zajedničke činjenice da bi javna rasprava funkcionisala, paradoksalno, ima mnogo više istine u ekspliciranju naših osećanja nego u empirijskim činjenicama.

**Ključne reči:** *neformalno učenje, javna sfera, dijalog, demokratija, činjenice, dezinformacije*

## PHILOSOPHICAL ENCULTURATION: ALIENATION & BELONGING IN THE SOUTH AFRICAN PHILOSOPHICAL COMMUNITY

To engage in education is to engage in a process of becoming – a transformative process of identity development and self-formation. Furthering this process through higher education involves both *learning* and *adopting* discipline-specific knowledge and the norms, values, and social roles of a disciplinary identity. As Baker and Latucca (2010: 812-814) put it: “Academic development is a continuous process of the making and remaking of academic identities.” This process occurs within a community of practice or disciplinary community that ineluctably shapes the scholar’s emerging identity for better or worse – often described in terms of liminality, an in-betweenness, as students grapple with conflicting ideologies and identities. That is, not all changes are welcome, and not all communities are welcoming. Indeed, some are alienating – we may find ourselves enculturated or “disciplined by a discipline” (Kumalo 2018) that we experience as erasing and exclusionary. A wealth of literature explores these processes of being and becoming, much of which emphasizes the jarring effects of this process for members of particular social groups – especially those who have historically been silenced, marginalized, or even excluded from higher education and knowledge production within the academy.

In this piece, I explore the transformative impact of philosophical education on students’ identity development and formation *as philosophers* in South Africa. Given extensive work on the “whiteness” of philosophy, both globally and in South Africa, I consider how this might impact the philosophical identity formation of our students. I suggest that while the “whiteness” of philosophy does not wholesale prevent or undermine the process of philosophical identity formation, it does make, sometimes enduring, alienation likely for most of our students. Given this, I argue that we philosophers working in the South African philosophical community must attend to our students’ lived experiences of the discipline if we hope to create a philosophical community where we can all belong or “be in our element” (Vice 2015).

**Keywords:** *transformation, identity development, self-formation, alienation, South African philosophical community, whiteness, belonging*

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## FILOZOFSKA INKULTURACIJA: OTUĐENJE I PRIPADNOST U JUŽNOAFRIČKOJ FILOZOFSKOJ ZAJEDNICI

Baviti se obrazovanjem znači angažovati se u procesu postajanja – transformativnom procesu razvoja identiteta i samoformiranja. Dalje napredovanje kroz visoko obrazovanje uključuje učenje i usvajanje znanja specifičnih za disciplinu, kao i normi, vrednosti i društvenih uloga disciplinskog identiteta. Kao što Bejker i Latucca (2010: 812-814) kažu: „Akademski razvoj je kontinuirani proces stvaranja i prepravljanja akademskih identiteta.” Ovaj proces se odvija unutar zajednice prakse ili disciplinske zajednice koja neizbežno oblikuje nastajući identitet učenjaka – bilo na bolje ili na gore – često opisano u terminima liminalnosti, jednog stanja između, dok se studenti bore sa sukobljenim ideologijama i identitetima. To jest, nisu sve promene dobrodošle, i nisu sve zajednice gostoprimljive. Neke su, zapravo, otuđujuće – možemo se naći inkultuirani ili „disciplinovani disciplinom” (Kumalo 2018) koju doživljavamo kao brisanje i isključivanje. Obimna literatura istražuje ove procese bivanja i postajanja, od kojih mnogi naglašavaju uznemirujuće efekte ovog procesa za članove određenih društvenih grupa – naročito onih koji su istorijski bili utišani, marginalizovani ili čak isključeni iz visokog obrazovanja i proizvodnje znanja unutar akademije.

U ovom radu istražujem transformativni uticaj filozofskog obrazovanja na razvoj identiteta studenata i formiranje filozofa u Južnoj Africi. S obzirom na opsežan rad na „beloj” filozofiji, kako globalno, tako i u Južnoj Africi, razmatram kako to može uticati na formiranje filozofskog identiteta naših studenata. Predlažem da, iako „belina” filozofije ne sprečava u potpunosti ili ne podriiva proces formiranja filozofskog identiteta, ona čini dugotrajno otuđenje verovatnim za većinu naših studenata. S obzirom na to, tvrdim da mi filozofi koji radimo u južnoafričkoj filozofskoj zajednici moramo obratiti pažnju na stvarne doživljaje naših studenata spram ove discipline, ako želimo da stvorimo filozofsku zajednicu u kojoj svi možemo pripadati ili „biti u svom elementu” (Vice 2015).

**Ključne reči:** *transformacija, razvoj identiteta, samoformiranje, otuđenje, južnoafrička filozofska zajednica, belina, pripadnost*

## EDUCATION, IMPARTIALITY, AND THE RIGHT TO AN OPEN FUTURE

The right to an open future is a common term for the rights belonging to children as *potential* autonomous agents. The rights that have this particular form are parallel to the rights attributed to adults as *actual* autonomous agents. Although children may not be capable of exercising rights related to future autonomy until they develop the capacities necessary for their use, these rights nevertheless could be infringed upon *in advance* by significantly influencing during childhood the choices that the agent will make as an adult. The prevention of infringement on the right to an open future is seen by theorists of personal autonomy in the impartiality of compulsory education. It is necessary for students to acquire knowledge and skills that will maximize their choice of vocation and lifestyle in the future. Moreover, the maximization of choice should not be understood solely in quantitative terms as increasing the number of available alternatives. Adequate maximization of choice also has a qualitative dimension that includes the improvement of the diversity and significance of available alternatives. However, the qualitative and quantitative dimensions of freedom of choice often happen to be in conflict, as in cases where the introduction of a more significant alternative entails the loss of several less significant alternatives or *vice versa*. The topic of this paper is the conflict between the quantitative and qualitative dimensions of freedom of lifestyle choice in an educational context. The main question I will attempt to answer is: how do we resolve the tension between *breadth* and *depth* in situations where any assumption about the attribution of objective significance to educational content is excluded by the ideal of impartiality? I will consider to what extent the out-of-school context can serve as a guide in formulating a value-neutral solution to this problem. I will try to show that understanding the school as a counterbalance to dominant social processes can be fruitful in achieving greater impartiality, both in terms of the selection of educational content and in terms of deciding about the optimal depth of familiarization with it.

**Keywords:** education, impartiality, right to an open future, autonomy, lifestyle, freedom

## OBRAZOVANJE, NEPRISTRASNOST I PRAVO NA OTVORENU BUDUĆNOST

Pravo na otvorenu budućnost predstavlja zajednički naziv za prava koja pripadaju deci kao *potencijalnim* autonomnim delatnicima. Prava koja imaju ovaj poseban oblik paralelna su pravima koja se pripisuju odraslima kao *aktuelnim* autonomnim delatnicima. Bez obzira što deca nisu sposobna da upražnjavaju prava u vezi sa budućom autonomijom, sve dok ne budu razvila kapacitete koji su za njihovo korišćenje neophodni, ova prava je moguće povrediti *unapred* tako što će se tokom detinjstva na odlučujući način uticati na izbore koje će delatnik napraviti kada odraste. Prevenciju povrede prava na otvorenu budućnost, teoretičari lične autonomije vide u nepristrasnosti obaveznog obrazovanja. Neophodno je da učenici steknu znanja i veštine koja će maksimizovati njihov izbor vokacije i životnog stila u budućnosti. Pritom, maksimizaciju izbora ne treba razumeti isključivo u kvantitativnom smislu kao povećavanje *broja* dostupnih alternativa. Adekvatna maksimizacija izbora ima i kvalitativnu dimenziju koja se odnosi na unapređenje *raznolikosti* i *značaja* dostupnih alternativa. Međutim, kvalitativna i kvantitativna dimenzija slobode izbora neretko mogu da se nađu u sukobu kao, na primer, u slučajevima kada uvođenje alternative od većeg značaja sa sobom povlači gubljenje nekoliko alternativa od manjeg značaja ili *vice versa*. Tema ovog rada je konflikt između kvantitativne i kvalitativne dimenzije slobode izbora životnog stila u obrazovnom kontekstu. Osnovno pitanje na koje ću pokušati da odgovorim je: kako razrešiti tenziju između *obuhvata* i *dubine* u situacijama u kojima je bilo kakva pretpostavka o pripisivanju objektivnog značaja obrazovnom sadržaju isključena idealom nepristrasnosti? Razmotriću do koje mere vanškolski kontekst može da posluži kao orijentir u formulaciji vrednosno neutralnog rešenja navedenog problema. Pokušaću da pokažem da razumevanje škole kao kontrateže dominantnim društvenim procesima može da bude plodonosno za dostizanje veće nepristrasnosti, kako u pogledu selekcije obrazovnog sadržaja, tako i u pogledu dubine njegove obrade.

**Ključne reči:** obrazovanje, nepristrasnost, pravo na otvorenu budućnost, autonomija, životni stil, sloboda

MILOŠ KOZIĆ, BILJANA GRADOJEVIĆ, MARIJA GOLUBOVIĆ,  
VESNA IGNJATOVIĆ

## ECO-FAIRY TALES IN THE DIGITAL AGE: INTEGRATED LEARNING FOR SUSTAINABLE DEVELOPMENT

Ecological education in elementary schools is continuously enhanced through the use of digital tools. Their integration into the learning process encourages student activity and provides a simple and effective way to initiate the development of ecological concepts. The primary goal of ecological fairy tales is to illustrate the importance of sustainability and environmental responsibility, promoting principles of sustainability and environmental protection among readers. Essentially, they contain fictional characters, events, and situations that illustrate the significance of nature conservation and responsible environmental behavior.

During the learning process, students were tasked with utilizing a dual process of extracting elements from familiar fairy tales and recycling their content, reshaping them into a new eco-fairy tale. This process facilitated creative expression by transforming narratives with new meanings and creating innovative content. In this way, ecological fairy tales support comprehensive student development across various aspects, including cognitive, affective, social, physical development, and student health.

Results achieved in the educational process with students in the first cycle of primary education have shown that ecological fairy tales enable students to make progress in their own knowledge, skills, and attitudes related to improving environmental quality. Furthermore, the use of digital tools enables collaboration among students, fostering the development of communication skills and interactive learning, motivating them towards responsible citizenship. This approach to learning encourages students to engage and actively participate in their education, which is crucial for developing responsible citizens of the future.

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**Keywords:** ecological fairy tales, ecological workshop, sustainable development and environmental protection, digital tools, creativity, first cycle of primary education and upbringing

## EKO-BAJKE U DIGITALNOM DOBU: INTEGRISANO UČENJE ZA ODRŽIVI RAZVOJ

Ekološko obrazovanje u osnovnoj školi kontinuirano se unapređuje uz upotrebu digitalnih alata. Njihova integracija u proces učenja/nastave podstiče aktivnost učenika i mogućnost da na jednostavan i efikasan način iniciraju razvoj ekoloških koncepata. Glavni cilj ekoloških bajki je da ilustruju važnost održivosti i ekološke odgovornosti, promovišući principe održivosti i zaštite životne sredine kod čitalaca. One u osnovi sadrže izmišljene likove, događaje i situacije koje ilustruju značaj zaštite prirode i odgovornog odnosa prema životnoj sredini. Učenici su tokom procesa učenja/nastave imali zadatak da upotrebe dvostruki proces preuzimanja elemenata iz poznatih bajki i recikliranja njihovog sadržaja, oblikujući ih u novu eko-bajku. Ovaj proces omogućio je kreativnost izražavanja kroz promenu narativa uz nova značenja i stvaranje inovativnog sadržaja. Na taj način, ekološke bajke podržavaju celoviti razvoj učenika u različitim aspektima, uključujući kognitivni, afektivni, socijalni, fizički razvoj, ali i zdravlje učenika.

Rezultati ostvareni u nastavnom procesu s učenicima prvog ciklusa osnovnog obrazovanja i vaspitanja pokazali su da ekološke bajke omogućavaju učenicima da ostvare napredovanje u sopstvenom znanju, veštinama i stavovima koji se odnose na unapređenje kvaliteta životne sredine. Uz to, upotreba digitalnih alata omogućava kolaboraciju među učenicima, koja osigurava razvoj komunikacionih veština i interaktivno učenje, što ih motiviše i usmerava ka odgovornom građanstvu. Ovaj pristup učenju/nastavi podstiče učenike da se angažuju i aktivno učestvuju u svom obrazovanju, što je ključno za razvoj odgovornih građana budućnosti.

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**Keywords:** ekološke bajke, ekološka radionica, održivi razvoj i zaštita životne sredine, digitalni alati, kreativnost, prvi ciklus osnovnog obrazovanja i vaspitanja

## WHAT IS POSTDIGITAL LITERACY AND HOW DOES IT ENGAGE WITH THE WORLD? AN ECOLOGICAL, SOCIOMATERIAL AND RELATIONAL FRAMING OF LITERACY

In this presentation, I introduce the concept of postdigital literacy through an ecological, sociomaterial, and relational framing of literacy. I provide illustrative examples of postdigital literacy as lived experiences in everyday life and pedagogic practices.

The term "postdigital" was initially explored in the context of art (Alexenberg 2014; Cramer 2015), conceptualized as a space of in-betweenness, emblematic of the seamless infiltration of digital technology into all aspects of life, media, and artistic expression. Cramer and Jandrić (2021) refer to an earlier statement by Cramer that the postdigital is "a term that sucks but is useful". My approach in this paper uses that statement as the starting point, asking questions about what kind of literacy is needed in education to tackle the new media landscape that learners are deeply immersed in.

An answer is provided through discussing "postdigital literacy" (see Bhatt 2023; Campbell, Olteanu 2023) and its three features or elements from an ecological, sociomaterial, and relational approach to literacy (Lacković et al., forthcoming). These three features are: 1) entanglement, 2) digital materiality, and 3) spatiotemporality.

Entanglement is about how learning interweaves with our social, cultural, and material contexts through communicative acts and lived experiences, which include an understanding of media entanglements through interface seams/seaminess and transmediality. Digital materiality reminds us that digital media are also material, encompassing notions of digital matter, instantiation, representation, and significance. The feature of spatiotemporality accounts for the flow and presence across online and offline environments and platforms, concerned with postdigital reconfigurations of time, space, and place. All three elements incorporate challenges around equity, power, and values.

The point of engaging with and studying postdigital literacy is to learn and live with and for the world that surrounds us, critically and analytically, with hope and wonder, evoking what Biesta (2021) calls "world-centered" education. It is a form of "worlds-centered" education, tackling how knowledge relates to a lived, entangled reality of tangible objects, beings, environments, and digital media (Lacković, Olteanu 2023).

**Keywords:** postdigital literacy, digital media, entanglement, digital materiality, spatiotemporality

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## POSTDIGITALNA PISMENOST I KAKO SE ANGAŽUJE SA SVETOM: EKOLOŠKI, SOCIOMATERIJALNI I RELACIJSKI OKVIR PISMENOSTI

U ovoj prezentaciji, predstavljam koncept postdigitalne pismenosti kroz ekološki, sociomaterijalni i relacijski okvir pismenosti. Pružam ilustrativne primere postdigitalne pismenosti kao doživljaja iz svakodnevnog života i pedagoške prakse.

Termin „postdigitalno“ je prvobitno istraživao u kontekstu umetnosti (Alexenberg 2014; Cramer 2015) i konceptualizovan kao prostor među-prostora, simbolizujući neprimetno prodiranje digitalne tehnologije u sve aspekte života, medija i umetničkog izraza. Kramer i Jandrić (2021) se pozivaju na ranije iznet Kramerov stav da je postdigitalno „termin koji je loš, ali koristan“. Moj pristup u ovom radu koristi taj stav kao polaznu tačku, postavljajući pitanja o tome kakva je pismenost potrebna u obrazovanju, kako bi se suočili sa novim medijskim pejzažom u koji su učenici duboko uronjeni.

Odgovor je dat kroz raspravljanje o „postdigitalnoj pismenosti“ (vidi Bhatt 2023; Campbell, Olteanu 2023) i njene tri karakteristike ili elementa iz ekološkog, sociomaterijalnog i relacijskog pristupa pismenosti (Lacković et al., u pripremi). Ove tri karakteristike su: 1) upletenost, 2) digitalna materijalnost i 3) prostor-vremenitost.

Upletenost se odnosi na to kako se učenje prepliće sa našim socijalnim, kulturnim i materijalnim kontekstima kroz komunikativne akte i proživljena iskustva, koja uključuju razumevanje medijskih upletenosti kroz šavove interfejsa i transmedijalnost. Digitalna materijalnost nas podseća da su digitalni mediji takođe materijalni, koji obuhvataju pojmove digitalne materije, instanciranja, reprezentacije i značenja. Karakteristika prostor-vremenitosti uzima u obzir protok i prisutnost u onlajn i oflajn okruženjima i platformama, baveći se postdigitalnim rekonfiguracijama vremena, prostora i mesta. Sva tri elementa uključuju izazove vezane za pravednost, moć i vrednosti.

Cilj angažovanja i proučavanja postdigitalne pismenosti je učiti i živeti sa svetom i za svet, koji nas okružuje, kritički i analitički, sa nadom i čuđenjem, kako bi se probudilo ono što Biesta (2021) naziva „obrazovanjem usmerenim ka svetu“. To je oblik „obrazovanja usmerenog ka svetovima“, koji se bavi time kako se znanje odnosi na proživljenu, upletenu stvarnost opipljivih objekata, bića, okruženja i digitalnih medija (Lacković, Olteanu 2023).

