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Časopis za proučavanje obrazovanja i učenja odraslih

Andragogical Studies

Journal for the Study of Adult Education and Learning

Andragoške studije

Andragoške studije su časopis za proučavanje obrazovanja i učenja odraslih, naučne orijentacije, posvećen teorijsko-koncepcijskim, istorijskim, komparativnim i empirijskim proučavanjima problema obrazovanja odraslih i celoživotnog učenja. Časopis reflektuje i andragošku obrazovnu praksu, obuhvatajući širok spektar sadržaja relevantnih ne samo za Srbiju već i za region jugoistočne Evrope, celu Evropu i međunarodnu zajednicu. Časopis je tematski otvoren za sve nivoe obrazovanja i učenja odraslih, za različite tematske oblasti – od opismenijavanja, preko univerzitetskog obrazovanja, do stručnog usavršavanja, kao i za učenje u formalnom, neformalnom i informalnom kontekstu.

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ČLANCI

ARTICLES

Ivan Nišavić¹
Filozofski fakultet, Univerzitet u Beograd

Obrazovanje odraslih i Epikurova filozofsko-hedonistička škola

Apstrakt: Misao o obrazovanju odraslih, kao važan dio filozofskih razmatranja, pronalazimo kod skoro svih značajnih mislilaca antičke Grčke. Tako i Epikurova filozofska škola, odnosno „Vrt“, nudi sveobuhvatan i permanentan obrazovni proces, čiji se krajnji cilj ogleda u jednoj vrsti racionalno promišljenog i individualnog uživanja. U tekstu se iznosi istorijska analiza pojma hedonizma kroz prizmu shvatanja Aristipa i Platona, koja svoj konačan oblik dobija kod Epikura. Epikurejski obrazovni proces teži dostizanju uživanja koje se identifikuje sa mentalnom neuznemirenošću i odsustvom fizičkih bolova. Da bi se dostigao taj nivo, neophodno je sprovesti sistematičan i cjeloživotni obrazovni proces koji je ujedno relaksirajući i interesantan, kakvim ga je Epikur i smatrao.

Ključne riječi: hedonizam, Epikur, zadovoljstvo, obrazovanje odraslih, filozofija.

Uvod

S obzirom na to da su ideje i praksa obrazovanja i učenja odraslih veoma stare, uprkos tome što tokom istorije nije postojala specifična disciplina koja se bavila obrazovanjem odraslih, može se pratiti razvoj andragoške misli skoro od samih početaka pokušaja objašnjenja prirode i svijeta u kojem živimo. Istorijski posmatrano, čovjek je proces učenja i saznavanja prvo zasnivao na iskustvu. Posmatranjem je dolazio do novih znanja na osnovu kojih je mogao da uvidi određene forme i pravilnosti po kojima se neki procesi odvijaju. Osim sticanja saznanja posredstvom iskustva, kako to kaže Savićević (2000), postoje još dva načina na koje je čovjek učio: rezonovanje i eksperimentisanje. Pod rezonovanjem se podrazumijeva zaključivanje, koje je direktna posljedica stečenih iskustava. Eksperimentisanje je, kao izvor saznanja i pronalaženja istine, služilo za ubrzavanje i poboljšavanje procesa učenja jer je omogućavalo da na „vještački“ i kontrolisan

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način proizvodimo nova iskustva, time štedeći vrijeme za njihovo sticanje uobičajenim putem. Bez obzira na to da li su ti eksperimenti bili praktične prirode ili misaoni eksperimenti, njihov doprinos je nemjerljiv. U svakom slučaju, ta tri prvobitna procesa saznavanja su, razvojem čovjeka i njegovim napretkom, postala oruđe jedne šire obrazovne pozicije, koja se ogledala u filozofskom promišljanju čovjeka uopšte, prirode i svijeta u kojem živi.

Opšta predstava filozofije kao misaone djelatnosti koja se bavi saznanjima o nastanku i smislu čovjekovog bitisanja, s jedne strane, i praktične djelatnosti koja se bavila ispravnim i dobrim načinom življenja, s druge strane, svoj je jasan oblik prvi put dobila između VI i IV vijeka p. n. e. Od antičke Grčke, pod filozofskim razmatranjima se podrazumijevao širok spektar danas nezavisnih i jedinstvenih naučnih disciplina, kao što su, između ostalih, sociologija, psihologija, politika, ekonomika (koja je „postala“ ekonomija), ratna vještina, retorika i tako dalje. Dosta kasnije te su se oblasti oformile, specifikovale i naposljetku izdvojile kao zasebna polja istraživanja, ali korijene mnogih savremenih ideja, koncepcija i teorija možemo naći u tim ranim filozofskim razmatranjima i filozofskim školama.

Obrazovanje odraslih u antičkoj Grčkoj

Iako „zvanična“ istorija obrazovanja odraslih nije duža od dva vijeka, koncepcija obrazovanja koja podrazumijeva kontinuiran i permanentan proces ne javlja se prvi put početkom XX vijeka. Naime, ona svoje korijene i temelje ima u istoriji filozofije i već kod klasika filozofske misli Platona i Aristotela pronalazimo začetke andragoških teorija. Prve ideje i sistematske pristupe obrazovanju odraslih kod Platona pronalazimo u *Državi*, u kojoj kaže da se u duši svakog čovjeka nalaze i sposobnosti i organ za učenje (Platon, 2002, str. 518c). On je smatrao da se potpuni kvalitet obrazovanja može postići posredstvom *polisa*, dok, s druge strane, funkcionisanje polisa i njegov karakter zavise od prirode i kvaliteta obrazovanja, tako da se ne smije dozvoliti da obrazovanje bude drugorazredna ili slučajna stvar (prema: Savićević, 2000, str. 58). Da bismo očuvali i održali idealnu državu, neophodno je da u njoj uvijek postoji neko ko zna da valjano podučava ljude i ujedno umije da održava takvu vrstu obrazovanja, pa Platon stvara cio sistem cjeloživotnog obrazovanja. Obrazovanje koje on propagira jeste određena središnja tačka između dvije ljudske prirode: vitalne i filozofske. Potrebno je „te dvije prirode međusobno usklađivati suzbijanjem jedne i pojačavanjem druge, kako bi se postigla prava mera“ (Platon, 2002, str. 421a). Važno je napomenuti da obrazovanje, kao permanentan proces, ima cilj da pobudi, aktualizuje i artikulise znanja koja čovjek već ima u sebi. „On je isticao da je nastava proces otkrivanja znanja

koje se nalazi u učenikovom mišljenju“ (Langer, prema Savićević, 2002, str. 15). S druge strane, učitelj ima ulogu motivacione prirode, odnosno njegov zadatak se ogleda u pomaganju učeniku da sam dođe do istinitih zaključaka i saznanja.

Aristotel se slagao sa idejama svog učitelja o doživotnom obrazovanju, razdvajajući znanja na dvije vrste: jedna su bila naučna, a druga su potpadala pod vještine. Pod naukama su shvatana razna teorijska razmatranja, koja su se zasnivala na pitanjima o prirodi ili uzroku, dok su se pod vještinama podrazumijevala saznanja praktične, instrumentalne i pragmatične prirode – npr. graditeljstvo, brodogradnja, kao i slikarska i vajarska vještina. Procesi učenja i obrazovanja nisu bili ograničeni na mlado doba, već su pretpostavljali cjeloživotno i svakodnevno usavršavanje i učenje (koje svoj vrhunac dostiže u 50. godini života), bilo da je stvar vještine ili stvar teorijskih razmatranja (Aristotel, 2013). Za njega je karakteristično da je smatrao da svi ljudi nisu na isti način obdareni razumom, odnosno da imaju različite intelektualne sposobnosti, te bi, stoga, i obrazovanje trebalo da bude u skladu s tim. To možda i ne bi bio toliki problem ako ne bismo znali da je žene i robove smatrao bićima koja ne samo da su nedostojna obrazovanja već i da im njihova „niža“ priroda ne dozvoljava da se intelektualno uzdižu. Ipak, iako apsolutno neopravdano, takvo stanovište je razumljivo u kontekstu tadašnjeg državnog uređenja, u kome su jedino slobodni građani uživali u prednostima koje je nudio *polis* (Aristotel, 2013; 1975).

Uporedo sa teorijom, razvijala se i praksa obrazovanja odraslih. Uopšteno posmatrano, obrazovanje u antičkoj Atini bilo je predviđeno za muškarce, i to one koji dolaze iz imućnijih porodica. Država, tj. polis, nije upravljala obrazovnim ustanovama na sistematski način niti su one bile kontrolisane. Kako nije bilo državne regulacije obrazovnog sistema i programa, ono je bilo organizovano u privatnoj formi. Stoga su roditelji sami, po sopstvenom nahođenju i slobodnoj procjeni, birali učitelje svojim sinovima. Osnovne su tri discipline ili predmeta u kojima su se atinski mladići obrazovali: 1. (*Gumnastike*) fizičko vaspitanje, 2. (*Mousike*) muzika i 3. (*Grammata*) gramatika (Pritchard, 2015, str. 113). Ipak, postojale su mnoge nauke i vještine koje su učene i uvježbavane u mnogim privatnim školama. Filozofi, retoričari i sofisti su osnivali svoje škole, koje su se uglavnom nalazile na otvorenom, na trgovima, ispred hramova, pod kolonadama, na pijacama ili u parkovima. One su bile mjesta sastajanja, na kojima je bilo moguće prisustvovati predavanjima. Postojalo je dosta otvorenih škola, čije cijene nisu bile previsoke, pa su bile dostupne relativno velikom broju stanovnika, makar i za kraće vrijeme. Sem toga, postojale su mnoge druge aktivnosti sa izrazito edukativno-moralističkim karakterom: sportske igre (Olimpijske i druge) i nadmetanja, umjetnička nadmetanja, pozorište koje su Grci redovno posjećivali itd. (Grattan, 1971). I sama kulturna klima tog vremena, ambijent u kojem je većina slobodnih

građana polisa intenzivno učestvovala u aktivnostima od krucijalne važnosti za njih i njihovu zajednicu, informisanost, obrazovanost i intelektualne vrline čini vrlo cijenjenim i prestižnim. Stoga je insistiranje na obrazovanju cjelokupnog društva, i mladih i odraslih, na neki način postalo potrebno i očekivano, dok ostati potpuno neobrazovan ne samo da je predstavljalo izvjesnu vrstu nepristojnosti i manjka ukusa već je bilo i sramota. „Po prvi put, obrazovanje svih biva omogućeno političkim realitetom helenskog načina života, jer činjenica da svi mogu učestvovati u javnom delovanju jača motivaciju za saznanjem i svest o obrazovanju kao vrednosti“ (Ceković, 1995, str. 7).