**Ključne reči:** postdigitalna pismenost, digitalni mediji, upletenost, digitalna materijalnost, prostor-vremenitost

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## SHARED PLAY EXPERIENCES AS A DETERMINANT OF THE PEDAGOGICAL POTENTIAL OF DIFFERENT SPACES IN A KINDERGARTEN

This study explores the pedagogical potential of different spaces within a preschool setting, focusing on the shared experiences of children and adults in play. The shared experience is examined through the lens of the phenomenology of the body, aiming to understand how internal experiences in play are embodied and materialized, and how interactions within the child-adult-space relationship in the preschool setting transform and become transformative for both children and adults. In our research context, the kindergarten space is not merely seen as a framework or a place where human experiences are constructed, but rather as a relational category that becomes part of the structure of the play experience, imbuing play experiences with affective meanings.

The research was conducted at the Preschool Institution "Dr Sima Milošević" in Zemun, using visual ethnography. Through video documentation, we captured all moments of play of a group of children in various spaces of kindergarten (room, common areas, outdoor spaces) throughout a day in the kindergarten. Themes constructed through the analysis of video materials by researchers were shared with the kindergarten teachers who participated in the study, and through a group interview with researchers and kindergarten teachers, new insights were gained, further elaborating on the themes.

The research results indicate that by examining shared play experiences in different spaces of the kindergarten, moments of embodiment and materialization of internal play experiences can be recognized, as well as the relational potentials of those different spaces. The research has also shed light on often unconscious or partially conscious ways in which adults support the construction of play in various preschool spaces, leading to transformative insights on the importance of adult support in play construction from the perspectives of preschool teachers and researchers.

**Keywords:** kindergarten, shared play experiences, space, pedagogical potential of the kindergarten space, visual ethnography

## DELJENA ISKUSTVA IGRE KAO DETERMINANTA PEDAGOŠKOG POTENCIJALA RAZLIČITIH PROSTORA DEČJEG VRTIĆA

U radu se bavimo pitanjem pedagoškog potencijala različitih prostora dečjeg vrtića, kroz prizmu deljenih iskustava dece i odraslih u igri. Deljeno iskustvo sagledavamo iz perspektive fenomenologije tela, jer težimo da razumemo kako se unutrašnji doživljaji u igri otelovljuju i materijalizuju, te kako se u interakcijama na relaciji deca-odrasli-prostori vrtića, iskustva igre transformišu i bivaju transformativna po decu i odrasle. U kontekstu našeg istraživanja, prostor vrtića ne sagledavamo samo kao okvir i mesto unutar koga se grade ljudska iskustava, već on predstavlja relacionu kategoriju i kao takav biva delom strukture samog iskustva igre, „bojeći“ doživljaje igre afektivnim značenjima.

Istraživanje je sprovedeno u Predškolskoj ustanovi „Dr Sima Milošević“ u Zemunu, putem vizuelne etnografije. Kroz dokumentovanje putem video zapisa zabeležili smo sve momente igre jedne vrtićke grupe u različitim prostorima vrtića (prostora radne sobe, zajedničkih prostora vrtića i prostora na otvorenom) u toku jednog dana u vrtiću. Analizom video materijala konstruisane su teme koje doprinose građenju razumevanja pedagoškog potencijala prostora dečjeg vrtića iz perspektive deljenih iskustava u igri. Teme konstruisane analizom video materijala od strane istraživača podeljene su sa vaspitačima koji su učestvovali u istraživanju i u okviru grupnog intervjua istraživača i vaspitača došlo se do novih uvida na osnovu kojih su teme dodatno elaborirane.

Rezultati istraživanja ukazuju da se sagledavanjem deljenih iskustava igre u različitim prostorima dečjeg vrtića mogu prepoznati momenti otelovljenja i materijalizacije unutrašnjih doživljaja u igri, te kvaliteti relacionih potencijala koje nose različiti prostori. Istraživanje je doprinelo i sagledavanju često neosvešćenih ili delimično osvešćenih načina na koje odrasli podržavaju građenje igre u različitim prostorima dečjeg vrtića, što je dalje vodilo transformativnim uvidima o značaju podrške odraslog građenju igre iz perspektive vaspitača i istraživača.

**Ključne reči:** dečji vrtić, deljena iskustva igre, prostor, pedagoški potencijal prostora dečjeg vrtića, vizuelna etnografija



## TEACHING EXPERIENCE ITSELF. CONTEMPLATIVE EDUCATION AS META-AWARENESS

Contemplative Pedagogy is exploding in popularity along with other related fields such as spirituality/meditation, attentive listening, reflective reading, etc. – so much so that some even speak of a “quiet revolution” (Zajonc 2013). Contemplative Pedagogy is explicitly defined as experiential learning and includes essential elements such as the skill of self-understanding or critical introspection. As a kind of recursive form, Contemplative Pedagogy in principle has a repercussion on learning as a whole and cognitive skills in general, i.e. it is assumed to contribute to the overall enhancement of learning. As first-person experience and contemplative self-knowledge which entails a transformation of the lived experience of the world, others and self, it is often described as complementary to the dominant perspective of analytic reasoning. In other words, the focus is no longer on what students experience and what they think, but on how they experience and how they think – in other words, on metacognition, meta-awareness. There have been attempts to synthesise Contemplative Pedagogy with critical and non-oppressive pedagogy (e.g. Kaufman 2017), and there is a lot of research on the potential of this field to be a medium of resistance, for example to counteract the distraction caused by information overload, and the experiential crisis caused by the attention economy. This lecture will fill a gap in that it will draw on insights from empirical research, but from an explicitly theoretical perspective, drawing on contemporary phenomenology and analytic philosophy, to reflect on the relationship between Contemplative Pedagogy and experience itself. In the analysis, we will place great emphasis (drawing in particular on Sharf’s research) on the need to treat “experience” itself as a critical concept, whose rhetoric is fraught with dangers.

**Keywords:** *Contemplative Pedagogy, experience, phenomenology, spirituality, meditation, critical pedagogy, attention, contemplation, metacognition, meta-awareness*

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## UČENJE O SAMOM ISKUSTVU. KONTEMPLATIVNO OBRAZOVANJE KAO META-SVESNOST

Kontemplativna pedagogija eksplodira u popularnosti (toliko da neki čak govore o „tihoj revoluciji” (Zajonc 2013), zajedno sa drugim srodnim oblastima kao što su duhovnost/meditacija, pažljivo slušanje, refleksivno čitanje itd. u školama. Kontemplativna pedagogija je eksplicitno definirana kao iskustveno učenje i uključuje bitne elemente kao što su veština samorazumevanja ili kritička introspekcija. Kao vrsta rekurzivne forme, kontemplativna pedagogija u principu ima reperkusije na učenje u celini i na kognitivne veštine uopšteno, odnosno pretpostavlja se da doprinosi ukupnom poboljšanju učenja. Kao što se iskustvo iz prvog lica i kontemplativna samospoznaja koja podrazumeva transformaciju proživljenog iskustva sveta, drugih i sebe, često opisuje kao komplementarna dominantnoj perspektivi analitičkog rasuđivanja. Drugim rečima, fokus više nije na tome šta učenici doživljavaju i šta misle, već na tome *kako* doživljavaju i kako misle – drugim rečima, na metakogniciji, metasvesti. Bilo je pokušaja da se sintetizira kontemplativna pedagogija s kritičkom i neopresivnom pedagogijom (npr. Kaufman 2017), a postoji mnogo istraživanja o potencijalu ovog polja da bude medij otpora, na primer da se suprotstavi ometanju uzrokovanom peopterećujućim informacijama i iskustvene krize uzrokovane ekonomijom pažnje. Ovo predavanje će popuniti jednu vrstu praznine utoliko što će se oslanjati na uvide iz empirijskih istraživanja, ali iz eksplicitno teorijske perspektive, oslanjajući se na savremenu fenomenologiju i analitičku filozofiju, kako bi se promišljao odnos između kontemplativne pedagogije i samog iskustva. U analizi ćemo staviti veliki naglasak (sa posebnim osvrtom na Šarfovo istraživanje) na potrebu da se samo „iskustvo” tretira kao kritički koncept, čija je retorika puna opasnosti.

**Ključne reči:** *kontemplativna pedagogija, iskustvo, fenomenologija, duhovnost/spiritualnost, meditacija, kritička pedagogija, pažnja, kontemplacija, metakognicija, meta-svesnost*



## DO GIFTED ABILITIES LEAD TO CREATIVITY? AWE AND CURIOSITY AS MEDIATORS OF ACADEMIC TALENT DEVELOPMENT

Creativity and giftedness are interrelated but distinct capacities. This paper argues that giftedness alone is insufficient for enhancing creative productivity. Instead, it posits that transformative educational experiences of awe and curiosity mediate creative and academic talent development. Drawing on E. P. Torrance's framework, which accentuates the role of cognitive tension arising from gaps in knowledge in creative behavior, I explore the significance of such experiences through Dabrowski's theory of Overexcitabilities (*nadpobudliwość*).

This scholarship probes into the debate concerning the domain-specificity of creativity, examining whether broadly applicable transformative experiences can influence talent development across various domains. Conventional indicators of giftedness, like IQ, are not reliable predictors of creative behavior. Hence, I advocate for Schoolwide Enrichment Models (SEMs) that aim to cultivate transformative experiences and students' intrinsic motivation toward idea generation and causal reasoning. Furthermore, using Sternberg's Triangular Theory of Creativity, I address psychological challenges of heightened creativity, often associated with mental illness and neurodiversity, and certain pedagogical challenges of non-conformity.

It is important to emphasize the understanding of humanistic needs to foster optimal developmental outcomes. The discussion underscores the necessity of constructing enrichment models that promote equitable talent development and move beyond the giftedness label. The implications of this framework highlight education's pivotal role in promoting human flourishing and unlocking individual potential through lived experiences. It emphasizes a transformative approach to education, suggesting it goes beyond instruction to shape individuals profoundly, nurturing their unique talents and capacities.

**Keywords:** *creativity, giftedness, transformative experiences, awe, curiosity, enrichment models, talent development*

## DA LI DAROVITOST VODI KREATIVNOSTI? DIVLJENJE I RADOZNALOST KAO POSREDNICI U RAZVOJU AKADEMSKOG TALENTA

Kreativnost i darovitost su međusobno povezane, ali različite sposobnosti. U ovom radu tvrdim da sama darovitost nije dovoljna za povećanje kreativne produktivnosti. Umesto toga, postavljam hipotezu da transformativna obrazovna iskustva zasnovana na divljenju i radoznalosti posreduju u kreativnom i akademskom razvoju talenta. Oslanjajući se na okvir E. P. Torrensa, koji za kreativno ponašanje ističe ulogu kognitivne napetosti koja proizilazi iz praznina u znanju, istražujem značaj takvih iskustava kroz teoriju nadpobudljivosti (*nadpobudliwość*) Dabrowskog.

Ovim radom ulazim u debatu o domenskoj specifičnosti kreativnosti, istražujući da li široko primenljiva transformativna iskustva mogu uticati na razvoj talenta u različitim domenima. Konvencionalni pokazatelji darovitosti, poput IQ-a, nisu pouzdani prediktori kreativnog ponašanja. Stoga zagovaram model obogaćivanja na nivou cele škole (SEMs) koji ima za cilj da kultiviše transformativna iskustva i unutrašnju motivaciju učenika za generisanje ideja i kauzalno razmišljanje. Dalje, koristeći Sternbergovu trougaonu teoriju kreativnosti, ukazujem na psihološke izazove povećane kreativnosti, često povezane sa mentalnim bolestima i neurodiverzijom, kao i na određene pedagoške izazove nekonformizma.

Važno je naglasiti da razumevanje humanističkih potreba predstavlja osnovu za optimalne razvojne ishode. Diskusija naglašava neophodnost konstruisanja modela obogaćivanja koji promovišu pravičan razvoj talenta i prevazilaze oznaku darovitosti. Implikacije ovog okvira ističu ključnu ulogu obrazovanja u promovisanju ljudskog prosperiteta i otključavanju individualnog potencijala kroz proživljena iskustva. Naglašava se transformativni pristup obrazovanju, sugerišući da ono ide dalje od same nastave kako bi duboko oblikovalo pojedince i negovalo njihove jedinstvene talente i sposobnosti.

**Ključne reči:** *kreativnost, darovitost, transformativna iskustva, divljenje, radoznalost, modeli obogaćivanja, razvoj talenta*

## OBEDIENT BEINGS OR ON PEDAGOGY OF CARE AND PEDAGOGY OF LOVE

Many authors point out that it is necessary to rethink the question of "human education" (Kozhernikova 2022; Barnett 2022), which is based on the thesis of man as *homo economicus* (Weaver 2022) in WEIRD societies (Henrich, Heine, Norenzayan 2010). The discourse of contemporary education is saturated with economic terms (Moss 2014; Dahlberg, Moss, Pence 2005). The neoliberal educational agenda is primarily anthropocentric in orientation, based on the idea of autonomous individuals, who in the process of education primarily develop competencies, raising their competitiveness and that of national economies based on knowledge (Olssen, Peters 2005). Education policies blatantly mimic the labor market, applying a capitalist "top-down" paradigm to education (Deerness et al. 2018), leaving schooling to corporations (Deleuze 1992). Academic and educational goals are strongly polarized, which is particularly visible in the neglect of social, emotional and moral values in education (Warin 2017; Biesta 2008, 2010, 2013, 2015; Fielding, Moss 2011; OECD 2021).

The outcome of such educational processes is a "tamed student" (Freire 2017) or a "good Egyptian" (Gato 2005) who knows his unchanging place in the pyramid of social relations. Freire's "epistemological curiosity" (2017) of students and teachers has been replaced by FIDUROD epistemologies (Kincheloe 2008), so pedagogical relations are imbued with onto-epistemic and ethical injustice towards the child/student (and consequently also towards man) (Murris, Haynes 2018), with a kind of credibility deficit (Murris 2016) that is always attributed to the child (and/or everything that is not a Rational Man). At the core of this injustice is the important pedagogical issue of listening (and obedience), and in connection with it, the issue of the pedagogical relationship as, above all, a relationship of care (Noddings 2012). We approach these open questions from a non-anthropocentric position (Taylor 2019), with the help of the apparatus of critical and posthumanist pedagogy.

**Keywords:** pedagogy of listening, ethics of care, ontoepistemic injustice, neoliberal educational policy, critical pedagogy, posthumanist pedagogy

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## POSLUŠNA BIĆA ILI O PEDAGOGIJI BRIGE I PEDAGOGIJI LJUBAVI

Mnogi autori ističu kako je nužno nanovo osmisliti značenje „ljudskog obrazovanja“ (Kozhevnikova 2022; Barnett 2022), koje je u WEIRD (Henrich, Heine, Norenzayan 2010) društvima zasnovano na tezi o čovjeku kao *homo economicus*-u (Weaver 2022). Diskurs savremenog obrazovanja prezasićen je ekonomskim terminima (Moss 2014; Dahlberg, Moss, Pence 2005). Neoliberalna obrazovna agenda je nadasve antropocentrične orijentacije, zasnovana na ideji autonomnih individua, koje u procesu obrazovanja primarno razvijaju kompetencije, podižući svoju i konkurentnost nacionalnih ekonomija, zasnovanih na znanju (Olssen, Peters 2005). Obrazovne politike neskriveno oponašaju tržište rada, primjenjujući kapitalističku „top-down“ paradigmu na obrazovanje (Deerness et al. 2018), prepuštajući školu korporacijama (Deleuze 1992). Akademski i vaspitni ciljevi se pritom snažno polarizuju, što je naročito vidljivo u zanemarivanju socijalnih, emocionalnih i moralnih vrijednosti u vaspitanju (Warin 2017; Biesta 2008, 2010, 2013, 2015; Fielding, Moss 2011; OECD 2021).

Ishod tako organizovanog vaspitno-obrazovnog procesa je „pripitomljeni učenik“ (Freire 2017) ili „dobri Egipćanin“ (Gato 2005) koji zna svoje nepro-mjenjivo mjesto u piramidi društvenih odnosa. Freireovska „epistemološka radoznalost“ (2017) učenika i nastavnika zamijenjena je FIDUROD epistemologijama (Kincheloe 2008), pa su tako pedagoški odnosi prožeti ontoepistemičkom i etičkom nepravdom prema djetetu/učeniku (a slijedstveno i prema čovjeku) (Murris, Haynes 2018), sa svojevrsnim deficitom kredibiliteta (Murris 2016) koji se uvijek pripisuje djetetu (i/ili svemu što/ko nije Racionalni Čovjek). U osnovi pomenute nepravde je važno pedagoško pitanje slušanja (i po-slušnosti), a sa njim u vezi i pitanje pedagoškog odnosa kao nadasve odnosa brige (Noddings 2012). Ovim otvorenim pitanjima pristupamo iz neantropocentrične pozicije (Taylor 2019), uz pomoć aparature kritičke i posthumanističke pedagogije.

**Ključne riječi:** pedagogija slušanja, etika brige, ontoepistemička nepravda, neoliberalna obrazovna politika, kritička pedagogija, posthumanistička pedagogija

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## THE MEANING AND VALUE OF TEACHING TOOLS IN THE PERSPECTIVE OF GILBERT SIMONDON'S CONCEPTION OF IMAGINATION

The meaning and value of teaching aids or tools (artifacts, books, instruments, laboratory devices etc.) are based on Comenius' principle of demonstration and on three traditional pedagogical and philosophical conceptions. First, in sociocultural constructivism, teaching aids are grounded on the concept of sociocultural tools, which scaffold and support learning and mediate in the development of higher mental and psychological functions and in the educational transformation of experience. In Vygotsky's footsteps, sociocultural tools are symbolically coded processes and artifacts (speech, writing, numbers, science symbolism, works of art, instruments etc.) that connect previous and subsequent stages of learning, making them more complex and richer. Second, in the phenomenological sense, teaching aids develop the interactions of consciousness with the world of objects and make consciousness more receptive to objectivity as a basic dimension of the phenomenal character of conscious experience. The learning process implies complex networks of multiple intentionalities and orientations towards the world of appearing objects and the specific experience of objectivity. Third, in a materialistic and sociomaterial perspective, teaching tools develop the experience of the materiality of existence and interaction with various configurations of matter, as well as with social meanings already impregnated into material world. However, Gilbert Simondon established a new theory of imagination that provides an entirely new perspective for the meaning and value of teaching tools. According to Simondon, imagination is not always conscious and, in fact, precedes perception; it springs already at the level of motricity. The "image circle" emerges in the individual's ability to move, then it flows into perception, further into memory and symbols, to be finally concretized in invention, as a new circle of interaction with reality. Simondon's conception of imagination provides a basis for conceptualizing the use and application of teaching tools as the grounds for the development of micromotorics and the psychomotor domain in general, as well as kinaesthesia-proprioception and the world of conscious movements and different experiences of embodiment, but in the specific sense of their imaginative potential. That implies that teaching tools promote new possibilities of dynamic creation and application of artifacts, with the activation of the psychomotor domain, which affirm both artistic and technical innovation in teaching in order to deepen both cognitive and sensorial experiences of the psycho-social process of teaching and learning.

**Keywords:** *teaching tools, imagination, invention, motricity*

## SMISAO I VREDNOST NASTAVNIH SREDSTAVA U PERSPEKTIVI KONCEPCIJE IMAGINACIJE ŽILBERA SIMONDONA

Smisao i vrednost nastavnih sredstava (artefakata, knjiga, instrumenata, oruđa, alata, laboratorijskih uređaja itd.) zasnivaju se u didaktičkom principu Komenskog – principu očiglednosti, kao i u tri tradicionalne pedagoške i filozofske koncepcije. Prvo, u sociokulturnom konstruktivizmu nastavna sredstva se utemeljuju u pojmu sociokulturnih potpornih sredstava, koja podupiru učenje i posreduju u razvoju viših mentalnih i psihičkih funkcija, kao i u vaspitno-obrazovnom preobražaju iskustva. Na tragu Vigotskog, sociokulturna potporna sredstva su simbolički kodirani fenomeni, procesi i artefakti (govor, pismo, brojevi, naučni simbolizmi, umetnička dela, instrumenti i dr.) koji povezuju prethodne i naredne faze učenja, čineći ih složenijim, razgranatijim, bogatijim. Drugo, u fenomenološkom smislu, nastavna sredstva razvijaju interakciju svesti sa svetom predmeta i čine svest osjetljivijom, prijemčivijom za predmetnost, kao za osnovnu dimenziju fenomenalnog karaktera svesnog iskustva. Proces učenja podrazumeva složene mreže višestrukih intencionalnosti i usmerenosti ka svetu predmeta i razvijanje specifičnog iskustva predmetnosti. Treće, u materijalističkom i sociomaterijalnom smislu, nastavna sredstva razvijaju iskustvo materijalnosti egzistencije i interakcije sa različitim konfiguracijama materije, kao i sa društvenim značenjima već utkanim u svet materije. Žilber Simondon je postavio teoriju imaginacije koja pruža sasvim novu perspektivu za razumevanje smisla i vrednosti nastavnih sredstava. Prema Simondonu, imaginacija nije uvek svesna i, zapravo, prethodi percepciji; ona izvire već u nivou osnovne sposobnosti kretanja živih bića. U sposobnosti kretanja započinje „krug slike“ koji se uliva u percepciju, dalje u pamćenje i simbole, da bi se konkretizovao u invenciji, kao novom krugu interakcije sa realnošću. Simondonova koncepcija imaginacije pruža osnov da se upotreba i primena nastavnih sredstava konceptualizuje kao put ka razvoju mikromotorike, psihomotornog domena, kao i kinestezije-propriocepcije i, generalno, sveta svesnog kretanja i osećanja telesnosti i utelovljenosti, ali u specifičnom smislu njihovog imaginativnog potencijala. Sledi da upotreba i primena nastavnih sredstava podstiču nove ideje o mogućnostima dinamičnog stvaranja i primene artefakata u nastavi, uz aktivaciju psihomotornog domena učenja, što podstiče i umetničku i tehničku inovaciju u nastavi, kako bi se produbile i saznajna i čulna dimenzija učenja i nastave kao specifičnih psiho-socijalnih fenomena.

**Ključne reči:** *nastavna sredstva, imaginacija, invencija, motorika*

## WHO CARES? CARE AS A CONCEPT THAT SHAPES KINDERGARTEN CULTURE AND LIVED EXPERIENCES<sup>1</sup>

This paper explores the concept of care in kindergarten culture, which is historically associated with femininity. Based on Moss's work (Moss 2006) and Butler's poststructuralist feminist theory of gender (Butler 2024), we have chosen the approach to care as a multifaceted practice beyond gender binarities, emphasizing its critical role in shaping kindergarten culture and the bodily experiences of every person that is included in the educational process.

Kindergarten culture, with an emphasis on care, adds a specific feature that can support the different experiences of those who work in kindergarten and families and children. This is different from the way kindergarten culture is shaped by the processes of "schoolification" that bring rational concepts of education into kindergarten. This paper challenges the concept of rational and irrational practices in kindergarten culture with the framework of poststructuralist feminist theory to reconceptualize care within kindergarten culture.

Poststructuralist feminism plays a pivotal role in our research, as it dismantles essentialist notions of gender and recognizes caregiving as socially constructed within relational contexts. This perspective allows us to interrogate power dynamics inherent in caregiving roles and advocate for diverse bodily experiences in care practices.

In this paper, we acknowledge that practitioners are constantly redefining their profession and lived experiences through reflexive practices and critical reflection on these questions, and their profession is interwoven with concepts of gender, relations, and lived actions.

This paper underscores the significance of redefining care within kindergarten culture through a poststructuralist feminist framework. By transcending traditional gender norms and embracing relationality, we foster a kindergarten culture as a space of community of practice. Our findings have implications for practitioners, researchers, and stakeholders, requiring them to expand our understanding of care and the ways we co-create our professional identity and kindergarten culture that nurtures diverse and unique experiences.

**Keywords:** care, kindergarten culture, post-structural feminism, professional identity, early childhood education

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## KOGA JE BRIGA? BRIGA KAO KONCEPT KOJI OBLIKUJE KULTURU VRTIĆA I DOŽIVLJAJ OBRAZOVANJA<sup>2</sup>

U radu istražujemo koncept brige koja se istorijski vezuje za femininost. Na osnovu radova Pitera Mosa (Moss 2006, 2018) i poststrukturalističke feminističke teorije roda Džudit Batler (Butler 1990, 2024), odabrali smo pristup sagledavanju brige kao višeznačne prakse koja nadilazi rodne binarnosti. Radom želimo da naglasimo ulogu brige u stvaranju kulture ustanove kao zajednice u kojoj se neguje bogatstvo doživljaja.

Briga oblikuje kulturu vaspitno-obrazovne ustanove, odnosno vrtića upravo negovanjem najrazličitijih iskustava dece, porodica, zaposlenih i drugih odraslih u vrtiću. Nasuprot konceptu brige, procesi skolifikacije, smatraju autori, unose u vrtić racionalne koncepte kojima se gubi važan aspekt doživljenog. Feministički poststrukturalizam je upravo doprineo uočavanju binarnosti racionalnih i vanracionalnih praksi, pre svega kroz odvajanje tela i duše, ističu autori.

Poststrukturalistički feminizam predstavlja centralno mesto rada, a prevazilaženjem esencijalističkog pristupa rodu i prepoznavanjem brige kao socijalnog konstrukta i relacionog fenomena otvara se prostor za promenu kulture obrazovne ustanove. Ovakva perspektiva omogućava nam da odnose moći koji su inherentni kulturi ustanove menjamo, negovanjem bogatstva doživljaja u vrtiću praksom brige.

Ovim radom naglašavamo i da praktičari konstantno redefinišu svoju profesiju i sopstvene doživljaje u obrazovanju, kritičkom refleksijom na ovakva pitanja. Profesija je u tom smislu rodno, relaciono i delatno isprepletana.

U ovom radu ukazujemo na važnost redefinisanja brige u vrtiću oslanjajući se na feministički poststrukturalizam. Prevazilaženjem tradicionalnih rodni normi i prihvatanjem relacionalnosti, negujemo kulturu vrtića kao zajednicu prakse. Rad je i pokušaj da ukažemo da je pitanje brige moguće problematizovati sa praktičarima, istraživačima i drugim zainteresovanim stranama u rekonceptualizovanju profesionalnog identiteta i negovanju kulture vrtića kojom je podržana raznolikost doživljaja u obrazovanju.

**Ključne reči:** briga, kultura vrtića, feministički poststrukturalizam, profesionalni identitet, predškolsko vaspitanje i obrazovanje

<sup>2</sup> Realizaciju ovog istraživanja finansijski je podržalo Ministarstvo nauke, tehnološkog razvoja i inovacija Republike Srbije u sklopu finansiranja naučnoistraživačkog rada na Univerzitetu u Beogradu - Filozofskom fakultetu (broj ugovora 45103-66/2024-03/ 200163).

## ARE PRESCHOOL TEACHERS 'SKEPTICS'? SKEPTICISM AS AN ANALYTIC TOOL IN THE PRESCHOOL CONTEXT

The ambition of this paper is to show how Staley Cavell's and Jacques Lacan's understanding of philosophical *skepticism* can be used as an analytic tool in the Swedish preschool context. The focus is skepticism regarding linguistic meaning, as this can be seen in both the teacher's interactions on the preschool floor and in their documenting of the children's "development and learning," the central goal in the Swedish preschool curriculum.

Cavell's understanding of *skepticism* is intricate and stems foremost from his reading of Ludwig Wittgenstein's later philosophy. It can be seen as covering two aspects of meaning-making, related to Cavell's attention to both *content* and *form* in Wittgenstein's writings. Wittgenstein writes in a dialogical manner, in an inner dialogue of thoughts between what Cavell formulates as two voices: "the voice of temptation" and "the voice of correctness." In this way, Wittgenstein can show that it is natural for human beings to always both search for some kind of firm fundament for linguistic meaning and, at the same time, *question* that same fundament. This can be regarded as what Cavell calls "the truth in skepticism." That is, even though "the skeptic" is always tempted to leave the daily, uncertain linguistic interactions among a multitude of people (as different "meaning-makers") to formulate his/her *own* linguistic meaning, this "own" is never a stable place, but can always be questioned by another person's use of language. My intention is to show how the concept of *skepticism* can be useful as an analytic tool when trying to grasp the *motivation* behind such an ongoing play between founding and unfounding linguistic meaning. In this, I will also try to show how this "skeptical" play can be seen as, with Lacan, an *ethic*. That is, how the always-standing possibility to question presupposed linguistic meaning is connected to human freedom and as such, necessary to entertain, even in the use of quality marking concepts like "development and learning."

**Keywords:** preschool, linguistic meaning-making, skepticism, freedom

## DA LI SU VASPITAČI 'SKEPTICI'? SKEPTICIZAM KAO ANALITIČKI ALAT U KONTEKSTU PREDŠKOLSKOG OBRAZOVANJA

Ambicija ovog rada je da pokaže kako se razumevanje filozofskog skepticizma Stenlija Kavela i Žaka Lakana može koristiti kao analitički alat u švedskom predškolskom kontekstu. Fokus je na skepticizmu u vezi sa jezičkim značenjem – nalik skepticizmu koji postoji u interakcijama vaspitača u vrtićima i u načinu na koji vaspitači dokumentuju „učenje i razvoj“ dece kao centralni cilj švedskog predškolskog programa.

Kavelovo razumevanje skepticizma je složeno i pretežno potiče iz njegovog čitanja kasnije filozofije Ludviga Vitgenštajna. Može se primetiti da pokriva dva aspekta stvaranja značenja, a spram Kavelove pažnje prema *sadržaju* i *formi* u Vitgenštajnovim spisima. Vitgenštajn piše na dijaloški način, u unutrašnjem dijalogu misli između onoga što Kavel formuliše kao dva glasa: „glas iskušenja“ i „glas ispravnosti“. Tako Vitgenštajn pokazuje da je za ljude prirodno da uvek traže neku vrstu čvrstog temelja za jezičko značenje i, istovremeno, da preispituju taj isti temelj. Ovo se može smatrati onim što Kavel naziva „istinom u skepticizmu“. To jest, iako je „skeptik“ uvek u iskušenju da napusti svakodnevne, neizvesne jezičke interakcije među mnoštvom ljudi (kao različitim „stvaraocima značenja“) da bi formulisao svoje sopstveno jezičko značenje, to „sopstveno“ nikada nije stabilno mesto, već ga uvek može preispitati nečija tuđa upotreba jezika. Moja namera je da pokažem kako koncept *skepticizma* može biti koristan kao analitički alat kada pokušavamo da shvatimo *motivaciju* iza stalne igre osnivanja i rušenja jezičkog značenja. Takođe ću pokušati da pokažem kako se ova „skeptična“ igra može posmatrati kao *etika* kod Lakana. To jest, kako je uvek prisutna mogućnost preispitivanja pretpostavljenog jezičkog značenja povezana sa ljudskom slobodom, te ju je kao takvu neophodno održati, čak i u upotrebi pojmova za obeležavanje kvaliteta kao što su „učenje i razvoj.“

**Ključne reči:** predškolsko obrazovanje, stvaranje jezičkog značenja, skepticizam, sloboda

## THE SILENCE OF THE CLASS: UNWINDING EXPERIENCE OF AFFECTIVE EXPERIMENTATION IN HIGHER EDUCATION<sup>1</sup>

As the title of this paper awkwardly resembles the title of a famous horror movie, there might be something scary in the experience I wish to share – the idea that what a teacher wished for her students might have possibly failed, the idea that the teacher didn't exactly know what she's doing. Scary for some and promising for others, the idea of failure might suggest that the experience in question opened something new, other than planned but relevant still, something that both teacher and students might call *ours*.

In this paper, I strive to unwind the experience of one higher education course, whose methods of realization were built on the teacher's (mine) experimentation in how to work with affect in the educational setting. The course in question was *Child's Play and Creativity* for fourth-year students of Pedagogy – unique for the understanding of play as a capacity of flexibility in action (Marjanović 1979), an approach to anything we do (Krnjaja 2012) and as a form of human relation with the world which should function as a baseline for all education. The tendency towards affective experimentation with the methods used in the course came from the implication of the strong affective nature of play and previous conclusions of how play operates on the affective field (Mitranić 2022), suggesting that students might learn about play through holistic experience, both through the literature and immersion in the affectivity of play.

For me as the teacher, the experience of the course is marked by questionable "binarities" – the hoped-for moments of joy and vitality followed by unexpected, deep, and intense silences. Intertwining the elements of the affective experimentation in question, anecdotes and comments from and around the classes, my self-reflection and reflection on the course with the students, I will try to understand the reasons behind and the ups and downs of both silence and joy in the experience of this course, striving towards a better understanding of how to work with affects in educational settings.

**Keywords:** pedagogy, play, learning, theories of affect, classroom dynamics

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## KAD STUDENTI UTIHNU: ODMOTAVANJE ISKUSTVA AFEKTIVNOG EKSPERIMENTISANJA U VISOKOM OBRAZOVANJU<sup>2</sup>

Kako i naslov ovog rada neprijatno asocira na naslov poznatog horor filma, možda postoji nešto zastrašujuće u iskustvu koje želim da podelim – ideja da ono što je nastavnik želeo za svoje studente možda nije uspešno, ideja da nastavnik nije tačno znao šta radi. Zastrašujuće za neke, ali obećavajuće za druge, ideja o neuspehu može sugerisati da je iskustvo o kom će biti reči otvorilo nešto novo, drugačije od planiranog, ali ipak relevantno, nešto što bi i nastavnik i studenti mogli nazvati *našim*.

U ovom radu težim da odmotam iskustvo jednog fakultetskog kursa, čije su metode realizacije bile zasnovane na eksperimentaciji nastavnika (mene) u nastojanju da se angažuje sa afektom u obrazovnom okruženju. Kurs u pitanju bio je *Dečja igra i stvaralaštvo* za studente četvrte godine pedagogije – jedinstven po razumevanju igre kao kapaciteta fleksibilnosti u dejstvu (Marjanović 1979), pristupa bilo čemu što radimo (Krnjaja 2012) i kao oblika ljudskog odnosa sa svetom koji bi trebalo da funkcioniše kao osnova za celokupno obrazovanje. Težnja ka afektivnoj eksperimentaciji sa metodama korišćenim na kursu proizašla je iz implikacije snažne afektivne prirode igre i prethodnih zaključaka o tome kako igra deluje na afektivnom polju (Mitranić 2022), sugerišući da bi studenti mogli učiti o igri kroz holističko iskustvo, kako kroz literaturu tako i kroz uranjanje u afektivnost igre.