Kako bi muškarci odrastali i stasavali, tako bi sa elementarnog obrazovanja prelazili u ozbiljnije i zahtjevnije oblike obrazovnih ustanova, kao što su gimnazije, koje su prevashodno predstavljale javne površine na kojima su se odvijala sportska takmičenja i fizičke vježbe. One nisu predstavljale samo sportske aktivnosti već su služile kao sastajalište za mnoge čija su interesovanja bila široka i raznovrsna, pa su tu mogli, učestvujući u razgovorima ili samo slušajući, da utole svoju želju za znanjem. Upravo su na takvim mjestima i Platon i Aristotel osnovali svoje škole, Akademiju i Likej.

Značajno je napomenuti da učenje u ovim školama nije bilo samo teorijsko. Vrlo važan značaj dat je i praktičnoj primjeni naučenih predmeta. Pored svega toga, vodilo se računa i o fizičkom izgledu, zdravlju i o moralnim karakteristikama ličnosti. Tako bi osoba koja intenzivno pohađa neku od tih škola stekla široko obrazovanje koje bi je naučilo skladnom ponašanju zasnovanom na vrlini. Takav čovek bio bi *καλὸς κάγαθός* (*kalokagathos*), tj. njega bi karakterisala izvanredna simetrija ili sklad između fizičkog zdravlja i ljepote tijela, s jedne strane, i duševnog i intelektualnog razvoja, sa druge strane (Đurić, 1997). Praktikovano obrazovanje nije bilo isključivo u naučne svrhe već se pažnja posvećivala cjelini čovjeka kao individue koja se sastoji od duše i tijela. Postizanje harmonije između to dvoje, odnosno stasavanje u potpuno razvijenu ličnost u fizičkom, moralnom i u intelektualnom smislu, predstavljalo je krajnji cilj obrazovanja (Jeger, 1991). U svakom slučaju, „sistem vaspitanja i obrazovanja u velikoj mjeri je bio zasnovan na shvatanju da je vaspitanje, obrazovanje, kultura, učenje, *paideia* – upravo ona *differentia specifica* koja Grke (a naročito Atinjane) razlikuje od svih ostalih plemena i naroda“ (Barlić, 2006, str. 123).

Osim Platonove i Aristotelove škole, koje su svoj radni vijek nastavile mnogo nakon smrti njihovih osnivača (Akademija sve do 529. godine n. e. kada ju je car Justinijan ukinuo), u Atini su postojale još neke filozofske škole koje su takođe dale izvjestan doprinos obrazovanju odraslih, prije svega u helenističkom periodu. Najznačajnije škole, tj. one koje su predstavljale filozofsku osnovu za određena shvatanja o obrazovanju odraslih svih doba, bile su stoička i epikurejske

škole. Epikurejsko, hedonističko etičko shvatanje i epikurejska škola nisu dovoljno proučavani iz andragoške perspektive, uprkos svom značaju u istoriji traganja za smislom čovjekovog bitisanja i promišljanja najboljeg načina života, kao i potencijalnim savremenim implikacijama za obrazovanje.

Razvoj filozofije hedonizma

Raznovrsnost ciljeva koje etičke teorije antičkih filozofa razmatraju mogu se podvesti pod uopšten pojam „dobar život“. Mogućnost različitih interpretacija i shvatanja dobrog života je više nego očigledna, ali u najjednostavnijem obliku možemo ga razumjeti kao zahtjev za životom koji je dobar po sebi isto onoliko koliko i za osobu koja ga živi – „dobar život“ u suštini predstavlja „život vrijedan življenja“. Hedonistički princip se zasniva isključivo na zadovoljstvu i bolu, kao motivatorima svakog našeg djelanja. Prve naznake hedonističkog principa pronalazimo u Kireni, gradu na obali Sredozemnog mora (današnja Libija), gdje je Aristip (435–356. godine p. n. e.) osnovao kirensku filozofsku školu.

Uopšteno uzev, pod pojmom hedonizam (gr. ἡδονή – uživanje) podrazumijevaju se sve teorije, uglavnom etičke, koje kao osnovni i jedini kriterijum za vrijednovanje načina na koji živimo, tj. onog što je dobro i onog što je loše za nas u najširem smislu, uzimaju *uživanje* i *bol*. Tako da je sve ono što (za nas) predstavlja zadovoljstvo i uživanje nešto što je dobro, što treba da je poželjno i za čim treba težiti, dok je, suprotno, sve što izaziva ili nam nanosi bol za izbjegavanje, tj. nanosi nam štetu. Ono što s jedne strane čini hedonizam zanimljivim i filozofski interesantnim, a s druge strane ga intelektualno umanjuje jeste to što hedonističke teorije uzimaju uživanje/bol ne kao važne ili osnovne već kao *jedine* kriterijume koji su intrinzično važni za nas. Takođe, iako sam prizvuk hedonizma navodi da se pod njim podrazumijevaju fizička, nerijetko i vulgarna zadovoljstva, koja su obojena pretjerivanjem i neimanjem nikakve mjere i ukusa, ipak u njegovoj osnovi leže sveobuhvatnost i širina. Naime, on se odnosi isto na fizička kao i na psihička, mentalna uživanja i/ili bolove.

Aristip je osnivač i najznačajniji predstavnik kirenske škole. Jedan je od Sokratovih (ne mnogo) omiljenih učenika, koji je svoj život potpuno posvetio i podredio uživanjima. Iako rođen u Kireni, većinu vremena provodio je u Atini, gdje je slušao i učio od Sokrata, i u Sirakuzi, gdje je uživao u bogatstvu i udobnostima koje mu je nudio – ili koji je uzimao od tiranina Dionizija. Na opaske i prekore što ide Dioniziju odgovorio bi: „Sokratu sam išao radi obrazovanja, a Dioniziju radi uživanja“ (Laertije, 1979, str. 66). Znamo da je bio vrlo snalažljiv, sposoban i prilagodljiv i situacijama i osobama, znajući potpuno da iskoristi okolnosti u

kojima se nalazi da bi mu bilo prijatno i udobno, nikako ne žaleći zbog nečeg što trenutno nema. Nije bio spreman da se odrekne užitka i udobnosti zarad „viših“ interesa, kao što nije želio ni da odgodi neko zadovoljstvo u ime nekog budućeg zadovoljstva, iako bi to očekivano zadovoljstvo bilo *veće*. Jednostavno, njegovo određenje onog što bi trebalo da bude univerzalno dobro i poželjno, a to je uživanje (u onome što trenutno imamo), jeste po njemu nešto na šta bi trebalo svi da usmjere sopstvene snage, i intelektualne i fizičke. Cilj svakog razmišljanja i svih naših činova, i ujedno najbolja stvar u ljudskom životu, jeste prihvatanje i uzimanje onog što izaziva zadovoljstvo, kao i odbacivanje i izbjegavanje svega onog što izaziva bol. Najbolji dokaz za to jeste da mi još od ranih dana bivamo instinktivno privučeni nasladi i uživanju; a kada ih dostignemo, ne tražimo više ništa drugo; takođe, najviše se trudimo da izbjegnemo ono što im stoji kao suprotnost – bol (Laertije, 1979, str. 68). Osim toga, smatrao je da su tjelesna zadovoljstva mnogo realnija i intenzivnija, pa samim tim i poželjnija od intelektualnih zadovoljstava.

Jedna ovako prikazana slika predstavlja hedonizam u apsolutnom ili radikalnom obliku. Svaki momenat zadovoljstva jeste intrinzično dobar, dok je svaki momenat bola intrinzično loš. A uz to su fizička zadovoljstva mnogo jačeg intenziteta od duhovnih, kao što su bliža ili prije ostvarljiva zadovoljstva sigurnija negoli ona koja nas čekaju u daljoj budućnosti, te ima mnogo više smisla iskoristiti prva nego čekati ova kasnija. Takođe, važno je dodati i da je taj opšti hedonizam koji propagira Aristip ujedno i individualni i univerzalni hedonizam, što znači da svaka osoba za sebe treba da pronađe ono što joj pričinjava užitak i da teži za tim; ne postoji nijedan opšteprihvaćen kriterijum koji bi nam rekao šta bi svi mi trebalo da želimo ukoliko hoćemo da nam život bude ispunjen zadovoljstvom. Jednostavno rečeno, hedonizam te vrste nam ne govori o tome koja uživanja bi trebalo da hoćemo niti kako da ih dostignemo već samo predstavlja princip čiji je pozitivan zahtjev imati što više zadovoljstva, dok se, s druge strane, negativan zahtjev ogleda u pokušaju da se bol potpuno izbjegne.