Za mene kao nastavnika, iskustvo kursa obeleženo je upitnim „binarnostima” – očekivani trenuci radosti i vitalnosti praćeni su neočekivanim, dubokim i intenzivnim tišinama. Prožimajući elemente afektivne eksperimentacije o kojoj je reč, anegdote i komentare sa i oko časova, moju samorefleksiju i refleksiju o kursu sa studentima, pokušaću da razumem razloge, uspone i padove i tišine i radosti u iskustvu ovog kursa, težeći ka boljem razumevanju kako se možemo angažovati sa afektom u obrazovnim okruženjima.

**Ključne reči:** pedagogija, igra, učenje, teorije afekta, dinamika učionice

<sup>2</sup> Realizaciju ovog istraživanja finansijski je podržalo Ministarstvo nauke, tehnološkog razvoja i inovacija Republike Srbije u sklopu finansiranja naučnoistraživačkog rada na Univerzitetu u Beogradu – Filozofskom fakultetu (broj ugovora 45103-66/2024-03/ 200163).



## WORKSHOP RESEARCH STUDY ON PERFORMATIVE LEARNING EXPERIENCE IN HIGHER EDUCATION

Performative learning refers to an educational approach that emphasizes active engagement, experiential learning, and creative expression through performance-based activities. In performative learning, students are encouraged to actively participate in activities such as role-playing, drama, simulations, improvisation, or other forms of expressive arts to deepen their understanding of concepts, develop practical skills, and enhance their creativity, empathy and solidarity.

The results of the workshop research related to the significance of performative learning experience in the undergraduate program of Andragogy at the Faculty of Philosophy, University of Belgrade, are presented in this paper. The study focuses on the elective course "Drama Techniques in Adult Education," offered in the third year of undergraduate Andragogy studies. The course aimed to create an environment suitable for experimenting with learning approaches suitable to foster personal and professional development and the creation of unique experiences significant for future adult educators.

Data collection occurred through workshop format employing expressive research methods, reflecting the innovative and creative nature of the course's performative learning experience. Workshop research methodology prioritizes participant agency, with researchers acting as facilitators. Accordingly, the workshop served as both an authentic learning event and a research tool. It aimed to fulfill students' expectations of involvement in a novel learning process, while producing reliable data on their learning experiences. Through a workshop research design, participants were tasked with crafting avatars representative of themselves and assuming roles pertinent to their experiences. These avatars served as conduits for participants to engage in reflective dialogue and action, facilitating deeper exploration of performative learning experience. Three main research questions guided the study: (1) How do students experience performative learning? (2) How do they perceive themselves as creators of the performative learning environment? and (3) How is such an environment created?

The study findings indicate that performative learning contributes to multiple educational benefits. Its effects appear to have lasting significance, with adult education students likely to apply them in both personal and professional contexts. Avatar-based reflective practice offers a novel avenue for transformative learning and introspective exploration of educational experiences.

**Keywords:** performative learning, developmental environment, learning experience, higher education, workshop research

## ISTRAŽIVANJE DOŽIVLJAJA PERFORMATIVNOG UČENJA U VISOKOM OBRAZOVANJU KROZ RADIONIČARSKI PRISTUP

Performativno učenje se odnosi na obrazovni pristup koji naglašava aktivno angažovanje, iskustveno učenje i kreativno izražavanje kroz aktivnosti zasnovane na performansu. U performativnom učenju, studenti se podstiču da aktivno učestvuju u aktivnostima kao što su igranje uloga, drama, simulacije, improvizacija ili drugi umetnički izrazi kako bi produbili razumevanje koncepata, razvili praktične veštine i unapredili kreativnost, empatiju i solidarnost.

U ovom radu su predstavljeni rezultati radioničarskog istraživanja o značaju iskustva performativnog učenja na osnovnim studijama andragogije na Filozofskom fakultetu Univerziteta u Beogradu. Istraživanje se fokusira na izborni predmet „Dramske tehnike u obrazovanju odraslih“, koji je dostupan studentima na trećoj godini osnovnih studija andragogije. Cilj kursa je bio da kreira okruženje pogodno za eksperimentisanje sa pristupima učenju koji podstiču lični i profesionalni razvoj, kao i stvaranje jedinstvenih iskustava značajnih za buduće andragoge.

Prikupljanje podataka je sprovedeno kroz format radionice koja je uključivala ekspresivne istraživačke metode, odražavajući inovativnu i kreativnu prirodu doživljaja performativnog učenja primenjenog na pomenutom kursu. Radioničarski pristup kao istraživačka metoda priorizuje agenciju učesnika uključujući istraživače u ulozi facilitatora. Prema tome, radionica je bila istovremeno i autentičan događaj učenja i istraživačka tehnika. Cilj radionice je bio da se ispune očekivanja studenata u pogledu učešća u novom procesu učenja, dok su se dobijali pouzdani podaci o njihovim iskustvima učenja. Kroz dizajn radioničarskog istraživanja, učesnici su imali zadatak da kreiraju avatare koji predstavljaju njih same, te da preuzmu uloge relevantne za njihova iskustva. Ovi avatari su služili kao kanali za učesnike da se uključe u reflektivni dijalog i akciju, olakšavajući dublje istraživanje doživljaja performativnog učenja. Tri glavna istraživačka pitanja činila su okosnicu istraživanja: (1) Kako studenti doživljavaju performativno učenje? (2) Kako doživljavaju sebe kao kreatore okruženja za performativno učenje? i (3) Kako se kreira takvo okruženje? Nalazi studije ukazuju na to da performativno učenje ima mnogobrojne koristi u obrazovnom smislu. Njegovi efekti će imati dugotrajan značaj za studente andragogije koji će primenjivati stečene veštine u ličnim i profesionalnim situacijama. Reflektivna praksa zasnovana na avatarima nudi novi put za transformativno učenje i introspektivno istraživanje doživljaja obrazovanja.

**Ključne reči:** performativno učenje, razvojno okruženje, doživljaj učenja, visoko obrazovanje, radioničarsko istraživanje

## BOREDOM: A PHENOMENOLOGICAL AND PEDAGOGICAL PERSPECTIVE

Boredom, being one of the most common experiences in educational settings (Macklem 2015), understandably has seen a significant increase in research dedicated to its pedagogical relevance and implications over the past two decades. This talk aims to provide an overview of the key themes pertinent from a phenomenological and pedagogical perspective on boredom, outlining the contours that can capture this phenomenon. As a leading clue, we take Heidegger's interpretation of boredom as a fundamental existential orientation (Heidegger 1995), while also integrating insights from other classical philosophers contributing to the topic, such as Schopenhauer (1969), Kierkegaard (2004) and Benjamin (1999). Additionally, we rely on insights from literary and artistic representations of boredom (Goodstein 2005; Haladyn 2015; Kuhn 2017), history of pedagogy, and recent pedagogical research (Belton, Priyadharshini 2007; Gary 2013; Scribner 2020; Gary 2022).

In the first part of our presentation, we will explore boredom from a phenomenological angle, examining its deep connection with existential meaningfulness, necessity, possibility, and impossibility, and its influence on the modulation of time, attention, will, motivation, and phantasy. Special emphasis will be placed on the difference in structures of boredom experienced by children compared to adults, particularly concerning temporality, awareness of possibilities, and the relevance of imaginary worlds versus the lifeworld.

In the second part, we will investigate boredom as a school experience, taking into account the historical dimension of boredom, and the broader social context that has contributed to the 'epidemic' of this emotion in modernity (Haladyn, Gardiner 2017). In that sense we wonder was there an experience of boredom before modern school? What is the difference in the understanding of boredom between the so-called traditional and progressive education? What conditions influenced the consideration of boredom as a typical experience in school?

In conclusion, we will consider both positive and negative aspects of boredom as a pedagogical experience to underscore the significance of phenomenological research in pedagogy, demonstrating how a focus on lived experiences can provide crucial pedagogical insights.

**Keywords:** boredom, phenomenology, pedagogy, lived experience, school

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## DOSADA: FENOMENOLOŠKA I PEDAGOŠKA PERSPEKTIVA

Budući da je dosada među najuobičajenijim doživljajima u obrazovnim kontekstima (Macklem 2015), ne čudi značajan porast istraživanja posvećenih njejoj pedagoškoj relevantnosti i implikacijama tokom protekle dve decenije. Ovo izlaganje ima za cilj da pruži pregled ključnih tema relevantnih iz fenomenološke i pedagoške perspektive na dosadu, ocrtavajući konture koje mogu zahvatiti ovaj fenomen. Kao vodeći trag, uzimamo Heideggerovu interpretaciju dosade kao fundamentalne egzistencijalne orijentacije (Heidegger 1995), dok takođe integrišemo uvide drugih klasičnih filozofa koji su doprineli ovoj temi, kao što su Šopenhauer (1969), Kierkegaard (2004) i Benjamin (1999). Dodatno se oslanjamo na uvide iz književnih i umetničkih prikaza dosade (Goodstein 2005; Haladyn 2015; Kuhn 2017), istoriju pedagogije i recentna pedagoška istraživanja (Belton, Priyadharshini, 2007; Gary 2013; Scribner 2020; Gary 2022).

U prvom delu naše prezentacije, istražićemo dosadu iz fenomenološkog ugla, ispitujući njenu duboku povezanost sa egzistencijalnim smislom, nužnošću, mogućnošću i nemogućnošću, i njen uticaj na modulaciju vremena, pažnje, volje, motivacije i fantazije. Poseban naglasak će biti stavljen na razliku u strukturama dosade koju doživljavaju deca u poređenju sa odraslima, posebno u pogledu temporalnosti, svesti o mogućnostima i relevantnosti imaginarnih svetova naspram sveta života.

U drugom delu, istražićemo dosadu kao školski doživljaj, uzimajući u obzir istorijsku dimenziju dosade i širi društveni kontekst koji je doprineo 'epidemiji' ove emocije u modernosti (Haladyn, Gardiner 2017). U tom smislu se pitamo da li je postojalo iskustvo dosade pre moderne škole? Koja je razlika u razumevanju dosade između takozvanog tradicionalnog i progresivnog obrazovanja? Koji uslovi su uticali na razmatranje dosade kao tipičnog doživljaja u školi?

U zaključku ćemo razmotriti i pozitivne i negativne aspekte dosade kao pedagoškog doživljaja kako bismo naglasili značaj fenomenološkog istraživanja u pedagogiji, pokazujući kako fokus na proživljenim iskustvima može pružiti ključne pedagoške uvide.

**Ključne reči:** dosada, fenomenologija, pedagogija, doživljaj, škola

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## EXPERIENCE OF EDUCATION IN THE LATE RENAISSANCE: KNOWLEDGE AS TECHNICAL KNOWLEDGE, TECHNIQUE AS ESSENCE

The paper examines the change of the educational paradigm in the late Renaissance, that is, the moment in which technical knowledge gains new importance in accordance with the requirements of the time. The coup that took place in the late Renaissance can be seen as the origin of the genealogical examination of the duality of education as an instrumental means for increasing human capital on the one hand and as a way of shaping the soul and life on the other. A more careful reading will nevertheless question the indicated dichotomy, in which the essence of education and its intrinsic value are lightly and even tendentiously assigned to the second approach of "shaping" (and self-shaping) of the soul as the only true and ultimate goal of education. The paper shows how numerous thinkers of the Renaissance saw the essence of education in technical education, and education acquired its intrinsic value precisely when it was aimed at something other than itself.

**Keywords:** Renaissance, education, technique, shaping, creation

## ISKUSTVO OBRAZOVANJA U KASNOJ RENEZANSI: ZNANJE KAO TEHNIKA, TEHNIKA KAO SUŠTINA

Rad ispituje promenu obrazovne paradigme u renesansi, odnosno momenat u kojem tehničko znanje dobija novu važnost u skladu sa zahtevima vremena. Obrt koji se dogodio u renesansi može se posmatrati kao ishodište genealoškog ispitivanja podvojenosti obrazovanja kao instrumentalnog sredstva za uvećanje ljudskog kapitala sa jedne i kao načina na koji se oblikuju duša i život sa druge strane. Pažljivije čitanje će ipak dovesti u pitanje naznačenu podvojenost, u kojoj se olako, pa čak i tendenciozno, suština obrazovanja i njegova unutrašnja vrednost pripisuju drugom pristupu „oblikovanja“ (i samooblikovanja) duše kao jedinom istinskom i krajnjem cilju obrazovanja. Rad pokazuje kako su brojni mislioci renesanse u tehničkom obrazovanju videli upravo suštinu obrazovanja, a obrazovanje je dobijalo unutrašnju vrednost upravo onda kada je bilo usmereno na nešto drugo od sebe samog.

**Ključne reči:** renesansa, obrazovanje, tehnika, oblikovanje, stvaranje

AÏDA PALACIOS MORALES

## ON EDUCATION, NEWCOMERS, AND HOSPITALITY

In September 2023, the Catalan government started a pilot project called "Accelerated Welcoming Class." It was addressed to 12 to 15-year-old newcomers with significant idiomatic differences, that is, from non-Latin cultures and alphabets. This program offered intensive training in communicative competence. Its main goal is that, by February, they could join their neighborhood secondary school knowing enough Catalan to ensure a promising insertion both into their class and into the secondary educational system.

Meanwhile, these children were uprooted and isolated one more time. Just arrived in a city they barely knew, surrounded by languages they didn't understand at all, they were displaced from their neighborhood. Moreover, they were *de facto* segregated since they couldn't even share the playground with other students from their "welcome" school. When, after half a year, they would eventually merge into their originally assigned secondary school, they would carry the weight on their shoulders of, once again, building bonds with new mates and new teachers.

Facing this, we are urged to think about the deep meaning of welcoming and the role the school plays in it. To begin with, it is necessary to wonder if an accelerated welcome is even possible or if the mere act of welcoming requires, by definition, time availability. Also, given that welcoming means "receiving gladly," we should reflect on the mere possibility of welcoming someone far away from where the newcomer is expected to put down roots.

Education is a political issue, either because of its constitutive tension between domestication and emancipation or because it is the way newcomers are introduced to our shared world. When we talk about newcomers that are doubly so – both new to the world we share and new to a specific place in this world – this political aspect also redoubles. The ethical dimension deepens, as does our duty to welcome and shelter.

**Keywords:** alterity, ethical responsibility, hospitality, migration, recognition, political duties, precarity, vulnerability, welcome

## O OBRAZOVANJU, NOVOPRIDOŠLICAMA I GOSTOPRIMSTVU

U septembru 2023. godine, vlada Katalonije je započela pilot projekat pod nazivom „Časovi ubrzane dobrodošlice“. Bio je namenjen novopridošlicama uzrasta od 12 do 15 godina sa značajnim jezičkim razlikama, tj. izvan latinskih kultura i alfabeta. Ovaj program je ponudio intenzivnu obuku u komunikativnim kompetencijama. Njegov glavni cilj je da do februara novopridošlice mogu da se pridruže srednjoj školi u svom susedstvu, znajući dovoljno katalonskog jezika kako bi im se osigurala obećavajuća integracija kako u njihov razred, tako i u srednjoškolsko obrazovanje.

U međuvremenu, ova deca su još jednom bila iščupana iz svog okruženja i izolovana. Tek stigla u grad koji jedva poznaju, okružena jezicima koje uopšte ne razumeju, bila su premeštena iz svog susedstva. Štaviše, bila su *de facto* segregirana jer nisu mogla ni da dele dvorište sa ostalim učenicima iz svoje škole „dobrodošlice“. Kada bi se, posle pola godine, konačno pridružili svojoj prvobitno dodeljenoj srednjoj školi, nosili bi na svojim ramenima teret ponovnog uspostavljanja veza sa novim prijateljima i novim nastavnicima.

Suočeni sa ovim, primorani smo da razmislimo o dubokom značenju dobrodošlice i ulozi koju škola igra u tome. Za početak, neophodno je zapitati se da li je ubrzana dobrodošlica uopšte moguća ili dobrodošlica po definiciji zahteva vreme. Takođe, s obzirom na to da dobrodošlica znači „prihvatiti rado“, trebalo bi da razmislimo o samoj mogućnosti da neko bude prihvaćen daleko od mesta gde se od njega očekuje da se ukoreni.

Obrazovanje je političko pitanje, bilo zbog svoje konstitutivne napetosti između domestikacije i emancipacije, ili zato što je način na koji se novopridošlice uvode u zajednički svet. Kada govorimo o novopridošlicama koje su dvostruko nove – i nove u svetu koji delimo i nove na određenom mestu u ovom svetu – politički aspekt obrazovanja se takođe udvostručuje. Etička dimenzija se produbljuje, kao i naša dužnost da pružimo dobrodošlicu i utočište.