Nasuprot kirenjanskom hedonizmu imamo Sokrata i Platona, koji život podređen osjećanjima, tj. užicima i zadovoljstvima, postavljaju na poslednji, najmanje značajan stepen čovjekovog razvoja. Naime, u pokušaju delineacije idealnog oblika državnog uređenja, Platon se, u svom najznačajnijem djelu *Država*², koristi analogijom između države i pojedinca, pa isto kao što država treba da ima

² *Država* je veoma značajan i sveobuhvatan spis, a ovako kratak i fragmentaran prikaz njenog sadržaja je u svrhu onoga što nas zanima u ovom radu – rasprave koja se tiče zadovoljstva i prijatnosti. Najviše pažnje im je posvećeno na početku II, dio IV, cjelokupna IX kao i dio X knjige. Zarad kompaktnosti teksta izostavljena je opširnija analiza sljedećih dijaloga: *Gorgija* (iako tu pronalazimo Kalikla voljnog da potpuno stihijski ispunjava sopstvene želje, onako kako nailaze, bez nekog plana i rezona, što svakako potpada pod hedonistički pristup) i *Gozba*, u kojoj razgovor obuhvata mnogo šire teme od samog uživanja, kao što su ljubav, potpuna životna satisfakcija i sreća.

tri staleža koji mogu potpuno da funkcionišu na najbolji i pravedan način, tako isto i pojedinac ima tri „sloja“, tj. tri sposobnosti duše.

Razumski dio duše, tj. onaj racionalni i hladni, onaj koji se oslanja na činjenice, logičko i matematičko rasuđivanje, koji uspijeva da stvari vidi onakvim kakve jesu i da na osnovu toga promišlja, ponaša se i djela, najvažniji je dio čovjekove duše. Takav čovjek je sposoban da vlada i upravlja sobom, pa, analogno tome, takav čovjek bi na isti način upravljao i državom. Tako glavni dio duše, razumski, upravo predstavlja i osnovni dio države. Državom bi trebalo da upravljaju razumni, racionalni i odgovorni ljudi.

Drugi dio duše, voljni, najbolje karakterišu snaga pojedinca, njegova moć, istrajnost i hrabrost. Voljni dio je zaštitnički dio duše, pa čini isto i državi – obezbjeđuje joj nezavisnost i održava mir i jedinstvo. Onaj dio duše koji je predstavljen voljom u kontekstu države predstavljen je njenim čuvarima, odnosno vojskom.

Naposlijetku, treći dio duše, s jedne strane najveći a s druge najmanje cijenjen, jeste nagonski dio. Želje i htijenja, prohtjevi i zadovoljstva, uzbuđenja i strasti preovladavaju u tom dijelu duše i ko „nepotpunim vaspitanjem i zapostavljenim obrazovanjem“ potpadne pod njihov uticaj ostaje vječno nezadovoljan i neispunjen. Stoga, svi oni koji su pod isključivim uticajem i kontrolom nagona, želja i užitaka pripadaju najbezzvrijednijem dijelu države. Platonovim riječima, „svaka od ovih (karakternih osobina) gospodari u odgovarajućoj vrsti delanja; na primer, pomoću jedne učimo, pomoću druge se žestimo, a opet pomoću treće se odnosimo prema hrani, rasplodnim uživanjima i svemu što je tome srodno“ (Platon, 2002, str. 436a i 580d-e). Ono čime duša osjeća ljubavnu strast, glad, žeđ i ostale naslade, to je nerazumski dio duše, koji je praćen uživanjem i zasićenjem. „Protiv“ toga imamo razum, tj. promišljanje koje nam zabranjuje da se povinujemo i predamo nagonima. A volja je nešto čime odlučujemo da li ćemo se predati i pokleknuti ili izdržati i istrajati, a „...razumnosti pripada vođstvo, i to zato što je mudra i zato što se ona najviše brine o celoj duši. Volji pripada da se pokorava razumnosti i da joj bude saveznik. ... A ta dva svojstva duše, tako vaspitana i kako valja za svoj posao obučena i obrazovana, dovešće u red *požudnost*, koja doista najšire zahvata dušu svake jedinke i koja je po prirodi najnezasitija u prohtevima“ (Platon, 2002, str. 442a).

U Sokratovom (Platonovom) pristupu pronalazimo zahtjev da se uticaj uživanja svede na najmanju moguću mjeru, odnosno da se makar racionalizuje do nivoa na kojem će on biti opravdan ili podnošljiv. Borba sa užicima nije borba na život i smrt već neka vrsta pokušaja racionalizacije nagona. Prema Platonovom mišljenju, čini se da naše činove koji su prouzrokovani raznim željama, strastima ili prohtjevima treba na neki način da kontrolišemo i usmjerimo u stranu koja bi

bila korisna i produktivna i za pojedinca i za zajednicu. Posljedica toga su mnoge zabrane ili ukidanja prijatnosti zarad viših i značajnijih ciljeva.

Kirenjansko shvatanje hedonizma uzima sreću kao *psihološku* karakteristiku i na tome se zadržava. Vođeni smo instinktom za postizanje prijatnosti i uživanja i samo time – nepotrebno je promišljati, dvoumiti se i odgađati uživanja ili biti strpljiv u ovom trenutku da bismo u nekom narednom iskusili više uživanja ili nešto prijatnije. Aristip bi nas pitao na osnovu čega smo sigurni da će neki naredni trenutak uopšte i doći, te da zbog toga ostavljamo uživanje koje možemo imati ovdje i sada na ime nesigurne i neizvjesne budućnosti. Iz perspektive hedonizma, važan je samo ovaj trenutak i mi u njemu. Dok je Sokratovo idealističko shvatanje pojedinca, s druge strane, vođeno potpuno racionalnim razmatranjima, promišljeno, probirljivo i proračunato korišćenje okolnosti, resursa i događaja da bismo sebi i drugima život napravili prijatnijim i ljepšim. Takva vrsta blagostanja je bila cilj najboljeg, tj. idealnog državnog uređenja – ali se pod tim podrazumijevalo (skoro) potpuno zanemarivanje ili pak suspendovanje prostih zadovoljstava ili užitaka. Naime, insistiranje na tome da se zadovoljstva jela i pića, ljubavnih i prijateljskih odnosa svedu na minimum ili samo na osnovne, biološke potrebe, uticalo je na to da ona budu prvo marginalizovana, a kasnije čak i osuđivana. Ko bi njima pridavao više pažnje negoli značajnijim pitanjima poput prirodnih nauka, dijalektike, matematike ili upravljanja državom bio bi smatran izopštenikom i nekim ko nije vrijedan uključivanja u filozofske rasprave – jer je upravo prepuštanje užicima pokazivalo izvjesnu lijenost volje i nemogućnost razuma da istu tu volju zauzda i drži pod svojom kontrolom. Najčešće to i jeste slučaj jer zanesenost uživanjima tupi oštricu razuma koja rezbari čvrsti kamen svekolikog znanja i navodi ga da zahtjevan, iscrpan i dugotrajan posao promišljanja olako zamijeni udobnijim i mnogo prijatnijim leškarenjem, maštanjem i zanesenošću. Takav čovjek nije sposoban da se brine o opštem blagostanju i dobrobiti polisa, kao i cjelokupnom razvoju društva, što je bio svojevrstan Sokratov ideal.

Dva potpuno različita pristupa hedonizmu, Aristipov univerzalni hedonizam i Sokratov idealistički racionalizam (za koji se prije može reći da je pristup nehedonizma), stoje na dijametralno suprotnim stranama. Štaviše, jedan drugog isključuju i nemaju nikakvih zajedničkih karakteristika. Prvi sve mjeri količinom užitka koji sebi priuštimo, dok je drugi okrenut potpunoj racionalizaciji i korišćenju sopstvenih resursa isključivo u opšte korisne svrhe. S jedne strane, uživanja predstavljaju ideal i liniju vodilju, dok nas, s druge strane, podložnost nagonima i prohtjevima karakteriše kao slabe i nemoćne, te samim tim i nesposobne za donošenje važnih odluka i za porodicu, ali i za polis. Za razliku od uobičajenog, svakodnevnog i trivijalnog shvatanja hedonizma – kao nečeg što je nepristojno, pretjerano, vulgarno i bezobzirno; izvorno epikurejsko tumačenje tog pojma i

ono što je on podučavao imaju značajno drugačiju konotaciju. U osnovi, ono predstavlja izvjesnu optimalnu sintezu prethodna dva razumijevanja uživanja, u kojoj se fizičko ili čulno uživanje uzima u skladu ili po mjeri racionalno nastrojenog subjekta.

Etičko učenje Epikura

Svoj pozamašan filozofski opus, od kojeg je sačuvano veoma malo, i to zahvaljujući doksografu iz II–III veka n. e. Diogenu Laertiju,³ Epikur (341–270. godine p. n. e.) sačinio je u ime prijatnog, udobnog i hvale vrijednog života. Uživanje, i tjelesno i intelektualno, predstavljalo je fokus njegovih interesovanja i smatrao je da ono predstavlja cilj našeg života. Uz to, insistirao je na tome da nam filozofija može pomoći da dosegamo taj cilj, i ne samo to, već i da je bavljenje filozofijom neophodno da bismo dosegli *telos* (τέλος), što u ovom slučaju predstavlja uživanje. Ovako štur prikaz Epikurovog shvatanja, iako ne potpuno netačan, ali često do granica neumjesnosti banalizovan i izvučen iz konteksta, toliko je rasprostranjen da praktično predstavlja uobičajeno i široko prihvaćeno epikurejsko učenje. Razloga zbog kojih je to tako ima mnogo i njihova analiza prevazilazi cilj ovog rada, ali je neophodno ponuditi detaljniju i dublju analizu Epikurovih stavova koja će omogućiti da probleme *hedonizma*, *dobrog života* i njihovu vezu sa *obrazovanjem* razumijemo na filozofski i andragoški relevantan način.

Epikurova etika je u osnovi hedonistička. Kriterijum vrijednovanja onog što nam se dešava ili onog što radimo zasniva se na bazičnim osjećanjima: zadovoljstvu i bolu. Prvo predstavlja nešto čemu težimo, dok drugo pokušavamo u najvećoj mjeri da izbjegnemo. On je takođe bio ubijeđen da čovjek može da nauči kako da živi u skladu sa tim hedonističkim principom. Cilj epikurejskog obrazovanja je sticanje znanja koja će nam omogućiti da uživamo. U stvari, obrazovanje se zasniva na primjeni etičkih i psiholoških (sa)znanja koja nam služe kao kriterijum onog što bi trebalo da želimo, odnosno onog što bi trebalo da izbjevamo. Ono što Epikur podrazumijeva pod uživanjem sastoji se iz umjetnosti kontrolisanja i usmjeravanja želja ka onome što će nam donijeti mir, prijatnost i

³ *Životi i mišljenja istaknutih filozofa*, gdje pronalazimo tri pisma u kojima je Epikur ukratko prikazao svoja učenja i osnovne misli. Osim toga, značajan doprinos očuvanju i razumijevanju epikurejstva imamo zahvaljujući poemi „O prirodni stvari“, rimskog pjesnika Tita Lukrecija Kara (99–55. godine p. n. e.). Filodem (110–30. godine p. n. e.) u čijoj su biblioteci, zatrpanoj pepelom Vezuva, pronađeni ugljenisani papirusi sa ispisanim epikurejskim učenjem. Diogen iz Oinoande (II vek n. e.), poznat po natpisu na osamdesetak metara dugačkom kamenom zidu, koji je sadržao osnove epikurejske filozofije. Osim njih, značajno je navesti Cicerona (106–43. godine p. n. e.) i Plutarha (46–120. godine n. e.) koji, iako protivnici Epikura i njegove filozofije, predstavljaju koristan izvor informacija u vezi sa njim. Ova lista svakako nije iscrpna, a dobar uvid u cjelokupne izvore o epikurejstvu pronalazimo u *Hellenistic Philosophy: Introductory Readings*, 2nd ed., Brad Inwood & Lloyd Gerson (1997), i u *The Hellenistic Philosophers*, A. A. Long & D. N. Sedley (1987).

rasterećenost. Smatrao je da možemo *naučiti* kako da dosegne tako uzvišeno i nepokvareno uživanje. Što je još važnije iz andragoške perspektive, insistirao je na tome da, bez obzira na to u kojem životnom dobu da se čovjek nalazi, nikada nije kasno da se bavi filozofijom, odnosno da se stara o sopstvenom duševnom zdravlju.

Epikur smatra da je svrha (*telos*) našeg života dostizanje sreće, i to u intrinzičnom, a ne u instrumentalnom smislu. Za njega uživanje predstavlja konačan cilj, što znači da sve što radimo, radimo zbog toga da bi nam bilo prijatno. To predstavlja pozitivan aspekt njegovog tumačenja sreće, dok se negativan oblik ogleda u izbjegavanju bola. „Epikurejci priznaju da postoje dva stanja osećanja: zadovoljstvo i bol, koja se javljaju u svakom živom biću; zatim da je jedan afekt za to biće pogodan, a drugi neprijateljski. Prema tim afektima se određuje izbor i odbacivanje“ (Laertije, 1979, str. 343). Takođe, važno je napomenuti da su za Epikura od suštinskog značaja isključivo lična osjećanja subjekta, tako da on postulira svojevrsan individualistički ili egoistički hedonizam. Naime, nema i ne može biti nečeg što bi bilo prihvaćeno kao univerzalno uživanje, što bi svima prčinjavalo zadovoljstvo. Ipak, iako je polazišna pozicija individualizovana, ona nije i potpuno relativizovana jer Epikur nastoji da pokaže da bi trebalo da su neke stvari poželjnije od nekih drugih.

Razlike između epikurejskog i kirenskog hedonizma dakle skoro i da nema. Epikura izdvaja *ograničavajući* aspekt njegove hedonističke etike. Naime, uživanje se ne shvata samo u jednom smjeru – kao aktivnost ili djelanje koje činimo da bismo dosegli uživanje. Osim toga, naša aktivnost se može odvijati i u drugom smjeru, koji se sastoji u obuzdavanju ili kontrolisanju želja i prohtjeva. Tada je naše djelanje suspendujućeg karaktera, tj. sastoji se iz izbjegavanja i eliminacije želja čije ispunjenje nam donosi štetu. Upravo taj ograničavajući faktor, koji je zasnovan na razumu, zauzdava hedonizam i ne dozvoljava nam da pređemo u razuzdanu i beskrupuloznu jurnjavu za zadovoljstvima.

Shodno tome, Epikur uvodi trodjelnu podjelu želja:

- (1) prirodne i neophodne: čije nam zadovoljenje uklanja bol, kao npr. čaša vode kada smo žedni;
- (2) prirodne ali nisu neophodne: čije nam zadovoljenje ne uklanja bol, kao npr. čaša najskuplje vode kada smo žedni;
- (3) ni prirodne ni neophodne: želje koje nastaju iz praznog uobraženja, kao npr. želja za slavom ili dobijanjem vijenaca.

Želje koje ne izazivaju nikakav bol ako nisu ostvarene ne spadaju u ono bez čega se ne može, uprkos našoj silnoj žudnji za njima. Nastaju iz praznih iluzija, predrasuda i neosnovanih ubjeđenja i lako ih se osloboditi, posebno ako

je teško pribaviti željenu stvar ili ako ostvarenje želje prouzrokuje štetu. Takođe, ako se čovjek ne oslobodi takvih želja, za to nije kriva njihova priroda već prazne iluzije čovjekove (Laertije, 1979, str. 377–378). Već u tim navodima se vidi da Epikur nije apsolutan ili bezobziran hedonista već da postoji određena sistematizacija prohtjeva i njihovo zadovoljenje se tiče adekvatnog proračuna i smislene argumentacije koja stoji u osnovi donošenja odluke šta i kako da učinimo. Taj momenat, često zanemaren, direktno je povezan sa obrazovanjem, čiji je značaj, kako je Epikur smatrao, bio nemjerljiv. Naime, proces učenja, valjana i obazriva edukacija ima suštinski značaj ne samo za razvoj mladih već i osoba bilo koje životne dobi, ako namjeravaju da svoj život provedu u prijetnostima koje bi bile racionalno zasnovane. Jer, da bismo uopšte mogli da razlikujemo sopstvene prohtjeve, izbor koji vršimo treba da bude utemeljen na jasno i precizno obrazloženim razlozima, što ne može biti urađeno ako nismo edukovani na valjan način.

Biranje nečeg nužno za sobom povlači i nebiranje nečeg drugog, što nas dovodi do momenta razlučivanja – šta nam je potrebno, a šta nije. Karakteristično je upravo to da mi biramo i među zadovoljstvima, a ne samo između zadovoljstva i nezadovoljstva (ili onog što nam nanosi bol). „Prema tome, svako zadovoljstvo je dobro jer je s nama po prirodi srodno; ali ne predstavlja svako zadovoljstvo ujedno i predmet našeg izbora, kao što je i bol zlo, ali mi jednostavno ne izbegavamo svaki bol“ (Laertije, 1979, str. 372). Možda je ovaj momenat i najvažniji u cjelokupnoj Epikurovoj hedonističkoj teoriji jer zahvaljujući njegovom prenebrgavanju dolazi do negativnog i omalovažavajućeg razumijevanja njegove pozicije. Kao što smo već vidjeli, potpuno prirodno je željeti svakakve stvari, ali obrazovanim čovjeku, sposobnom da razum koristi na valjan način, dovoljno je da izabere samo onoliko koliko mu je neophodno za miran, udoban i prijatan život. Tako da „jednostavan zeleniš na trpezi ne daje ništa manje zadovoljstva nego raskošna gozba čim se oslobodiš neprijatnog osjećanja da ti nešto nedostaje“ (Laertije, 1979, str. 372). Sve se sastoji od umjetnosti uzdržavanja, svojevrsnog asketizma, koji nam donosi više zadovoljstva nego što nam se to na prvi pogled čini.