**Ključne reči:** različitost, etička odgovornost, gostoprimstvo, migracija, prepoznavanje, političke dužnosti, nesigurnost, ranjivost, dobrodošlica

## FACTORS INFLUENCING STUDENTS' MOTIVATION FOR ACTIVE PARTICIPATION IN ONLINE AND IN-PERSON ENGLISH CLASSES

Motivation is undeniably one of the most critical elements in any educational process and teaching practice. This research explores various types of motivation, including intrinsic and extrinsic, based on their locus of causality. Additionally, it incorporates perspectives from behaviorist, humanistic, and cognitive approaches to motivation.

The primary objective is to identify the factors influencing students' motivation to engage actively in online English language classes during the COVID-19 pandemic and to compare these factors with those affecting motivation upon returning to traditional classroom settings. The participants in the study were students from the Faculty of Media and Communications who initially attended in-person classes from October 2019 to March 2020, and then transitioned to online classes from March 2020 to June 2022. This group was compared with students from the same faculty who attended only in-person classes during the 2023/24 academic year. The research was carried out in two phases. The first phase includes qualitative research aimed at identifying factors that influence motivation. The second phase involves quantitative research (questionnaire-based) to assess the extent to which the factors identified in the first phase affect the motivation of students to actively participate in online and in-person classes.

In the context of the shift to online platforms during the pandemic, attaining the same level of motivation experienced in traditional teaching settings emerged as a critical challenge for both educators and learners. With the research results, we aim to demonstrate and compare the key factors motivating students to actively participate in online classes (under modified working conditions) and the traditional format of in-person classroom settings.

**Keywords:** *motivation, intrinsic, extrinsic, behavioral approach, humanistic approach, cognitive approach, online classes, pandemic, the English language*

## FAKTORI KOJI UTIČU NA MOTIVISANOST STUDENATA ZA AKTIVNO UČEŠĆE U ONLAJN I UŽIVO NASTAVI ENGLESKOG JEZIKA

Jedan od najvažnijih elemenata svakog obrazovnog procesa i podučavanja je svakako motivacija. Teorijski okvir ovog istraživanja podrazumeva podjelu motivacije prema lokusu uzročnosti na intrinzičku i ekstrinzičku, te pored toga obuhvata i bihevioristički, humanistički i kognitivistički pristup motivaciji.

Sprovedeno istraživanje ima za cilj da utvrdi faktore koji utiču na motivisanost studenata za aktivno učešće u onlajn nastavi engleskog jezika tokom pandemije Kovid – 19, kao i da ih uporedi sa faktorima motivisanosti za učešće u nastavi po povratku u učionice. U istraživanju su učestvovali studentkinje i studenti Fakulteta za medije i komunikacije koji su od oktobra 2019. do marta 2020. godine nastavu pratili uživo, a zatim su od marta 2020. do juna 2022. nastavu pohađali onlajn, kao i studentkinje i studenti koji su nastavu pohađali samo uživo tokom školske 2023/24. Istraživanje je realizovano u dve faze. Prva faza obuhvata kvalitativno istraživanje sa ciljem da se identifikuju faktori koji utiču na motivisanost. Druga faza istraživanja obuhvata kvantitativno istraživanje (upitničkog tipa) koje ima za cilj da proveri u kojoj meri faktori identifikovani u prvoj fazi istraživanja utiču na motivisanost studentkinja i studenata da aktivno učestvuju u onlajn nastavi i u nastavi uživo.

U uslovima prelaska na onlajn platforme tokom pandemije, postizanje jednakog nivoa motivacije kao i kod tradicionalnog načina izvođenja nastave predstavljao je najvažniji izazov za profesore i za studente. Rezultatima istraživanja želimo da prikazemo i uporedimo ključne faktore koji motivišu studente da aktivno učestvuju u onlajn nastavi (u izmenjenim uslovima rada) kao i u tradicionalnom vidu nastave – uživo, u učionici.

**Ključne reči:** *motivacija, intrinzička, ekstrinzička, bihevioristički pristup, humanistički pristup, kognitivistički pristup, onlajn nastava, pandemija, engleski jezik*

## PEDAGOGICAL ALMANAC – EXPERIENCES FROM STUDENT PRACTICE<sup>1</sup>

What unfolds when you have 40 pedagogy students, 16 preschool teachers, 8 preschool groups, 4 pedagogues, an Assistant Professor with a cold, a Teaching Assistant with a freshly submitted doctorate dissertation, and a PhD student, all of them in the same kindergarten? It seems like a crowd, it seems like an opportunity for reflection, opportunity for action, opportunity for learning, or an opportunity for a big mess. Maybe it is all of that, but one thing is for certain – it is an opportunity to experience education in a different way than usual.

Every year, third-year pedagogy students from the Faculty of Philosophy, University of Belgrade, have a two-week professional practice at the kindergarten "Zemunski Biser". These two weeks are quite intensive, designed to support students to contribute authentically through their participation in kindergarten. We believe that this experience highlights their autonomy, proactivity, and critical self-reflection, and puts aside conventional assessment of students' work. Throughout this journey, each of us formed a unique experience of ourselves, others, the contextual curriculum in the kindergarten, and education itself.

In the context of student practice, the intensities and diverse experiences of students, their teachers, and pedagogues that work in kindergarten, were documented through photography. All of us have been capturing pivotal moments we have lived in kindergarten, which served us as authentic records of personal and collective experiences, fulfilled through conversation during and after the practice. This condensed compilation of experiences provided us a platform for further discussion – why certain moments were deemed crucial, why, and how we persisted through challenging times (when we were full of tension, tired, and on the edge of personal and collective giving up). It prompts us to explore the similarities, disparities, and encounters of our experiences and in that way creates a unique almanac of this year's student professional practice. In the end, through condensed experiences, we will aim to elucidate the type of education we strive for – one that is either prophetic and measurable with predetermined trajectories or an education rooted in the pedagogy of listening and relationality, where experience catalyzes deeper and meaningful learning (Rinaldi 2006; Biesta 2010; Moss 2016; Pavlović Breneselović, Krnjaja 2022).

**Keywords:** early childhood education, pedagogy, experience of education, student professional practice

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## PEDAGOŠKI ALMANAH – DOŽIVLJAJI SA STUDENTSKE PRAKSE<sup>2</sup>

Šta se dešava kada u jednom vrtiću imate 40 studenata pedagogije, 16 vaspitača, 8 vaspitno-obrazovnih grupa, 4 pedagoga, docenta koji je prehladen, asistenta sa sveže predatom doktorskom disertacijom i studenta doktorskih studija? Deluje kao gužva, kao prilika za razmišljanje, prilika za akciju, prilika za učenje, ili prilika za veliki nered. Možda je sve od navedenog, ali jedno je sigurno – to je prilika da se doživi obrazovanje na drugačiji način nego što je uobičajno.

Svake godine, studenti treće godine pedagogije Filozofskog fakulteta Univerziteta u Beogradu, imaju dvonedeljnu stručnu praksu u vrtiću „Zemunski Biser“. Ove dve nedelje su veoma intenzivne, osmišljene da podrže studente da autentično doprinesu svojim učešćem u vrtiću. Verujemo da ovo iskustvo ističe njihovu autonomiju, proaktivnost i kritičku samorefleksiju, te da stavlja po strani konvencionalno ocenjivanje studentskog rada. Tokom ovog putovanja, svako od nas formirao je jedinstvene doživljaje o sebi, drugima, realnom programu u vrtiću i samom obrazovanju.

U kontekstu studentske prakse, intenziteti i različiti doživljaji studenata, njihovih nastavnika i pedagoga koji rade u vrtiću dokumentovani su putem fotografije. Svi smo beležili ključne trenutke koje smo proživeli u vrtiću, koji su nam služili kao autentični zapisi ličnih i kolektivnih doživljaja, a koji su produbljeni kroz razgovor tokom i nakon prakse. Kondenzovani doživljaji pružili su platformu za dalju diskusiju – zašto su određeni trenuci smatrani ključnim, zašto i kako smo istrajali kroz trenutke koje smo percipirali izazovnim (kada smo bili tenzični, umorni i na ivici ličnog i kolektivnog odustajanja). To nas podstiče da istražimo sličnosti, razlike, ali i „susrete“ naših doživljaja i na taj način stvorimo jedinstveni almanah ovogodišnje studentske stručne prakse.

Na kraju, kroz kondenzovane doživljaje, pokušaćemo da odgovorimo na pitanje ka kakvom obrazovanju težimo – onom koje je „proroko“ i merljivo sa unapred određenim putanjama, ili obrazovanju ukorenjenom u pedagogiji slušanja i odnosa, gde doživljaji katalizuje dublje i smislenije učenje (Biesta 2010; Moss 2016; Rinaldi 2006; Pavlović Breneselović, Krnjaja 2022).

**Ključne reči:** predškolsko vaspitanje i obrazovanje, pedagogija, doživljaj obrazovanja, studentska stručna praksa

<sup>2</sup> Realizaciju ovog istraživanja finansijski je podržalo Ministarstvo nauke, tehnološkog razvoja i inovacija Republike Srbije u sklopu finansiranja naučnoistraživačkog rada na Univerzitetu u Beogradu – Filozofskom fakultetu (broj ugovora 45103-66/2024-03/ 200163).

## SCHOOL SCHEDULE ALTERNATIVES FROM THE STUDENTS' PERSPECTIVE - FOCUS GROUP RESEARCH

The school schedule followed by most primary and secondary schools in the countries of the former Yugoslavia has been in use for decades. Created in completely different social circumstances, associated with the industrial revolution, it is still used even though the modern world has changed significantly under the influence of the information revolution. Classes take place in two shifts, with the first shift starting at 7:30 a.m. and the second ending at 6:40 p.m. Classes last 45 minutes with a five-minute break between classes and one 20-minute break, usually after the second class, which leaves four classes one after the other in the second part of the teaching. In subject teaching, during one day, students of senior years usually have six classes every day, because in the last twenty years, new subjects have been continuously introduced, and each year is loaded to the pedagogical maximum. The question arises whether this way of teaching is adapted to modern conditions and to students growing up in the world of modern information and communication technologies. Can the generations born in the 21st century, who are daily exposed to a veritable storm of information from various mass media, follow the teaching in the same way as the generations born after the Second World War did? The research will include a focus group formed by students in senior years in a primary school in order to find out what their thoughts are on this topic. The participants will be asked to imagine an alternative to the existing education system in which teaching would take place in a different way than usual.

**Keywords:** school, education, teaching, schedule, classes, shifts, alternatives, focus group

## ALTERNATIVE ŠKOLSKOG RASPOREDA IZ PERSPEKTIVE UČENIKA - ISTRAŽIVANJE FOKUS GRUPE

Školski raspored kojeg se pridržava većina osnovnih i srednjih škola u zemljama bivše Jugoslavije primjenjuje se već decenijama. Nastao u potpuno drugačijim društvenim okolnostima, povezanim s industrijskom revolucijom, i dalje se koristi iako se savremeni svijet značajno izmijenio pod uticajem informacione revolucije. Nastava se odvija u dvije smjene, gdje prva smjena počinje u 7.30, a druga završava u 18.40. Časovi traju 45 minuta sa petominutom pauzom između časova i jednim odmorom od 20 minuta, u pravilu poslije drugog časa nastave, što u drugom dijelu nastave ostavlja četiri časa jedan za drugim. U predmetnoj nastavi, u toku jednog dana učenici viših razreda uglavnom imaju šest časova svakog dana, jer su posljednjih dvadesetak godina neprestano uvođeni novi predmeti, te je svaki razred opterećen do pedagoškog maksimuma. Postavlja se pitanje da li je ovakav način realizacije nastave prilagođen savremenim uslovima i učenicima koji odrastaju u svijetu modernih informaciono-komunikacionih tehnologija. Da li generacije rođene u 21. vijeku, koje su svakodnevno izložene pravoj oluji informacija iz različitih masovnih medija, mogu da prate nastavu na isti način kao što su to činile generacije rođene poslije Drugog svjetskog rata? Istraživanje će obuhvatiti fokus grupu formiranu od učenika viših razreda osnovne škole kako bi se saznalo kakva su njihova razmišljanja o ovoj tematici. Od učesnika će se zatražiti da zamisle alternativu postojećem sistemu obrazovanja u kojem bi se nastava odvijala na drugačiji način od uobičajenog.

**Ključne riječi:** škola, obrazovanje, nastava, raspored, časovi, smjene, alternative, fokus grupa

## MORAL EDUCATION AND THE REACTIVE ATTITUDES

In my presentation, I will examine how the two general classes of attitudes outlined by P.F. Strawson in his essay *Freedom and Resentment* (1974) interact within the context of moral education. Strawson differentiates between (1) *reactive* attitudes, such as resentment or gratitude, which arise in response to the attitudes and behaviors of others, and (2) *objective* attitudes, in which we view others from an impersonal, detached perspective.

It seems plausible that parents predominantly adopt an objective attitude towards their children, particularly when there has been a breach of moral norms. Given that children lack full accountability and normative awareness, their misconduct cannot be seen as intentional. Therefore, breaches of moral norms by children require leniency from educators, and this suggests that parents maintain an objective stance toward their children.

Strawson, however, claims that in the educational context, a "compromise" of reactive and objective attitudes is necessary:

Thus, parents and others concerned with the care and upbringing of young children cannot have to their charges either kind of attitude in a pure or unqualified form. They are dealing with creatures who are potentially and increasingly capable both of holding and being objects of the full range of human and moral attitudes but are not yet truly capable of either. The treatment of such creatures must, therefore, represent a kind of compromise, constantly shifting in one direction, between objectivity of attitude and developed human attitudes. Rehearsals insensibly modulate towards true performances. The punishment of a child is both like and unlike the punishment of an adult. (Strawson 1974: 19)

In my presentation, I want to examine this interplay of attitudes. This will also involve investigating to what extent punishment can be a factor in upbringing, as Strawson considers at the end of the passage. This question is closely related to the role that negative reactive attitudes—as forms of censure or moral disapproval—play in moral education and how this affects the acquisition of the corresponding capacity for (moral) responsibility.

**Keywords:** moral education, reactive vs. objective attitudes, punishment, becoming a responsible agent

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## MORALNO OBRAZOVANJE I REAKTIVNI STAVOVI

U svojoj prezentaciji, ispitaću kako dve opšte klase stavova, koje je opisao P.F. Stroson u svom eseju *Sloboda i ogorčenje* (1974), međusobno deluju u kontekstu moralnog obrazovanja. Stroson razlikuje (1) reaktivne stavove, kao što su ogorčenje ili zahvalnost, koji nastaju kao odgovor na stavove i ponašanja drugih, i (2) objektivne stavove, u kojima druge posmatramo iz nepersonalne, distancirane perspektive.

Izgleda verovatno da roditelji pretežno usvajaju objektivni stav prema svojoj deci, posebno kada dođe do kršenja moralnih normi. S obzirom na to da deci nedostaje potpuna odgovornost i normativna svest, njihovo loše ponašanje se ne može smatrati namernim. Stoga, kršenja moralnih normi od strane dece zahtevaju blagost od strane vaspitača, što sugeriše da roditelji zadržavaju objektivni stav prema svojoj deci.

Stroson, međutim, tvrdi da je u kontekstu obrazovanja neophodan „kompromis“ između reaktivnih i objektivnih stavova:

Tako, roditelji i drugi koji se bave brigom i vaspitanjem male dece ne mogu imati prema njima ni jedan ni drugi stav u čistom ili nekalifikovanom obliku. Oni se bave stvorenjima koja su potencijalno i sve više sposobna da budu i nosioci i objekti celog spektra ljudskih i moralnih stavova, ali još uvek nisu istinski sposobna ni za jedno ni za drugo. Postupanje sa takvim stvorenjima mora stoga predstavljati neku vrstu kompromisa, koji se stalno pomera u jednom pravcu, između objektivnosti stava i razvijenih ljudskih stavova. Probe neprimetno prelaze u prave izvedbe. Kazna deteta je i slična i različita od kazne odrasle osobe. (Stroson 1974: 19)

U svojoj prezentaciji, želim da istražim pomenutu interakciju stavova. Istraživanje će takođe uključivati pitanje u kojoj meri kazna može biti faktor u odgoju, kao što Stroson razmatra na kraju pasusa. Pitanje kazne je usko povezano sa ulogom koju negativni reaktivni stavovi – kao oblici osude ili moralnog neodobravanja – imaju u moralnom obrazovanju i kako utiče na sticanje odgovarajuće sposobnosti za (moralnu) odgovornost.

**Ključne reči:** moralno obrazovanje, reaktivni vs. objektivni stavovi, kazna, postojanje odgovornim agentom

## ALIENATED SPIRIT AS A DIAGNOSIS – FROM *BILDUNG* TO *HALBBILDUNG*<sup>1</sup>

The following paper aims to analyse the alienating experience in the process of education with focus on Adorno's theory of half-education (*Halbbildung*). It will be shown that the positive aspect of alienation throughout the history of *Bildung* (primarily in Hegel as *Entäußerung*) twists itself into its negative opposite – as “socialised half-education,” as “the omnipresence of alienated spirit” (Adorno 2018: 102, 93). Accordingly, “alienated spirit” does not only refer to an individual consciousness, but is related to a *Zeitgeist*, and is inextricably intertwined with the decline of the traditional notion of *Bildung*. Through the mediation of culture industry, alienated education manifests itself as an accumulation of information – as discontinued, reified consciousness, which got lost in the object of knowledge. The first part of the paper intends to further elaborate this disruption of the dialectical movement of spirit (i.e. “sedimentation” of “negative objective spirit”, Adorno 2018: 93) in regard to the relation between the individual and collective spirit.