S druge strane, Epikur smatra da su tjelesna zadovoljstva mnogo manje vrijedna od mentalnih ili duševnih zadovoljstava. Tjelesni užici su samo trenutnog karaktera, brzo prođu i za posljedicu imaju izazivanje neispunjenih želja jer najčešće želimo još, dok mentalna zadovoljstva predstavljaju ako ne permanentna, onda makar duža stanja u kojima se nalazimo i mogu nam, osim trenutne satisfakcije, donijeti užitak koji traje duže vrijeme. Dovoljno je da se prisjetimo, primjera radi, neke davne prijatne šetnje pored rijeke s voljenom osobom. Prijatno je i iščekivanje nekog prijatnog događaja. Isto to važi i za bolne događaje – prisjećanje ili njihovo očekivanje takođe budi neprijatna osjećanja. Epikur je smatrao da bi čovjek trebalo da se trudi kako bi sebe naučio da je korisno pri-

sjećati se lijepih stvari (Ciceron, str. 157⁴). U svakom slučaju, sveobuhvatnost duhovnih zadovoljstava daje im prednost u odnosu na tjelesna. Isto tako, prva nas duže drže zadovoljnim i mirnim, za razliku od tjelesnih želja, koje su mnogo učestalije i jače, te nas nemogućnost ispunjenja neke od njih uzurpira i remeti. Shodno svemu navedenom, Epikurovo shvatanje hedonizma možemo rezimirati kao odmjereni racionalni hedonizam, koji se zasniva na dva osnovna motiva:

- *ataraxia* (ἀταραξία) ili stanje u kojem smo potpuno mirni i zadovoljni sobom, bez ikakvih mentalnih ili duševnih tjeskoba (bolova), odnosno nismo anksiozni niti osjećamo ikakav strah, tugu ili žaljenje za nečim;
- *aponia* (ἀπονία) ili stanje u kojem smo potpuno oslobođeni svih fizičkih bolova i neprijatnosti.

Ta dva stanja predstavljaju osnovu epikurejske etike i na njima se zasniva Epikurov hedonizam. Ono što predstavlja problem, a ujedno je i veoma intelektualno zahtjevno, jeste način na koji možemo da dostignemo ovu vrstu hedonizma, tj. sam način kako da naučimo hedonizam ili da naučimo da budemo hedonisti, u čemu značajnu ulogu imaju obrazovanje i bavljenje filozofijom.

Neka savremena tumačenja funkcije obrazovanja nisu daleko od tog osnovnog pitanja. Naime, obrazovanje uvijek ima normativne implikacije: „Pretpostavlja da se nešto što je vrijedno namjerno prenosi na moralno prihvatljiv način. Logički bi bilo kontradiktorno reći da se neko obrazovao ali da ni na koji način nije promijenio sopstveni život nabolje“ (Peters, prema Barrow and Woods, 1988, str. 8–9). Slično je i sa funkcijama koje autori dodeljuju cjeloživotnom obrazovanju (Bagnall, prema Aspin and Chapman, 2007, 19–20):

1. priprema subjekata za upravljanje sopstvenim životom u odraslom dobu,
2. distribucija obrazovanja tokom čitavog života subjekta,
3. obrazovna funkcija cjelokupnog životnog iskustva,
4. identifikacija obrazovanja sa cjelinom života.

Ako kroz tu savremenu prizmu provučemo epikurejsko razumijevanje obrazovanja odraslih, vidjećemo da je Epikurov andragoški program zasnovan upravo na tim funkcijama. Učenje koje je sprovodio u „Vrtu“ podsticalo je učenike na djelanje koje je, u krajnjoj instanci, činilo njihov život boljim – makar u smislu što je bio prijatniji, udobniji i ispunjen vrstama uživanja koja su racionalno promišljena i odabrana u svrhe duševnog mira. Uz sve to, njegovi obrazovni principi

⁴ Ciceron je, uprkos tome što nije bio naklonjen epikurejskom učenju, zabilježio neka od razmišljanja i pozitivnih aspekata te škole.

su se odnosili na cjelinu životnog doba i ispunjavaju potrebne uslove da mogu biti podvedeni pod četiri pomenute funkcije obrazovanja odraslih.

Epikurov „Vrt“ kao praksa obrazovanja odraslih

Kao što je bilo uobičajeno, i Epikur je, konačno došavši u Atinu (306. godine p. n. e.), osnovao školu na istočnom obodu Atine koju je nazvao „Vrt“. Epikurejska škola i zajednica su, praktično bez prestanka, nastavile da žive i nakon smrti samog osnivača (271. godine p. n. e.), šireći svoj uticaj na više strana, od kojih je posebno značajan razvoj u južnoj Italiji, sve do II veka n. e. Od tada skoro da nemamo više nikakvih podataka o postojanju škole, osim mjestimičnih navoda o negativnom odnosu prema epikurejcima. Razlika između helenističkih filozofskih škola, pa samim tim i „Vrta“, mogla se razumjeti uvidom u političko-društvene okolnosti tog vremena. Naime, kao posljedica osvajanja Aleksandra Makedonskog (356–323. godine p. n. e.), ostaje izražen osjećaj zbuđenosti i neprijatnosti prosječnog grčkog građanina. Uobičajen i do tada vrlo dobar i funkcionalan način života u gradu-državi, zamijenice njima strana pojava ogromne države, čiji je car negdje daleko i ne prati niti direktno utiče na odluke koje se tiču polisa. Demokratija polako opada, osjećaj za zajednicu i pripadanje njoj se gasi, tako da se čovjek okreće samom sebi i na individualnom planu pokušava da pronađe način da živi dobar život. U tom kontekstu nije čudno što politička razmatranja tipična za helenistički period bivaju zanemarena, a etika uzima primat. Takav razvoj društvenih i političkih događaja uticao je i na sam način obrazovanja. Bavljenje teorijskim problemima i apstraktnim temama biva zamijenjeno ili svedeno na praktično-pragmatičnu problematiku. Cjelokupno „umovanje“ prestaje da bude cilj samo sebi i postaje sredstvo za dostizanje individualne sreće, koja se, od jedne filozofske škole do druge, tumači različito. Formalni oblici obrazovanja opadaju, a uslovi da se postane član neke od novootvorenih škola bivaju oslabljeni. To ne predstavlja bezuslovno manu već se može shvatiti i kao princip širenja dostupnosti znanja slabljenjem dominacije prava na obrazovanje privilegovanih klasa ili društvenih grupa.

Epikurejski „Vrt“ je predstavljao svojevrsnu zajednicu ili komunu, u čijem radu su mogli da učestuju *svi* ljudi zainteresovani za Epikurova učenja. To je jedinstven slučaj u dotadašnjoj praksi jer je pristup školi, razgovorima i predavanjima, kao i život u samoj zajednici, bio dozvoljen apsolutno svima: mlađim i starijim, muškarcima kao i ženama, bez obzira na to da li su bili slobodni građani, varvari ili robovi. „Jer ni za jednog čoveka nije suviše rano i ni za koga suviše kasno da počne da se stara o svom duševnom zdravlju“ (Laertije, 1979, str. 370).

Može se reći da je, iz savremene perspektive posmatrano, „Vrt“ predstavljao društvo otvoreno za sve različitosti, bez obzira na pol, nacionalnu pripadnost, rasu ili seksualnu orijentaciju. Epikurova škola nije zahtijevala formalne kriterijume koje je neko morao da ispuni da bi bio primljen i prihvaćen kao polaznik. Naime, dovoljne su bile želja za učenjem i spremnost da sopstveni život posvetimo izučavanju filozofije. Uz to, „posvećenost“ se nije shvatala u strogo naučnom i profesionalnom smislu već je pretpostavljala da se u svakodnevnim i naizgled banalnim stvarima mogu pronaći filozofske ideje koje, ako ih pravilno analiziramo, mogu da doprinesu dostizanju mira duše i potpunog zadovoljstva.

Cilj koji je Epikur htio da postigne ogledao se u dostizanju uživanja (sreće) putem obrazovanja i to je pokušavao da sprovede na pretežno neformalan način. Naime, u prijatnoj atmosferi bašte, gdje su bili zaštićeni od jakog sunca hladovinom koju su stvarale krošnje drveća, relativno izolovani od gradske vreve, mogli su u miru i prijatnosti raspravljati o filozofiji i prijatnom životu, dostizanju mira i harmonije sa samim sobom. Naime, Epikur je pretpostavljao da samo u tako neformalnoj i opuštenoj atmosferi možemo dostići *ataraksiju*. Njegov koncept je odudarao od klasičnog grčkog poimanja *paideia*-e i više je odgovarao konceptu *skhole*, što na grčkom znači slobodno vrijeme, dokolica ili diskusija. Današnja riječ „škola“, koja slično zvuči na mnogim jezicima, vodi porijeklo još od te riječi,⁵ a Epikur je možda i prvi svoju školu postavio na takvim temeljima. Inače, „Vrt“ je bio prilično mali i učenici su zajedno sa učiteljem u njemu gajili povrće, a kako je omanja rijeka tekla tik uz njega, bilo je i dovoljno vode za piće i za zalivanje. U tom smislu, njihova škola je bila samodovoljna jer je mogla da ponudi sve što je potrebno njenim članovima.

Imajući u vidu sve navedeno, ostaje nejasno na koji način je ideja uživanja povezana sa tako malo stvari koje su, kako se tvrdi, bile sasvim dovoljne članovima škole. Epikur je, uz to što je propagirao izvjestan oblik asketskog života, i sam živio takav život. Insistirao je na tome da su dovoljni malo hrane i vode i krov nad glavom da se bude zadovoljan i srećan. Diogen nam prenosi kako je Epikur govorio o tome da se zadovoljava samo običnim hljebom i vodom. „Pošalji mi malo sira, da mogu biti raskošan ako mi se prohte“ (Laertije, 1979, str. 336). U fizičkom smislu, toliko malo je sasvim dovoljno, a i u duhovnom smislu je insistirao na jednostavnosti i otvorenosti duha. Podučavao je učenike da sva tradicijom očuvana ubjeđenja, mitove i praznovjerja zanemare i odbace, te da prihvataju samo ono što im čula dozvole da eksperimentalno provjere. Smatrao je da se sve što postoji sastoji samo iz materije – atoma, koji se kreću u praznom prostoru.

⁵ Pritchard koristi pojam *skhole* da napravi distinkciju između onih (bogatih) koji žive život *skhole* ili dokolice i manje bogatih, koji nemaju vremena za dangubljenje, s obzirom na to da moraju da rade da bi živjeli (Pritchard, 2015, str. 114). Ipak, u našem slučaju koristimo ovaj pojam u izvornom značenju rasterećenog i opuštenog slobodnog vremena.

Čak se i ljudske duše sastoje od finih i sitnih atoma, a kada tijelo prestane da živi, prestaje da postoji i duša. Ono što bi čovjeku donijelo potpun mir i apsolutno zadovoljstvo i sreću predstavljaju *ataraxia* i *aponia*.

I konačno, kada kažemo zadovoljstvo, ne mislimo na uživanje razvratnika i na druge naslade koje se sastoje u telesnom uživanju... Mi pod zadovoljstvom podrazumijevamo odsustvo tjelesnih bolova i duševnog nespokojstva (Laertije, 1979, str. 372).

Epikur se prihvatio skoro nemogućeg zadatka: htio je da uživanje postavi na mjesto vrijedno pažnje i hvale, odnosno da ga ne izoluje ili potpuno odbaci, kako je to bilo uobičajeno. Aristotel je, tražeći neku specifičnu karakteristiku čovjeka kao jedinke, smatrao da bi trebalo da pronađemo nešto što je svojstveno samo čovjeku, tako da treba da se ogradimo od vegetativnog življenja i od čulnog života – jer je to zajedničko čovjeku sa konjem, volom i svakom drugom životinjom. Suština i zadatak čovjekov jeste život ispunjen djelatnošću koja je svojstvena razumnom biću, koja se ogleda, s jedne strane, u samom posjedovanju razuma i razmišljanju, dok se, s druge strane, pokorava istom tom razumu (Aristotel, 2003, str. 13). Epikur je kroz svoje hedonističko učenje provukao oba ta pogleda na čoveka. Prvi uzima čovjeka kao obično živo biće, kao životinju koja ima sopstvene potrebe i prohtjeve, čiji je život uslovljen instinktivnim i prostim stvarima, kao što su disanje, hranjenje ili krov nad glavom. Važan je drugi pogled na čovjeka kao razumom obdarenu jedinku, koji je neraskidivo povezan sa ovim prvim i daje mu konačan oblik i jasnu formu. Tek čovjek koji uspije oba dijela sopstvene ličnosti da koristi na valjan i pravilan način može živjeti život vrijedan hvale, dobar i ispunjen zadovoljstvima i prijetnostima.

Zbog toga je epikurejski metod učenja i obrazovanja odraslih ne samo teorijski već i praktičan. Živa riječ i ukrštanje argumenata u razgovoru predstavljali su osnovni pristup obrazovanju kod Epikura. Podučavanje u „Vrtu“ se odvijalo na sličan način kao i u ostalim atinskim školama. Određen vid otvorenih predavanja, vođenja razgovora sa postavljanjem pitanja i uvažavanjem tuđeg mišljenja. Slobodni, ravnopravni građani, bez obzira na to da li su robovi ili iz bogatijih slojeva, žene i kurtizane, dijelili su taj prostor, zajedno živjeli, zajedno objedovali.

Diskusija i aktivno učestvovanje u njoj predstavljali su za pripadnike „Vrta“ najfunkcionalniji metod razvijanja kognitivnih sposobnosti, posebno imajući u vidu prijatan ambijent i okolnosti u kojima je Epikur sa svojim učenicima provodio vrijeme usmjereno ka učenju valjanog života. Od andragoških principa i postupaka u epikurejskom „Vrtu“ izdvojićemo nekoliko najznačajnijih (Hibler, 1974, str. 144–160):

- obrazovanje kao relaksacija – akademski život u „Vrtu“ nije bio ispunjen teškim, neprestanim i nesnosnim intelektualnim naporima.

Naprotiv, učenje se odvijalo u opuštenoj i rasterećujućoj klimi koja je vladala u školi;

- samoostvarenje i lična afirmacija pridavanjem povjerenja sopstvenom razumu: dozvoljava se širina u učenju koja omogućava samorealizaciju posredstvom ličnog pokušaja pronalaženja suštine prirode i života. Učenje predstavlja individualno iskustvo podstaknuto i potpomognuto riječima učitelja;
- uvježbavanje i primjena kritičkog prosuđivanja – kako bismo naučili da se oslobodimo iracionalnih strahova i da slobodno i racionalno izaberemo postupke i sopstveno djelovanje, treba da razvijemo sposobnost kritičkog razmišljanja;
- praktična mudrost i pragmatičnost – učenje je trebalo da bude pokret koji bi obuhvatao sve ljude koji traže sreću i duševni mir. Proces učenja nije kompletan samo sa teorijsko-kritičkim razmatranjima. Neophodno je praktikovati i pravilno prosuđivanje, trezveno razmišljanje ili proračunato korišćenje zdravog razuma, što je sve bilo obuhvaćeno riječju *phronesis* (φρόνησις);
- učenje tokom cjelokupnog života – proces učenja nije bio kratkotrajan ili privremen već je podrazumijevao kontinuiranu, cjelodnevnu i svakodnevnu aktivnost u epikurejskoj zajednici.

Filozofija i praktično djelovanje su u shvatanjima antičkih filozofa neodvojivi i, kao jedinstvena, cjelovita aktivnost, gotovo da mogu imati i „terapeutsko“ dejstvo; po njima, ono što medicina predstavlja za fizičko zdravlje, filozofija predstavlja za duševno. Bolesti duše, kao što su poroci, određene emocije ili strasti, mogu biti „izliječene“ posredstvom filozofskih metoda koje nas i naše duševno stanje vraćaju u zdravo, prirodno stanje. Metode kojima se to postiže Epikur je pokušao da obrazloži i izvede iz upoznavanja sa osnovim principima nauke o prirodi, bogovima i njihovom porijeklu, kao i iz psihološko-etičkih zapazanja koja su usko povezana sa čovjekom i njegovim životom. Takođe, njihova andragoška relevantnost je zasnovana na primenljivosti u svakom uzrasnom dobu i na primjeni u svakodnevnom životu.

Epikurov pristup je bio sveobuhvatan; njegove metode su obuhvatale i oslobađanje od straha jer je smatrao da strah od bogova i strah od smrti upravljaju ljudima i dovode ih u situacije uznemirenosti. Nastojao je da poduči učenike ne da bogovi ne postoje već, suprotno, da postoje, ali da nisu onakvi kakvim ih gomila zamišlja (Laertije, 1979, str. 370). Bogovi su blažena bića i kao takva uopšte ne učestvuju u ljudskim poslovima i njihovim odnosima, nemaju bilo kakvu kauzalnu ulogu u svijetu niti imaju bilo kakve ambicije za tim – oni nisu

podložni nikakvoj promjeni ni uznemiravanjima (Đurić, 2015, str. 179). Samim tim ni ljudima ne preostaje ništa drugo nego da se ne brinu o njihovom gnijevu. Ovdje već vidimo drastičnu suprotnost i raskid sa tradicionalnim homerskim shvatanjem božanstava, za koja su ljudi smatrali da imaju direktan uticaj na njih – kažnjavajući zle i nagrađujući dobre, što je jasan odraz epohe u kojoj je Epikur živio i promijenjenog duha vremena. Epikur pokušava da rasvijetli i rasprši sve iluzije i fantazije koje je tradicija nametnula kao zvanične, u kojima „više sile“ upravljaju i kontrolišu dešavanja, uglavnom ulivanjem straha neobrazovanim i sujevjernim ljudima. Kao što rimski nastavljatelj epikurejske filozofije iz I vijeka p. n. e. Tit Lukrecije Kar na početku svoje poeme „O prirodi stvari“ kaže: „Po zemlji kad se ljudski rod stidno / ugibao na očigled, ponižen / teretom vere koja s neba glavu pomaljaše / preteći čovečanstvu užasnim likom – čovek iz Helade / usudio se prvi, oči smrtno / da digno ka njoj i stane joj nasuprot“ (Lukrecije, 1951, str. 7).

Sem toga, savjetovo je i oslobađanje od straha od smrti jer je on, kako je Epikur govorio, strah od nečega čega nema kada nas ima ili, obratno, čega ima kada nas nema. Smrt je kao pojava potpuno odvojena od nas u smislu da smrt predstavlja kraj svakog osjećanja, a sve što je dobro i loše nalazi se u osjećanju (Laertije, 1979, str. 370). Epikur je smatrao da duša, isto kao i tijelo, smrću prestaje da postoji te da mi ne možemo osjećati nikakvu neprijatnost od same smrti jer „dok mi postojimo smrti nema, a kad ona stigne, onda nas više nema“ (Laertije, 1979, str. 376). Lukrecije pjesnički interpretira Epikurovo učenje: „Jer ako nekom preta zlo i beda / on mora sam postojati u to doba da bi ga snašli. / Al' to smrt ukida, i uklanja iz žića onoga / k'o bi doživet' mogao nedaću. / Vidimo stoga da se ne treba / u smrti ničeg plašiti jer niko / ne biva bedan ako ne postoji / i da je isto k'o da nikada / ni rođen nije, kad je besmrtna smrt oduzela život samrtni“ (Lukrecije, 1951, str. 140–141).