This analysis will lead us to the second part of the paper which will explore how Adorno situates his understanding of *Bildung*. As we will see, Adorno does not provide a positive theory of education but discloses its twofold character, which he perceives in the light of a dialectics of education. Alienated education, as *Halbbildung* emerges as a mere identification of education with one of its dialectical opposites – either as a means of “adapting” individuals to the market or as reified “spiritual culture”.

In regard to the aforementioned dialectical character of education, the concluding section of my presentation will discuss Adorno's idea that education can only be conceptualised *negatively* – as a “critical self-reflection of half-education” (Adorno 2018: 121). Additionally, it will consider viewpoints of authors such as Nipkow and Liesmann, and question whether the critical self-reflection on the regressive moments of *Bildung* indicates a continuation of its tradition (Nipkow 1977), allowing us to find traces of *Bildung* without absolutizing its idea; or whether we have entered a state marked by a total absence of spirit and education, a state of *Bildungslosigkeit* (Liesmann 2011).

**Keywords:** *alienation, Bildung, Halbbildung, Adorno, dialectics of education*

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<sup>1</sup> This paper is part of a research previously conducted with my mentor Predrag Krstić. Hereby, I would like to thank him for all the support and useful comments on how to improve this study. Additionally, many thanks to George Hristov for his helpful comments on Hegel's understanding of *Bildung*.

## OTUĐENI DUH KAO DIJAGNOZA – OD *BILDUNG*-A DO *HALBBILDUNG*-A<sup>2</sup>

Cilj ovoga rada je analiza iskustva otuđenja u procesu obrazovanja, sa fokusom na Adornovu teoriju poluoobrazovanja (*Halbbildung*). Pokazaće se da se kroz istoriju *Bildung*-a (prvenstveno kod Hegela kao *Entäußerung*) pozitivni aspekt otuđenja izvitoperava u svoju negativnu suprotnost – u „socijalizovano poluoobrazovanje“, u „sveprisutnost otuđenog duha“ (Adorno 2018: 102, 93). „Otudeni duh“ se, prema tome, ne odnosi samo na individualnu svest, već je vezan za *Zeitgeist* i neraskidivo povezan sa urušavanjem tradicionalnog pojma *Bildung*-a. Posredstvom kulturne industrije, otuđeno obrazovanje ispoljava se kao akumulacija informacija – kao isprekidana, postvarena svest, izgubljena u predmetu saznanja. U prvom delu rada namerava se dalja elaboracija ovog prekida dijalektičkog kretanja duha (odnosno „sedimentiranja negativnog objektivnog duha“, Adorno 2018: 93) u odnosu na vezu između individualnog i kolektivnog duha.

Navedena analiza nas vodi drugom delu rada u kome će se istražiti kako Adorno smešta svoje razumevanje *Bildung*-a. Kao što ćemo videti, Adorno ne daje pozitivnu teoriju obrazovanja, već razotkriva njegov dvostruki karakter, koji razumeva u svetlu dijalektike obrazovanja. Otudeno obrazovanje, *Halbbildung*, javlja se ukoliko se obrazovanje jednoznačno poistoveti sa jednom od onih dijalektičkih suprotnosti koje predstavljaju njegove krajnje polove – bilo da se sagledava kao sredstvo „prilagođavanja“ pojedinaca merilima tržišta, bilo kao od društvenog konteksta odvojena čisto „duhovna kultura“.

U skladu sa prethodno navedenim dijalektičkim karakterom obrazovanja, u zaključnom delu moga izlaganja razmatraće se Adornova ideja da obrazovanje može biti konceptualizovano samo negativno – kao „kritička samorefleksija o poluoobrazovanju“ (Adorno 2018: 121). Razmotriće se i gledišta autora, poput Nipkova i Lismana, ne bi li se zaoštreno pitalo da li kritička samorefleksija regresivnih momenata *Bildung*-a danas ukazuje na nastavak njegove tradicije (Nipkow 1977), u smislu pronalaženja tragovala *Bildung*-a, bez apsolutizovanja njegove ideje; ili je, upravo suprotno, već nastupilo doba koje obeležava potpuno odsustvo duha, a s njim i obrazovanja, *Bildungslosigkeit* (Lisman 2011).

**Ključne reči:** *otuđenje, Bildung, Halbbildung, Adorno, dijalektika obrazovanja*

<sup>2</sup> Ovaj rad je deo istraživanja prethodno sprovedenog sa mojim mentorom Predragom Krstićem. Ovim putem bih želela da mu se zahvalim za svu podršku i korisne komentare kako unaprediti ovaj rad. Takođe, zahvaljujem se i Đorđu Hristovu za komentare koji su mi pomogli pri razumevanju Hegelovog shvatanja *Bildung*-a.



## RETHINKING *BILDUNG* AS A CRITICAL AESTHETIC EXPERIENCE

As the German sociologist Hartmut Rosa (2010) points out, the current acceleration of time is radically changing both how we experience the present and how we perceive the past. This shortage of time and caring contributes to the growing difficulty of giving value and making sense of our lives and the lives of others, humans and other-than-humans alike, sharing the quest for a common good based on a collective background. Indeed, the youngest generations of students are getting used to a rapid way of life that is changing their access to culture in comparison to past generations and, in this context, some scholars even affirm that new technological developments are contributing to a form of collective "dementia" since the "hyper-complexity of the media-social sphere has bypassed the processing power of the rational mind" (Berardi 2021: 93).

This state of affairs has relevant anthropological, societal, and political consequences. As a fact, global threats such as the growth of mental health issues among the youngest generations, result-oriented competition, and political indifference or polarization reveal that we are running short not only of a common language to interpret the world in which we live but also of the ability to creatively imagine the one where we would like to live according to a shared idea of personal and social well-being. As a consequence, a growing gap is emerging between the rhetoric of educating global, participatory, and empathic student-citizens and the misfunctions of an accelerated, competitive, and distracted global society.

For all these reasons it is worth asking if and how educative institutions could regain their formative role in fostering human well-being, individually and socially speaking.

This paper directly faces these problematic questions and challenges by focusing on the importance of aesthetic transformative experiences within formal education. It does so by conceiving the aesthetic experience as an indispensable part of the learning process, being characterized by a combination of reflexivity and contextual instability given by the unusual observational and analytical point of view adopted that propels one to take a stance in the learning process and reconceptualize their personal and social position. In such a situation, students and teachers have to make sense of their object of study, and this implies questioning their relationship with the cultural world, historically and synchronically speaking, as well as with themselves and one another. Accordingly, the aesthetic experience would not be conceived as an individual action but rather as a collective one with a socio-political outlook.

**Keywords:** *Bildung*, acceleration, aesthetic experience, political education

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## PREISPITIVANJE *BILDUNGA* KAO KRITIČKOG ESTETSKOG ISKUSTVA

Kao što nemački sociolog Hartmut Rosa (2010) ističe, ubrzanost vremena u kom živimo radikalno menja način na koji doživljavamo sadašnjost i na koji percipiramo prošlost. Osećaj nedostatka vremena čini da nam bude sve teže da dodelimo vrednost i smisao našim životima i životima drugih, kako ljudi tako i ne-ljudskih bića, i da bezuspešno tragamo za zajedničkim dobrom koje bi bilo zasnovano na ikakvoj kolektivnoj pozadini. Zaista, najmlađe generacije učenika navikavaju se na brz način života koji menja njihov pristup kulturi u poređenju sa prošlim generacijama i, u ovom kontekstu, neki učenjaci čak tvrde da novi tehnološki razvoj doprinosi obliku kolektivne „demencije“ jer je „hiper-kompleksnost medijsko-društvene sfere prevazišla procesnu moć racionalnog uma“ (Berardi 2021: 93).

Takvo stanje stvari ima relevantne antropološke, društvene i političke posledice. Naime, globalne pretnje kao što su porast problema mentalnog zdravlja među najmlađim generacijama, takmičenje orijentisano na rezultate i politička ravnodušnost ili polarizacija, otkrivaju da nam ponekad ne samo zajedničkog jezika za tumačenje sveta u kojem živimo, već i sposobnosti da kreativno zamislimo onaj u kojem bismo želeli da živimo prema zajedničkoj ideji ličnog i društvenog blagostanja. Kao posledica toga, javlja se sve veći jaz između retorike o obrazovanju globalnih, participativnih i empatičnih učenika-građana i disfunkcija ubranog, konkurentnog i rastresenog globalnog društva.

Zbog svih ovih razloga, vredno je zapitati se da li i kako obrazovne institucije mogu povratiti svoju formativnu ulogu u podsticanju ljudskog blagostanja, kako individualno tako i društveno govoreći.

Ovaj rad se direktno suočava sa navedenim problematičnim pitanjima i izazovima fokusirajući se na važnost estetskih transformativnih iskustava unutar formalnog obrazovanja. To čini tako što estetsko iskustvo koncipira kao neophodan deo procesa učenja, koji karakteriše kombinacija refleksivnosti i kontekstualne nestabilnosti usled neobičnog posmatračkog i analitičkog ugla koji podstiče na zauzimanje stava u procesu učenja i rekonceptualizaciju lične i društvene pozicije. U takvoj situaciji, učenici i nastavnici moraju da dodele smisao svom predmetu proučavanja, a to podrazumeva preispitivanje njihovog odnosa sa kulturnim svetom, istorijski i sinhrono govoreći, kao i sa samima sobom i jednih s drugima. Shodno tome, estetsko iskustvo ne bi trebalo da se shvati kao individualna akcija, već kao kolektivni čin sa socio-političkom perspektivom.

**Ključne reči:** *Bildung*, ubrzanje, estetsko iskustvo, političko obrazovanje



## EMBODIED LEARNING IN ANCIENT GREEK THEATRE: THE SHARED EXPERIENCE OF MOVEMENT

Ancient Greek theatre stands as a testament to the complex interplay of movement, emotion, ethical norms, community life, ritual, and other areas of human experience. My research addresses the role of physical expression in this theatrical tradition, examining how the dynamic movements of the chorus and actors on stage serve not only as artistic expressions, but also as powerful transmitters of shared experience and important educational tools.

In this presentation I will examine the ways in which movement and dance in ancient Greek theatre contributed to audience engagement and reception of performances. Drawing on literary analysis, historical and sociocultural context, and cognitive theory, I want to point out how the “kinetic language” of theatre has been used to evoke emotions, convey ideas, and support a shared learning experience.

As a central idea, I single out the concept of kinaesthetic empathy, which suggests that the audience's emotional connection with the performance is deepened through a shared physical experience. Witnessing and resonating with the movements of the performers, the audience collectively goes through a strong emotional experience, so we could consider this common understanding a holistic experience precisely because of the corporeal component. This kinaesthetic empathy extends beyond personal emotional resonance; it becomes a channel for transmitting cultural values and social norms. The physicality of theatre (embodied in movement, gesture, dance) thus serves as a powerful educational tool, engaging the audience not only intellectually and emotionally, but also physically.

By exploring the interplay between movement and dance on stage and the embodied response of the audience in ancient Greek theatre, this presentation aims to highlight the wider implications of experiential learning and kinaesthetic empathy in the educational setting. The physicality of this theatre, viewed as a medium for transmitting and questioning values and cultural norms, can offer fertile ground for reflections on contemporary educational practice.

**Keywords:** ancient Greek theatre, audience, interaction, movement, kinaesthesia, empathy, experiential learning

## UTJELOVLJENO UČENJE U ANTIČKOM GRČKOM POZORIŠTU: ZAJEDNIČKO ISKUSTVO POKRETA

Antičko grčko pozorište stoji kao svedočanstvo o kompleksnoj interakciji pokreta, emocija, etičkih normi, života u zajednici, rituala i drugih oblasti ljudskog iskustva. Moje istraživanje se bavi ulogom fizičkog izraza u ovoj pozorišnoj tradiciji, ispitujući kako dinamični pokreti hora i glumaca na sceni služe ne samo kao umjetnički izrazi, već i kao moćni prenosioči zajedničkog iskustva i važna obrazovna sredstva.

U ovoj prezentaciji ću ispitati načine na koje su pokret i ples u antičkom grčkom pozorištu doprineli angažovanju publike i recepciji predstavâ. Oslanjajući se na književnu analizu, istorijski i sociokulturni kontekst i kognitivnu teoriju, želim da ukažem na to kako je „kinetički jezik” pozorišta korišćen da izazove emocije, prenese ideje i podrži zajedničko iskustvo učenja.

Kao centralnu ideju izdvajam koncept kinestetičke empatije, koji sugerise da se emocionalna povezanost publike sa predstavom produbljuje kroz zajedničko fizičko iskustvo. Svedočeći i rezonujući sa pokretima izvođača, publika kolektivno prolazi kroz snažno emocionalno iskustvo, pa bismo ovo zajedničko razumevanje mogli smatrati holističkim iskustvom upravo zahvaljujući korporalnoj komponenti. Ova kinestetička empatija se proteže dalje od ličnog emocionalnog odjeka; ona postaje kanal za prenošenje kulturnih vrednosti i društvenih normi. Tjelesnost pozorišta (oličena u pokretu, gestu, plesu) tako služi kao moćno obrazovno sredstvo, angažujući publiku ne samo intelektualno i emocionalno, već i fizički.

Istražujući međuigru između pokreta i plesa na sceni i utjelovljenog odgovora publike u antičkom grčkom pozorištu, ova prezentacija ima za cilj da ukaže na šire implikacije iskustvenog učenja i kinestetičke empatije u obrazovnom okruženju. Fizičnost ovog pozorišta, sagledana kao medij za prenošenje i preispitivanje vrednosti i kulturnih normi, može ponuditi plodno tle za promišljanja o savremenoj obrazovnoj praksi.

**Ključne riječi:** antičko grčko pozorište, publika, interakcija, pokret, kinestezija, empatija, iskustveno učenje

## COMMUNITY-ENGAGED LEARNING IN ACADEMIC PRACTICE: EDUCATIONAL DESIGN AND LIVED EXPERIENCE

Community-engaged Learning (CEL) at Utrecht University is an education in which students, teachers, and external partners work together on shared social issues. This form of experiential education aims to combine reciprocal collaboration with external partners to co-create an open dissemination of knowledge between students, teachers, and communities. For students, this would provide the opportunity to have transformational learning experiences, confronting them with substantially different ways of thinking and acting than is typically experienced at the university. With regard to collaborations, engagement is sought with underserved groups, place-based communities, and organizations working for the public good or seeking ethical reflection.

These principles result in unique and highly valued initiatives in Utrecht University educational programs: collaborating with external partners leads to new questions, engaged educational formats, and interesting results. However, a closer look at the underlying values also raises questions: to what extent does this educational approach conflict with mainstream education, and what does that say about the values and goals of academic education? Can these collaborations be reciprocally fulfilled, and if so, how? Should we change academic education into this kind of lived experiences?

Based on an international CEL project – a heritage project in which Terramar Museum on Bonaire and Unaire and Utrecht students in Cultural History and Heritage collaborate to decolonize the museum collection and make the museum more accessible to local people – this lived experience pilot project will question and illustrate the educational values of community-engaged learning.

**Keywords:** *Community-engaged learning (CEL), experiential education, reciprocal collaboration, transformational learning, decolonization*

## UČENJE KROZ ANGAŽMAN U ZAJEDNICI U AKADEMSKOJ PRAKSI: OBRAZOVNI DIZAJN I DOŽIVLJAJ

Učenje kroz angažman u zajednici (*Community-engaged Learning, CEL*) u okviru Univerziteta u Utrehtu predstavlja obrazovnu praksu u kojoj studenti, profesori i spoljni partneri zajednički rade na deljenim društvenim pitanjima. Ovaj oblik iskustvenog obrazovanja ima za cilj recipročnu saradnju sa spoljnim partnerima kako bi se ko-kreirao proces deljenja znanja između studenata, profesora i zajednica. Studentima ovakav način rada pruža priliku za transformaciona iskustva učenja, suočavajući ih sa značajno drugačijim načinima razmišljanja i delovanja nego što je to tipično na univerzitetu. Po pitanju saradnika, Univerzitet nastoji da uključi nedovoljno zastupljene grupacije, zajednice na određenim lokacijama i organizacije koje rade za javno dobro ili traže etičku refleksiju.

Principi na kojima se učenje kroz angažman u zajednici zasniva rezultuju jedinstvenim i veoma cenjenim inicijativama u obrazovnim programima Univerziteta u Utrehtu: saradnja sa spoljnim partnerima vodi ka novim pitanjima, angažovanim obrazovnim formatima i interesantnim rezultatima. Međutim, detaljniji pregled omogućava nam da postavimo pitanja: u kojoj meri ovaj obrazovni pristup dolazi u sukob sa tradicionalnim obrazovanjem i šta to govori o vrednostima i ciljevima akademskog obrazovanja? Mogu li se saradnje istinski ostvariti kao recipročne, i ako da, kako? Treba li promeniti celokupno akademsko obrazovanje u vrstu doživljaja kakve ovaj pristup nudi?

Na osnovu međunarodnog pilot projekta učenja kroz angažman u zajednici – projekta u kom su Teramar muzej na Boneru i studenti kulturne istorije i nasleđa iz Utrehta sarađivali kako bi dekolonizovali muzejsku kolekciju i približili muzej lokalnom stanovništvu – postavimo pitanja i ilustrovati obrazovne vrednosti učenja kroz angažman u zajednici.