Kao i za mnoge druge antičke filozofe, i za Epikura etika je i sadržaj i metod učenja; ona predstavlja najbitniji dio filozofije, kome su sve ostale filozofske discipline podrijeđene. Razumijevanje nauke o prirodi (fizika) i teorije saznanja (kanonika) imaju suštinsku važnost, ali predstavljaju samo stepenik koji nas vodi ka dostizanju konačnog cilja, tj. dobro vođenog života. Ipak, „nemoguće je živeti u zadovoljstvu a ne uživati mudro, dobro i pošteno; nemoguće je takođe živeti mudro, dobro i pravično, a ne živeti u zadovoljstvu. Ko ne može tako živeti, tj. mudro, dobro i pravično, ne može živeti prijatno“ (Laertije, 1979, str. 375). Epikur je istrajan u namjeri da uživanja ili prijatnosti ne predstavi kao suprotnost mudrosti ili dobroti, tj. smatra da uživanja nisu samo životinjski, čisto fizički nagoni, lišeni bilo kakve racionalnosti, pragmatičnosti i promišljanja. Upravo to nam i potvrđuje njegova definicija filozofije kao aktivnosti koja obezbjeđuje srećan (dobar) život posredstvom argumenata i razmišljanja (Warren, 2009, str. 249).

Najkraći i najjasniji prikaz tih principa je sredinom XVIII vijeka pronađen među ugljenisanim spisima preostalim nakon erupcije Vezuva (79. godine n. e.), koja je potpuno zatrpala Herkulanum. Pronađeni papirusi, kako se pretpostavlja, pripadali su epikurejcu Filodemu, koji sumira učiteljevo učenje: „Ne plaši se bogova, ne brini o smrti; ono što je dobro lako je pribaviti, dok ono što je loše lako istrpjeti“ (O’Keefe, 2010, str. 6). Četvorostruki lijek ili τετραφάρμακος u suštini predstavlja kratak prikaz epikurejske didaktičke i terapijsko-korektivne metode: podučavanje se može usmjeriti i ka mladima koji tek ulaze u život i prema odraslima koji su već, vrlo vjerovatno, osjetili neke od neprijatnosti koje nose različite egzistencijalne krize; Epikurov hedonizam nudi vrijedna razmišljanja za njihovo prevazilaženje, sasvim daleko od banalizovanih težnji savremenog komercijalizovanog svijeta ka neograničenom zadovoljavanju sopstvenih potreba.

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Adult Education and Epicurus' Philosophical School of Hedonism

Abstract: Ideas on adult education, as an important part of philosophical deliberation, can be found in the work of almost all significant ancient Greek thinkers. In the same way, Epicurus' philosophical school, i.e. his 'Garden', proffers an idea of a comprehensive and permanent educational process, whose end goal is found in a kind of rationally considered and individual pleasure. The paper provides a historical analysis of the concept of hedonism through a prism of Aristippus' and Plato's understanding, and as finally shaped by Epicurus. Epicurean educational process has an aim of achieving pleasure identified with mental tranquillity and absence of physical pain. In order to achieve this, it is necessary to engage in a systematic and life-long educational process, which is, as Epicurus held, at once relaxing and interesting.

Key words: hedonism, Epicurus, pleasure, adult education, philosophy.

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From Education for Democratic Citizenship to the Global Citizenship Education: On the Necessity for a Paradigm Shift³

Abstract: The article analyses and compares two main concepts in the field of civic education: education for democratic citizenship (EDC), prevailing in European discourse, and global citizenship education (GCE), dominant in international organisations like UNESCO. The concepts and their content are presented and analysed, and the need for the shift to the GCE is illustrated by some global tendencies and serious challenges of the global world. The responsibility to include GCE into the European concept of civic education is pointed out, as well as the challenges GCE is facing within the policy and implementation of the global agenda, SDG 4 and Education 2030.

Key words: civic education, education for democratic citizenship, global citizenship education, adult education.

The purpose and functions of civic education

Modern societies are not based exclusively on the ability of individuals to produce and create, but on their ability to manage their personal and social lives. In the era of productivism and obvious domination of economic discourse in all spheres, this might sound like a heresy. But it is certainly not, and even the simple overview of some global tendencies gives enough arguments for that. The global level

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and intensity of inequality, manipulation, discrimination, exploitation and the huge lack of competences of almost all single states to resist the economic and political dictate of transnational actors, are dramatic. One of the most effective ways of suppressing these tendencies is the development of a civil society, that is, the promotion of (constitutional) democracy. But democracy is a social relationship and a political system that is not established and does not develop spontaneously but must be systematically generated and nurtured. The key systemic measure in this process is the establishment of a participatory culture and a real social possibility for each individual to be a participant and co-author in the shaping, planning and improving the social life. Participatory culture implies individual participation in social relations and processes, but not the obligatory commitment of an individual to the community. Since the key for democratic culture is the integrity of an individual, a participative culture in a democratic society implies the realization of the individual's autonomy in relation to society. The basic premise for achieving this complex relationship and process is the relevant knowledge, values and abilities necessary for understanding, accepting and realizing individual civil rights, freedoms, obligations and responsibilities. From this perspective, civic education is essential for establishing and developing a society of social justice and democracy, with both active and autonomous individuals. In order to specifically emphasize the importance of critical thinking and active citizenship in solving problems in their environment, sometimes the term education for democratic citizenship is used instead of the term civic education (Djordjević & Popović, 2008, p. 121).

This traditional view of civic education, which focuses on the training of citizens for informed and competent participation in social processes, opens up space for several crucial questions:

- what the basic function and role of civic education is – adaptation (taken in an affirmative sense) or transformation – generating micro and macro social changes;
- what the essential components of civic education are, that is, what knowledge, skills and competences should be provided;
- whether today's dramatic global changes, characterized by economic, demographic, and environmental turbulence, as well as extreme inequality, discrimination, aggression, xenophobia, racism, physical and political violence, terrorism and a brutal exploitation of natural resources require re-examining the traditional concept of civic education, and

- if civic education, in addition to knowing and understanding the problems at national level, necessarily involves knowledge of problems on a global level and whether it should be replaced by the concept of education for global citizenship;

A concept with the long past and the short history

There is hardly a concept, paradigm or topic that is so much used, promoted and pleaded for as civic education or citizenship education, and still so unclearly defined, differently understood and interpreted. The idea itself is very old, with deep roots in the Greek philosophy and political practice of democracy, further developed through several phases of the European history of democracy, civil and human rights, with the start of the modern thinking in the French Revolution and the adoption of *Déclaration des droits de l'homme et du citoyen* (The Declaration of the Rights of Man and of the Citizen) passed by France's National Constituent Assembly in August 1789 – an important document, a milestone in the history of human and civil rights. But such an old idea and continuous striving throughout the century still phase some disputes in its academic understanding and definition. The question: What this concept consists of, what characteristics and skills it presumes, what its *differentia specifica* from the related educational areas is – these questions are still broadly debated.

European understanding of Education for Democratic Citizenship

Citizenship Education has been intensively discussed in the context of Europe and European Union, but only in the last few years the 'global aspect' has been added to the discussion, mostly due to the creation of sustainable development goals, and pushed by refugee crisis and terrorist attacks in Europe. But it did not bring order into the terminological and conceptual jungle in this field and there are still plenty of terms in use: citizenship education, education for democratic citizenship, civic education, political education, education for active citizenship... Having in mind regional differences around the globe and different understanding and usage of the same term, it becomes complicated to find a common approach, to define the strategy, develop guidelines and advocate for it. But even within Europe there are difficulties in finding a common research and policy approach.

Karlheinz Duerr gives an overview of the main terms in use:

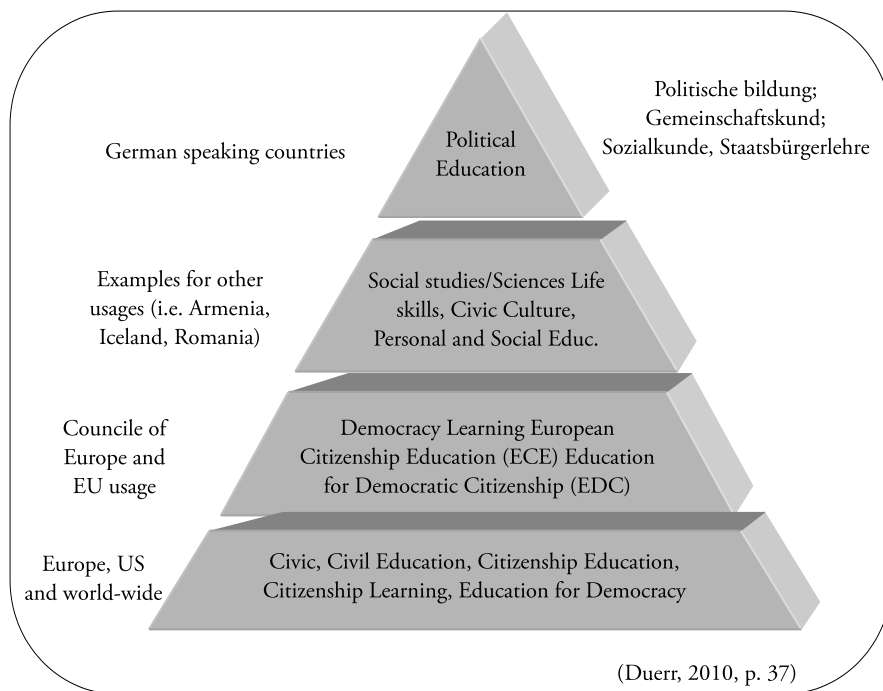


Figure 1: Civic education – main terms in use

The Council of Europe, as the main European body active in this field, gives a clear definition which connects education for democratic citizenship with Human rights education:

- a) 'Education for democratic citizenship' means education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law. b) 'Human rights education' means education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower

learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms. (Council of Europe, 2010, pp. 5–6)

However, Council of Europe does not include areas such as intercultural education, equality education, education for sustainable development and peace education; in its view, “education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while human rights education is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people’s lives” (Council of Europe, 2010, p. 6). So, Education for Democratic Citizenship is seen as the key instrument for the promotion of the core values of the Council of Europe: democracy, human rights and the rule of law, as well as in the prevention of human rights violations, and more and more, as a defence against the rise of violence, racism, extremism, xenophobia, discrimination and intolerance.