**Ključne reči:** *učenje kroz angažman u zajednici (CEL), iskustveno obrazovanje, recipročna saradnja, transformacijsko učenje, dekolonizacija*

## JAMES AND WHITEHEAD: EXPERIENCE AND EDUCATION

While the influence of William James's psychology and philosophy on Alfred North Whitehead's later thought is rightfully recognized by scholars, the same cannot be said regarding the interconnectedness of their philosophies of education. Both James and Whitehead, though operating within distinct philosophical paradigms – pragmatism and process philosophy, respectively – share a deep concern for the role of experience in the educational process. James's philosophy of education, as articulated in *Talks to Teachers on Psychology and to Students on Some of Life's Ideals* (1899), largely stems from his psychology, drawing from his conception of the stream of consciousness. On the other hand, Whitehead's views of education, as presented in *The Aims of Education and Other Essays* (1929), are associated with the stream of experience, and more broadly, with his theory of feelings outlined in *Process and Reality* (1929). My aim is to elucidate the convergence and divergence of their ideas, shedding light on the significance of experience in their educational theories.

**Keywords:** Alfred North Whitehead, education, experience, feelings, William James

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## DŽEJMS I VAJTHED: ISKUSTVO I OBRAZOVANJE

Iako su filozofi ispravno prepoznali uticaj psihologije i filozofije Viliijama Džejmsa (William James) na kasniju misao Alfreda Norta Vajtheda (Alfred North Whitehead), ništa slično ne možemo kazati kada je reč o međusobnoj povezanosti njihovih filozofija obrazovanja. Džejms i Vajthed, uprkos tome što su delovali unutar različitih filozofskih paradigmi – pragmatizma, odnosno procesne filozofije – dele duboku zainteresovanost za ulogu iskustva u procesu obrazovanja. Džejmsova filozofija obrazovanja, artikulirana u knjizi *Predavanja iz psihologije za nastavnike i predavanja za studente o nekim životnim idealima* (*Talks to Teachers on Psychology and to Students on Some of Life's Ideals*) (James 1899/1992), u velikoj meri proizilazi iz njegove psihologije, pre svega iz njegove ideje o toku svesti. S druge strane, Vajthedova gledišta o obrazovanju, prikazana u knjizi *Ciljevi obrazovanja i drugi ogledi* (*The Aims of Education and Other Essays*) (Whitehead 1929/1967), u vezi su sa tokom iskustva, a šire, i sa njegovom teorijom osećanja skiciranom u knjizi *Proces i stvarnost* (*Process and Reality*) (Whitehead 1929/1978). Moj cilj je da ukažem na sličnosti i razlike u njihovim shvatanjima, ističući važnu ulogu koju iskustvo igra u njihovim teorijama obrazovanja.

**Ključne reči:** Alfred Nort Vajthed, iskustvo, obrazovanje, osećanja, Vilijam Džejms

## ROLE AND PURPOSE OF SOCIAL SCIENCES AND HUMANITIES IN THE PROCESS OF MODERN MILITARY EDUCATION

Institutions for education of military personnel are usually integrated into state systems of education in the majority of European countries, but also in developed countries outside Europe. Nevertheless, due to high specificity and almost idiosyncrasy of the military profession and the very nature of the military as an institution, education of future officers in certain segments can be observed as independent and fundamentally different in comparison to education provided by the civilian educational sector. Such are, *inter alia*, the role and purpose of social sciences and humanities in the process of modern military education, i.e. in the function of defence. A clear definition of the importance and vital significance of education in the broad field of social sciences and humanities is particularly essential in modern military education which has been cardinally impacted by the informational-technological revolution and by foundational changes within the system of national defence caused by a rapid development of military technology. Thorough and optimally structured education in the fields of sociology, ethics, psychology, history, andragogy, communicology, political science, and other social sciences and humanities, serves the purpose of enabling all future members of the military profession, in particular future higher officers and top-level decision makers in defence system, to fully grasp the basic social values which they protect with their lives, the very society they serve and from which they recruit military personnel, as well as the social implication of development of (military) technologies and decisions made by commanders of military units. Additionally, and equally importantly, education in the field of social sciences and humanities is a necessary and essential upgrade of expert capability to operate the sophisticated modern weapons systems which enable destruction and desolation on a scale without historical precedent, especially considering the accelerated implementation of artificial intelligence. Future officers, who will be trained and equipped to apply an armed force incomparably easier to use and more devastating than ever before in history, must simultaneously be trained and educated for a profound understanding of reasons, purpose, desirability, and justification of its use in future armed conflicts.

**Keywords:** military education, social sciences and humanities, modern weapons systems, military technology, society, values

## ULOGA I SVRHA DRUŠTVENO-HUMANISTIČKIH NAUKA U PROCESU SAVREMENOG VOJNOG OBRAZOVANJA

Institucije za obrazovanje vojnog kadra po pravilu su integrisane u državne sisteme obrazovanja u većini evropskih zemalja, kao i razvijenim zemljama van Evrope. Ipak, usled izražene specifičnosti i gotovo idiosinkrazije vojnog poziva i same prirode vojske kao institucije, obrazovanje budućih oficira u određenim segmentima može se posmatrati kao samosvojno i elementarno drugačije u poređenju sa obrazovanjem koje pruža civilni obrazovni sektor. Takve segmente, *inter alia*, predstavljaju i uloga i svrha društveno-humanističkih nauka u procesu savremenog vojnog obrazovanja, odnosno u funkciji odbrane. Jasno određivanje značaja i vitalne važnosti obrazovanja iz široke oblasti društveno-humanističkih nauka naročito je bitno u savremenom vojnom obrazovanju na koje je kardinalan uticaj imala informaciono-tehnološka revolucija i korenite promene koje je unutar sistema nacionalne odbrane izazvao rapidan razvoj tehnike i tehnologije vojnog naoružanja i vojne opreme. Temeljno i optimalno struktuirano obrazovanje iz oblasti sociologije, etike, psihologije, istorije, andragogije, komunikologije, politikologije i drugih društveno-humanističkih nauka za svrhu ima da sve buduće pripadnike vojne profesije, a naročito buduće najviše oficire i donosiocle odluka na najvišem nivou u sistemu odbrane, osposobi za potpuno razumevanje osnovnih društvenih vrednosti koje štite sopstvenim životima, samog društva kojem služe i iz koga se regrutuju pripadnici vojske, kao i društvene posledice razvoja (vojnih) tehnologija i odluka, koje donose komandanti vojnih jedinica. Dodatno, i jednako važno, obrazovanje iz oblasti društveno-humanističkih nauka nužno je i esencijalna nadogradnja ekspertске osposobljenosti za upravljanje sofisticiranim modernim sistemima naoružanja koji omogućavaju razaranje i uništavanje u razmerama bez istorijskog presedana, naročito ukoliko u obzir uzmemo i ubrzanu implementaciju veštačke inteligencije u sisteme naoružanja. Oficiri budućnosti, koji će biti osposobljeni i opremljeni za primenu oružane sile, koja će biti neuporedivo lakša za upotrebu i razornija nego ikada u istoriji, moraju istovremeno biti osposobljeni i za duboko razumevanje razloga, svrhe, poželjnosti i opravdanosti njene upotrebe u budućim oružanim konfliktima.

**Ključne reči:** vojno obrazovanje, društveno-humanističke nauke, savremeni sistemi naoružanja, vojna tehnologija, društvo, vrednosti

## BLACK CARIBBEAN MALE STUDENTS' EXPERIENCES STUDYING AND RESPONDING TO LITERATURE TEXTS

This study contributes to the body of literature that focuses on the underachievement of Black Caribbean male students in England. Previous studies have identified social and cultural factors, economic deprivation, and racism as reasons for the group's underachievement (Demie and McLean 2017). This research, however, addresses a gap by exploring Black Caribbean male students' experiences whilst studying literature texts at Key Stage 4, which is the last two years of secondary school. As the study of literature fulfills many purposes, including influencing literacy practices, it is the medium through which Black Caribbean male students' learning experiences are explored.

From the 1940s until the 1970s, a deficit narrative of being educationally subnormal defined Black Caribbean male students (Wallace, Joseph-Salisbury 2022). During that period, the narratives told in social, professional, and political spheres established that Black Caribbean boys were not "clever" and aspirations to progress to higher education were "unrealistic" and "overambitious" (Griffin 2000: 174). Today, the underachievement of Black Caribbean male students is still a matter of educational and political concern, with only 16% of all Black Caribbean men having progressed to higher education (Demie and McLean 2017).

Engaging with Critical Race Theory (CRT) and a participatory narrative methodological approach allowed the collection of Black Caribbean male students' narratives during one-to-one interviews. CRT underpins the project's methodology and methods as it is the lens through which the participants' experiences are analyzed. Due to the methodological approach, thematic analysis aids the identification of themes and patterns (Dapkus 1995), whilst narrative analysis contributes to the identification and analysis of plot elements, participants' motives, narrative significance, as well as their placement in education discourse (Parcell, Baker 2018).

This paper, therefore, positions the narratives of Black Caribbean male students in current discourse as their voices have often been excluded due to the traditional valuing and privileging of adults' viewpoints, mainly those of teachers and parents (Basset et al. 2008). It is vital that their perspectives are trusted because they are competent interpreters of the social constructions of their worlds (Scott 2008).

**Keywords:** Black Caribbean male students, CRT, participatory narrative methodology

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## ISKUSTVA CRNIH KARIPSKIH MUŠKIH UČENIKA U PROUČAVANJU I ODGOVARANJU NA KNJIŽEVNE TEKSTOVE

Ova studija doprinosi korpusu literature koja se fokusira na slabiji uspeh crnih karipskih muških učenika u Engleskoj. Prethodne studije identifikovale su socijalne i kulturne faktore, ekonomsku deprivaciju i rasizam kao razloge za slabiji uspeh navedene grupe (Demie i McLean 2017). Međutim, ovo istraživanje doprinosi time što proučava iskustva crnih karipskih muških učenika tokom proučavanja književnih tekstova na Ključnom Stupnju 4, koji obuhvata poslednje dve godine srednje škole. Kako proučavanje književnosti ispunjava mnoge svrhe, uključujući uticaj na prakse pismenosti, možemo ga tretirati kao medijum za istraživanje iskustava učenja crnačkih karipskih muških učenika.

Od 1940-ih do 1970-ih, crne karipske muške učenike definisao je narativ deficita, koji ih je opisivao kao obrazovno subnormalne (Wallace, Joseph-Salisbury 2022). Tokom tog perioda, narativi u društvenim, profesionalnim i političkim sferama uspostavili su mišljenje da crni karipski dečaci nisu „pametni“ i da su njihove aspiracije ka visokom obrazovanju „nerealistične“ i „preterano ambiciozne“ (Griffin 2000: 174). Danas je slabiji uspeh crnih karipskih muških učenika i dalje predmet obrazovne i političke zabrinutosti, sa samo 16% svih crnih karipskih muškaraca koji su napredovali ka visokom obrazovanju (Demie i McLean 2017).

Angažovanje sa Kritičkom teorijom rase (CRT) i participativnim narativnim metodološkim pristupom omogućilo je prikupljanje narativa crnih karipskih muških učenika tokom individualnih intervjuva. CRT je osnova metodologije i metoda projekta jer je to sočivo kroz koje se analiziraju iskustva učesnika. Zbog metodološkog pristupa, tematska analiza pomaže u identifikaciji tema i obrazaca (Dapkus 1995) dok narativna analiza doprinosi identifikaciji i analizi elemenata zapleta, motiva učesnika, značaja narativa kao i njihovom smeštanju u obrazovni diskurs (Parcell, Baker 2018).

Kako su glasovi crnih karipskih muških učenika često isključeni zbog tradicionalnog vrednovanja i privilegovanja stavova odraslih, uglavnom nastavnika i roditelja (Basset et al. 2008), ovim radom nastojimo da vrednujemo i njihova gledišta, kao kompetentnih interpretatora društvenih konstrukcija i vlastitih svetova (Scott 2008).

**Ključne reči:** crni karipski muški učenici, CRT, participativna narativna metodologija

Wallace, Deron & Remi Joseph-Salisbury (2022). "How, Still, Is the Black Caribbean Child Made Educationally Subnormal in the English School System?" *Ethnic and Racial Studies* 45(8): 1426–1452.

## THE EXTENDED REALITY OF CONTEMPORARY LEARNING EXPERIENCE: LIVING WITHIN THE TWO EDUCATIONAL MEDIAPHERES

Learning experience is deeply nested into the lived reality, with which it forms tight interrelations. This means that educational processes are generated and developed inside specific lived bioinfotechnological and communicational spheres – mediaspheres that influence the understanding of what knowledge is, as well as the roles and positions of both its learners and educators. As the educational process can be seen as a part and a product of an active mediasphere, it can and should be analyzed together with the effects that the media have on the society and learning environments.

In the present lived hypersphere, as defined by Louise Merzeau, where all the offline and online communicational bodies are extended (from the material to digital realm and *vice versa*), the learning experience transcends the spatial anchoring in well-defined material or digital classroom spaces; as a matter of fact, it transcends the classroom space altogether. At the same time and due to a very fast technological development, this shift has not yet been fully recognized and thematized in the actual educational programs and methods. This phenomenon leads to numerous consequences, already visible in current learning spaces. Some of them, among others, include lack of the stimuli and motivation for learning, feelings of displaced realities in the learning realms, generational gaps, particularization of languages and communicational discourses, and ignorance of the totality of information that shapes the contemporary process of learning. These consequences uncover certain challenges that should be addressed in educational and media theories.

This paper aims to discuss the extended reality of contemporary learning experience in the hypersphere, mapping its challenges of both living and learning within the two intertwined educational mediaspheres – one being the material one with still more traditional educational approaches, and the other digital and networked, in which the young generations already found their learning paths, patterns and niches. This discussion can hopefully lead to a better understanding of current lived experiences of learning, and add to a constructive basis for mending generational, technological, and methodical gaps in education.

**Keywords:** *learning environments, educational mediasphere, hypersphere, extended realities, digital, material*

## PRODUŽENA STVARNOST SAVREMENOG ISKUSTVA UČENJA: ŽIVOT U DVE OBRAZOVNE MEDIJASFERE

Iskustvo učenja je duboko ugrađeno u življenu stvarnost, sa kojom formira tesne veze. Iz ovoga sledi da se obrazovni procesi generišu i razvijaju unutar specifične življene bioinfotehnoške i komunikacijske sfere – medijasfere, koja utiče na samo razumevanje znanja, kao i na razumevanje uloga i pozicija kako onih koji uče, tako i onih koji podučavaju. Budući da se obrazovni proces može sagledati kao deo i kao proizvod aktivne medijasfere, on može i treba da se analizira paralelno sa efektima koje mediji imaju na društvo i na obrazovnu sredinu.

U savremenom životu u hipersferi, koju definiše Luiz Merzo (Louise Merzeau), a u kojoj su sva oflajn i onlajn tela koja učestvuju u komunikaciji produžena (iz materijalne u digitalnu sferu i obrnuto), iskustvo učenja prevazilazi prostornu ograničenost, te učionica nije ili samo materijalna, ili samo digitalna; zapravo, iskustvo učenja u ovom slučaju prevazilazi koncept učionice u celini. U isto vreme i usled veoma brzog tehnološkog razvoja, ova promena još uvek nije u potpunosti prepoznata i tematizovana u trenutnim obrazovnim programima i metodama. Ovo dalje vodi do brojnih posledica koje su već vidljive u trenutnim prostorima učenja. Neke od njih, na primer, uključuju manjak stimulusa i motivacije za učenje, osećaj izmeštene stvarnosti u obrazovnim prostorima, generacijske raskorake, partikularizaciju jezika i komunikacijskih diskursa, i ignorisanje celine tela informacija koje oblikuje savremeni proces učenja. Ove posledice ukazuju na dalje probleme koje je potrebno obraditi u teorijama obrazovanja i medija.

Ovaj rad ima za cilj da prodiskutuje produženu stvarnost savremenog iskustva učenja u hipersferi, mapirajući izazove istovremenog življenja u dve prožete obrazovne medijasfere, od kojih je jedna materijalna i često tradicionalna, dok je druga, digitalna i mrežna, ona u kojoj su mlade generacije već pronašle svoje putanje, šeme i specifične prostore učenja. Ovakvo istraživanje potencijalno može doprineti boljem razumevanju trenutnih iskustava učenja, te proizvesti konstruktivnu osnovu za rešavanje generacijskih, tehnoloških i metodičkih raskoraka u obrazovnim prostorima.

**Ključne reči:** *obrazovni prostor, obrazovna medijasfera, hipersfera, produžene stvarnosti, digitalna, materijalna*

## BEFRIENDING EPIPHANY: THE PEDAGOGY OF ELENCHUS IN PLATO'S *LYSIS*

My paper examines the pedagogical value of the Socratic elenchus, particularly in the case of *Lysis*, and showcases how intentional aporia, despite its unpopularity, ultimately proves to be a transformative tool most beneficial in aiding individuals in their various intellectual pursuits. The limits of language demand an experiential component in order to incite genuine comprehension and application of virtues, which is why mere definitions so often prove inadequate. I argue that with carefully chosen words and an underlying experience, the proper employment of the Socratic method can refrain from dogmatic assertion and cultivate genuine knowledge in its interlocutors through epiphany. Drawing on inspiration from Mark Jonas' *Education for Epiphany: The Case of Plato's Lysis*, I argue that the elenchus can serve as an educational model for those who desire to move their students beyond the dialogue's aporetic and euporetic endings. To this end, I contend that it is possible to frame these Socratic aporetic conclusions in the light of a presented possibility of individual reflection associated with the educating experience of epiphany. These *affirmative* Socratic possibilities are meant to promote individual understanding but also to discourage the mistakes of dictatorial teaching or autocratic tendencies that push personal beliefs onto students. True education involves the experience of exploration, stepping outside one's comfort zone, acceptance, and humility, for the pedagogical implementation of Socratic methodology can prove painful and even nonsensical if rigidity and arrogance impede this. However, those who *can* implement Socratic dialogue in their teaching can guide students toward the development of critical thinking skills and the necessary reflection that accompanies them. The elenctic method, if employed properly, has the capacity to do this by providing students with the opportunity to expose their hidden assumptions and prejudices. The elenchus prompts the students to think through and reflect on their preconceived convictions by means of an epiphanic experience. Not only does the discipline of these Socratic methods promote wonder and curiosity regarding difficult existential questions, but it also gives students the chance to test their own suppositions and the reasoning behind them and can, in ideal situations, fuel one's pursuit of philosophical study.

**Keywords:** *experience, elenchus, education, epiphany, aporia*

## SPRIJATELJITI SE SA EPIFANIJOM: PEDAGOGIJA ELENKTIKE U PLATONOVOM *LISIDU*

Moj rad istražuje pedagošku vrednost Sokratovske elenktike, posebno u slučaju *Lisida*, i prikazuje kako namerna aporija, uprkos svojoj nepopularnosti, na kraju dokazuje da je transformativni alat najkorisniji u pomaganju pojedincima u njihovim različitim intelektualnim poduhvatima. Granice jezika zahtevaju iskustvenu komponentu kako bi podstakle istinsko razumevanje i primenu vrlina, zbog čega puke definicije često nisu dovoljne. Tvrdim da uz pažljivo odabrane reči i osnovno iskustvo, pravilna primena Sokratovske metode može izbeći dogmatske tvrdnje i razviti istinsko znanje kod svojih sagovornika kroz epifaniju. Inspirisana radom Marka Jonasa *Obrazovanje za epifaniju: Slučaj Platonovog Lisida*, tvrdim da elenktika može služiti kao obrazovni model za one koji žele da svoje studente pomaknu dalje od aporetičnih i euporetičnih zaključaka dijaloga. U tom smislu, tvrdim da je moguće oblikovati Sokratove aporetične zaključke u svetlu predstavljene mogućnosti individualne refleksije povezane sa obrazovnim iskustvom epifanije. Ove afirmativne Sokratovske mogućnosti imaju za cilj da promovišu individualno razumevanje, ali i da obeshrabre greške diktatorskog podučavanja ili autokratske tendencije koje nameću lična uverenja studentima. Pravo obrazovanje uključuje iskustvo istraživanja, izlazak iz zone komfora, prihvatanje i poniznost, jer pedagoška primena Sokratovske metodologije može biti bolna pa čak i besmislena ako je rigidnost i arogancija ometaju. Međutim, oni koji umeju primeniti Sokratovski dijalog u svom podučavanju mogu voditi studente ka razvoju kritičkog razmišljanja i neophodne refleksije. Elenktička metoda, ako se pravilno primeni, ima kapacitet da pruži studentima priliku da razotkriju skrivene pretpostavke i predrasude u vlastitom razmišljanju. Elenktika podstiče studente da se zadube i reflektuju o svojim uverenjima putem epifanijskog iskustva. Disciplina Sokratovskih metoda ne samo da promoviše čuđenje i radoznalost u vezi sa teškim egzistencijalnim pitanjima, već studentima daje priliku da testiraju sopstvene pretpostavke i razloge iza njih, i može, u idealnim situacijama, podstaći nečiju potragu za filozofskim promišljanjima.

**Ključne reči:** *iskustvo, elenktika, obrazovanje, epifanija, aporija*



## STUDENTS' EXPERIENCE OF GENERATIONAL AND INTERGENERATIONAL EDUCATION

This paper presents an analysis of the perception of generational and intergenerational education based on research conducted among seventh and eighth-grade elementary school students. This research is based on the experiences of around 400 students (boys and girls) in their final years at elementary school, who attend school according to the plan and program of the Ministry of Education of the Republic of Serbia. Although the education of an individual is influenced by many factors (family, media, free extracurricular activities, environment, society), this paper will examine only one segment of the education that takes place at school (generational and intergenerational). The goal is to determine the extent to which the basics of modern education, based on the equality of students and teachers in the educational process, have taken root.

First of all, we determine what the concept of education represents for the students, to what extent they associate it with the institution of school or whether they are aware that this process is also carried out outside the school system. When it comes to generational and intergenerational education, what takes place in school through teacher-student and student-student relationships will be examined. It is important to understand and present how students view the role of the teacher in the educational process and whether they are aware of the teacher's roles and influence. In this way, it is possible to determine whether students see teachers as coordinators of the educational process, motivators, and subjects who, together with them (students), strive towards the same goal, or whether they still perceive the teacher as a "traditional authority," someone who is "above them," while they do not recognize the importance of "community" in the educational process. When it comes to generational education (which certainly exists in the school system at different levels), the goal of the research is to show whether students are aware of its extent and in which ways their peers influence them. In student-student relationships, it is important to determine if students believe that the educational process takes place only in the "top-to-bottom" direction, or more precisely, whether high achieving students influence those with lower achievements or whether they see the two-way nature of these relationships as well. Through such analyses, it is possible to reach conclusions on how students observe the processes taking place at school and thus prevent conflicts that very often arise due to mutual misunderstanding.

**Keywords:** intergenerational education, generational education, school, student, teacher

## DOŽIVLJAJ GENERACIJSKOG I MEĐUGENERACIJSKOG OBRAZOVANJA KOD UČENIKA

Ovaj rad se zasniva na istraživanju sprovedenom među učenicima sedmog i osmog razreda osnovne škole i analizi njihovog viđenja generacijskog i međugeneracijskog obrazovanja. Istraživanjem je obuhvaćeno oko 400 đaka (dečaka i devojčica) završnih godina osnovne škole koji pohađaju školu po planu i programu Ministarstva prosvete Republike Srbije. Iako na obrazovanje pojedinca utiču mnogi faktori (porodica, mediji, slobodne vanškolske aktivnosti, okruženje, društvo) u ovom radu biće ispitan samo jedan segment obrazovanja koji se odvija u školi (generacijsko i međugeneracijsko), kako bi se utvrdilo u kojoj meri su zaživele osnove modernog obrazovanja zasnovanog na ravnopravnosti učenika i nastavnika u obrazovnom procesu.

Pre svega, nezaobilazno je utvrditi šta pojam obrazovanja predstavlja za đake, u kojoj meri ga vezuju za instituciju škole ili su svesni da se taj proces obavlja i van školskog sistema. Kada je u pitanju generacijsko i međugeneracijsko obrazovanje ispitaće se ono koje se odvija u školi kroz odnose nastavnik-učenik i učenik-učenik. Bitno je predstaviti sliku o tome na koji način učenici posmatraju ulogu nastavnika u obrazovnom procesu i da li vide koje su sve nastavničke uloge i uticaj. Na taj način je moguće odrediti da li učenici nastavnike vide i kao koordinate obrazovnog procesa, motivatore i subjekte koji zajedno sa njima (učenicima) teže ka istom cilju ili pak i dalje posmatraju nastavnika kao „tradicionalni autoritet“, nekoga ko je „iznad njih“ i ne prepoznaju važnost „zajedništva“ u obrazovnom procesu. Kada je reč o generacijskom obrazovanju (koje svakako postoji u školskom sistemu na različitim nivoima) cilj istraživanja je da pokaže da li su učenici svesni u kojoj meri i na koje načine njihovi vršnjaci utiču na njih. U odnosima učenik-učenik važno je utvrditi da li smatraju da se obrazovni proces odvija samo u smeru „odozgo nadole“, tačnije da li učenici sa visokim postignućima utiču na one sa manjim ili uviđaju dvosmernost i tih odnosa. Kroz ovakve analize moguće je doći do zaključaka na koji način učenici posmatraju procese koji se odvijaju u školi i na taj način preduprediti konflikte koji vrlo često nastaju usled obostranog nerazumevanja.

**Ključne reči:** međugeneracijsko obrazovanje, generacijsko obrazovanje, škola, učenik, nastavnik



## SOCIAL NETWORKS – A MODERN FAIRYTALE OR ESCAPE FROM REALITY

It is difficult for teachers and parents to understand the appeal of social media platforms because they did not grow up with them. Like any other human behavior, activity in the virtual world is motivated by some need that is being satisfied at that moment. Meanwhile, children highlight as the main motivation for using social networks the fact that most of their friends use them, so they do so as well. Social networks allow them to get in touch with friends at any time, maintain connections with those they don't see often, and create new relationships. In addition, as a very common motive, students of higher grades mention and use social networks with the aim of avoiding boredom, creating a feeling of "quick pleasure", and gaining information about current trends. Scrolling, liking, following, collecting "firecrackers", and taking selfies are often the main way of communication among children.

Children are a part of society that is highly exposed to the risk of the influence of social networks, most often due to insufficiently developed critical abilities. Social networks and the media are full of inappropriate content that young people are exposed to, which is why the negative aspect of social networks is expressed in childhood because children are unprotected and often become passive recipients of ideas that they later imitate without thinking.

Due to the peculiarities of work in the educational system, teachers should follow trends, educate themselves and protect children from harm with a proactive approach instead of reacting to crisis situations, which are increasing, by immediately repairing the consequences. This was our motivation for attending the Educational Program PoMoZi Da – a program of mental health literacy for educational workers in the field of mental health of children and youth. Inspired by the program, we designed a survey and conducted it among students from grades 5-8. The goal was to determine how the respondents' activity on websites, as well as the reactions of friends or followers to posts, affect their mood and self-confidence. Is it important to them how they present themselves to the outside world? Do they post content with caution? Do they think about the look of the photo or the impression that a certain status or description of the photo might give? Does parental control affect the frequency of children's virtual activity?

**Keywords:** social networks, mental health, media literacy, Facebook, Instagram, Tik Tok, Snapchat

## DRUŠTVENE MREŽE – MODERNA BAJKA ILI BIJEG OD STVARNOSTI

I učiteljima i roditeljima teško je razumjeti privlačnost platformi društvenih medija jer nisu odrastali uz njih. Kao i svako drugo ljudsko ponašanje, aktivnost u virtualnom svijetu motivirana je nekom potrebom koja se u tom trenutku nastoji zadovoljiti. Djeca kao glavnu motivaciju za korištenje društvenih mreža ističu činjenicu da ih većina njihovih prijatelja koristi pa i oni to čine. Društvene mreže im omogućuju stupanje u kontakt s prijateljima u bilo kojem trenutku, održavaju veze s onima koje ne vide često, te imaju priliku za stvaranje novih odnosa. Osim toga, kao vrlo čest motiv učenici viših razreda spominju i koriste društvene mreže s ciljem izbjegavanja dosade, stvaranje osjećaja „brze ugođe“, te informiranje o aktualnim trendovima. Skrolanje, lajkanje, praćenje, sakupljanje „vatrića“ i snimanje selfija često je glavni način komunikacije među djecom.

Djeca su dio društva koje je jako izloženo riziku utjecaja društvenih mreža, najčešće zbog nedovoljno razvijenih kritičkih sposobnosti. Društvene mreže i mediji prepuni su neprimjerenih sadržaja kojima su mladi izloženi; zato je u dječjoj dobi izražen negativan aspekt društvenih mreža, jer su djeca nezaštićena i često postaju pasivni primatelji ideja koje kasnije bez razmišljanja oponašaju.

Zbog osobitosti rada u obrazovnom sustavu učitelji bi trebali pratiti trendove, educirati se i djecu zaštititi od štete proaktivnim pristupom umjesto da na krizne situacije, kojih je sve više, reagiraju trenutno sanirajući posljedice. To nam je bila motivacija za pohađanje Edukativnog programa PoMoZi Da – program mentalno-zdravstvenog opismenjavanja odgojno-obrazovnih djelatnika u području mentalnog zdravlja djece i mladih. Inspirirane programom osmislile smo anketu i provele je među učenicima od 5. do 8. razreda. Cilj je bio utvrditi kako aktivnost ispitanika na mrežnim stranicama, ali i reakcije prijatelja ili pratitelja na objave utječu na njihovo raspoloženje i samopouzdanje. Je li im bitan način na koji se predstavljaju vanjskom svijetu? Objavljuju li sadržaje s mjerom opreza, razmišljaju li o izgledu fotografije ili dojmu koji bi mogao ostaviti određeni status ili opis fotografije? Utječe li roditeljski nadzor na učestalost virtualne aktivnosti djece?

**Ključne riječi:** društvene mreže, mentalno zdravlje, medijska pismenost, Facebook, Instagram, Tik Tok, Snapchat

## WHEN EDUCATION IMPEDES THE PROCESS OF EXPERIENCING

Experiencing provides information about the organism's needs through the emotions that arise (Dewey 1929, Rogers 1985, Perls 1998, Damásio 2005). Biologically, experiencing refers to the sensory and visceral experiences of the organism at any given moment, and phenomenologically, it refers to the phenomenal field that includes both conscious and unconscious phenomena (Merleau-Ponty 1978, Rogers 1985). The contents of experiencing are accessible to consciousness, but most of the symbolization, verbalization, and judging occur subsequently (Dilthey 1980, Gadamer 1978, Rogers 1985). An openness towards one's own process of experiencing changes the dynamics of cognition and attention, as well as the distribution and degree of awareness (Rogers 1985, Gendlin 2003). In the long term, such an openness develops a person's self-confidence and a realistic self-image, the two foundations of authentic behavior (Perls 1998, Rogers 1985).

The aforementioned biological, psychological, and philosophical claims about the structure and functioning of the process of experiencing have implications for the norming of appropriate handling of students' experiences in institutionalized education. I will argue that nurturing acceptance and openness towards the process of experiencing is crucial for educating individuals capable of thinking and acting critically, authentically, and in a socially responsible manner. I will rely primarily on existing knowledge about changes in the dynamics of cognition, attention, and consciousness during experiencing. The paper will address two main questions: What happens to the process of experiencing when intellectualization and informativeness dominate? What are the long-term consequences of teaching methods that obstruct the students' process of experiencing during classes? In accordance with the acceptance of the idea of nurturing the process of experiencing, it would be beneficial to provide more space for experiential learning methods and activities and interdisciplinary approaches. I will provide examples of these methods, along with their positive and negative aspects.

**Keywords:** process of experiencing, cognition, attention, consciousness, experiential learning methods

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## KADA OBRAZOVANJE SPUTAVA PROCES DOŽIVLJAVANJA

Doživljavanje pruža informacije o potrebama organizma posredstvom emocija koje se javljaju (Dewey 1929, Rodžers 1985, Perls 1998, Damasio 2005). Biološki gledano, doživljavanje je proces koji se odnosi na čulna i visceralna iskustva organizma u svakom trenutku, a fenomenološki se odnosi na fenomenalno polje koje uključuje i svesne i nesvesne fenomene (Merleau-Ponty 1978, Rodžers 1985). Sadržaji doživljavanja su dostupni svesti, ali se veći deo simbolizacije, verbalizacije i zaključivanja odvija naknadno (Dilthey 1980, Gadamer 1978, Rodžers 1985). Otvoren odnos prema sopstvenom procesu doživljavanja menja dinamiku kognicije i pažnje, distribuciju i stepen svesnosti (Rodžers 1985, Gendlin 2003). Dugoročno gledano, takav odnos razvija kod osobe samopouzdanje i verodostojnu sliku sebe, dva uporišta autentičnog delovanja (Perls 1998, Rodžers 1985).

Navedene biološke, psihološke i filozofske tvrdnje o strukturi i funkcionisanju procesa doživljavanja imaju implikacije na normiranje poželjnog odnosa prema doživljajima učenika u institucionalizovanom obrazovanju. Braniću tezu da je negovanje prihvatanja i otvorenosti prema procesu doživljavanja ključno za vaspitanje i obrazovanje ličnosti sposobne da misli i ponaša se kritički, autentično i društveno odgovorno. Najviše ću se oslanjati na dosadašnja znanja o promenama u dinamici kognicije, pažnje i svesnosti tokom doživljavanja. U radu će biti više reči o dva pitanja: Šta se dešava sa procesom doživljavanja kada dominira intelektualizacija i informativnost? Koje su dugoročne posledice nastavnih metoda koje opstruiju proces doživljavanja učenika u toku nastave? U skladu sa prihvatanjem ideje negovanja procesa doživljanja bilo bi dobro da se pruži više prostora metodama i aktivnostima učenja iz doživljavanja i interdisciplinarnom pristupu. Navešću primere datih metoda, njihove pozitivne i negativne strane.

**Ključne reči:** proces doživljavanja, kognicija, pažnja, svest, metode učenja iz doživljaja



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