In 2015, European ministers had a renewed focus on Education for Democratic Citizenship, in response to the terrorist attacks in France and Denmark, reaffirming the commitment to the main values of European societies: “respect for human dignity, freedom (including freedom of expression), democracy, equality, the rule of law and respect for human rights. These values are common to the Member States in a European society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail.” (EU, 2015, p. 2). Paris declaration was accompanied by the financial support of 400 million euro for the projects tackling the objectives of the Paris declaration, plus 13 million for its dissemination and 14 million for the policy experimentation (European Commission, 2016, p. 1). Overview of the developments in national education policy related to the Paris Declaration (European Commission/EA-CEA/Eurydice, 2016) offers an impressive list of measures, initiatives and bodies. A systematic assessment of their efficiency is still pending.

In contemporary Europe, K. Duerr talks about a shift from “Education for Democratic Citizenship” to “European Union Citizenship Education” and strong focus on the processes of European integration, inclusion of post-communist societies, creation of renewed European identity etc. (Duerr, 2010, pp. 37–38, 40). This EU Citizenship education has to address the problems of the functioning of European federation, namely: new issues contained in the Lisbon Treaty (environmental protection, data security and consumer protection), European solidarity, transmitting European awareness, creation of the framework within which

critical, participative and responsible union citizenship would be possible. “This is particularly important with view to the enormous discrepancies in wealth and economic performance which... after the enlargements of 2004 and 2006, exist in the EU. Indeed, the EU has ‘discovered’ Citizenship as an important tool and established a special program ‘Europe for Citizens’ which aims at furthering exchanges, intercultural learning, citizen networking, cultural projects etc., based on mutual tolerance and respect... Through the European Neighbourhood Policy (ENP), the EU attempts to involve all countries on the outer borders of the EU in order to create an area of democratic stability and peace.” (Duerr, 2010, p. 47).

In spite of numerous projects and activities, there was a tendency of ‘tiredness’ with this kind of topics in Europe, and a feeling that the society is saturated with this content. The financial crises, migrant and refugee crises, terrorist attacks and others problems raised new awareness of the urgent need for new approaches and new topics in the field of civic education and related areas.

Approach and understanding of Global Citizenship Education

The global thinking about initiatives and measures that should help the world to cope with violence, wars, conflicts and hostility has also deep roots. One of the examples could be found in the ideas of great educator Jan Amos Comenius, who proposed, for the sake of permanent peaceful cooperation, establishment of few institutions: *Collegium didacticum*, a kind of a high school, *Collegium lucis*, an international ‘college of light’, consisting of the best scholars, and an institution devoted to the peace maintenance: “The elaborated expression of this project may be found in Comenius’s major (unfinished) work *De Rerum Humanarum Emendatione Consultatio Catholica*. The sixth part of this General Discourse on Reform on Human Affairs, named *Panorthosia* (The Universal Reform), describes Comenius’ ideas about ‘a free common state of all mankind’, a worldwide union of befriended nations where ‘disputes would be solved by a peace tribunal, without wars and violence’. The main task of the reformed administration of public international affairs would be the institution and maintenance of lasting justice, order and peace. This would be pursued by an international peace court or world senate which would be furnished with great jurisdiction. It would attend not only to the maintenance of peace among states but also to the maintenance of order and justice in individual states because the two are inseparably linked. Therefore, too, the world senate would supervise national and local courts of justice and law so that their decisions and provisions would not run counter the superior, universally human principles and universal law which would derive only

from natural law and the laws of God. Interhuman relations would be corrected through a reform of all components of public administration, involving a definition of their rights and duties relating to the social order and publicly beneficial work.” (Kumpera, 1997, p. 4). With these prophetic words and ideas, Comenius seems to have announced the era of global thinking about the peace issues and the establishment of UN and UNESCO. Indeed, UNESCO is today the main promoter of these ideas, and its approach includes: Peace and human rights education, prevention of violent extremism through education, Education on the Holocaust and genocide, international understanding etc. Nowadays Global Citizenship Education (GCED) is one of the strategic areas of UNESCO’s Education Sector programme for the period 2014 – 2021, based in the famous *Universal Declaration of Human Rights*. UNESCO’s approach to GCE has the normative foundation in UNESCO’s 1974 *Recommendation concerning education for international understanding, co-operation, peace and education relating to human rights and fundamental freedoms*. The *Recommendation* uses the concept of ‘international education’ as the forerunner of GCE, and stresses not only human rights and peace, but also justice and freedom, international understanding and co-operation, solidarity and responsibility (UNESCO, 1974, p. 148).

While GCE in European understanding points out democracy and human rights, UNESCO’s approach introduces other values in the concept, taking about ‘international education’: “5.... It should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to observance of the principles of equality in everyday conduct. It should also help to develop qualities, aptitudes and abilities which enable the individual to acquire a critical understanding of problems at the national and the international level; 6. Education should stress the inadmissibility of recourse to war for purposes of expansion, aggression and domination, or to the use of force and violence for purposes of repression, and should bring every person to understand and assume his or her responsibilities for the maintenance of peace. It should contribute to international understanding and strengthening of world peace and to the activities in the struggle against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism, and apartheid as well as other ideologies which breed national and racial hatred and which are contrary to the purposes of this recommendation” (UNESCO, 1974, p. 149).

Further on, UNESCO recommends that

...education should be directed both towards the eradication of conditions which perpetuate and aggravate major problems affecting human survival and well-being – inequality, injustice, international

relations based on the use of force – and towards the measures of international co-operation likely to help solve them. Education which in this respect must necessarily be of an interdisciplinary nature should relate to such problems as: equality of rights of peoples, disarmament; the inadmissibility of using science and technology for warlike purposes, racialism and its eradication; the fight against discrimination in its various forms; ways and means of assisting developing countries; the struggle against illiteracy; the campaign against disease and famine; the fight for a better quality of life and the highest attainable standard of health; population growth, and related questions. (UNESCO, 1974, p. 150)

A different approach to citizenship is offered by another global organisation – OECD. In the context of ‘rethinking human capital’, OECD lists various educational outcomes beyond knowledge and skills, mentioning “moral and civic qualities – for example compassion, or the understanding of democratic institutions” (OECD, 2002, p. 119). Among other important personal characteristics are self-discipline, good decision-making skills, conscientiousness, extroversion and agreeableness. Such people contribute to the productivity but also to the overall well-being and other social benefits. (OECD, 2002, p. 123). In *Education at glance 2012*, OECD presents the results of the study where the levels of civic competencies were measured, among the others. The latter are defined as “knowing and understanding elements and concepts of citizenship” (issues related to civic society and systems, civic principles, civic participation and civic identities) as well as those of traditional civics, and consequently leads to supportive attitudes towards equal rights for ethnic minorities, expected electoral participation and supportive attitudes towards gender equality (OECD, 2012, pp. 205–206).

The development in the last few years brought together policy makers around common definition of sustainable development goals, their targets and indicators. UNESCO’s work, as well as the initiatives, and projects of other international actors in the education for global citizenship and related areas, is nowadays guided by the Education 2030 Agenda and Framework for Action, notably Target 4.7 of the Sustainable Development Goals (SDG 4 on Education), which calls on countries to “ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development” (UN, 2015, p. 17). Besides democracy and human rights,

tolerance and civic engagement, intercultural dialogue and respect for cultural, religious and linguistic diversity, social cohesion and justice (UN et al, 2015, p. 26), sustainable development is for the first time seen not as a fully separate area, but as a field that should be included in the education for global citizenship. “Global Citizenship Education (GCED) and Education for Sustainable Development (ESD) are recognized as mutually reinforcing approaches, with commonalities and specificities. Both prioritize the relevance and content of education in order to ensure that education helps build a peaceful and sustainable world. Both also emphasize the need to foster the knowledge, skills, values, attitudes and behaviours that allow individuals to take informed decisions and assume active roles locally, nationally and globally” (UN, 2017, p. 1). Many contemporary authors point out this connection – being active as citizens in the 21st century requires more than “the ability to read a bus timetable”; it should rather grow into “...awareness of the implications of varying transport policies upon atmospheric degradation” (Clair, 2003, p. 75). The constant changes in environmental issues and the expectations that all citizens take responsibility for sustainable development are only two of the numerous reasons why adults should be provided with this segment of functional literacy in the modern world (more in: Clair, 2003; also: Orlović-Lovren and Popović, 2017).

An image of a global citizen includes, for the first time so clearly: taking care for people, planet and peace, as interconnected and equally important areas. Global crises, countries and regions in conflict (conflict and post-conflict) situations, emergency situations, social unrest and natural hazards – all these challenges require shared responsibility of global citizens. The ‘traditional’ competencies are still required – critical thinking, open and analytic mind, reflectiveness, tolerance, engagement etc., but they are now more connected with the high awareness about the social, political and environmental problems that modern world is confronted with – no matter in which corner of the planet people live. Some of the ‘old’ values and competencies gained in importance, such as critical reading of the media (especially in the ‘post-true’ times, where choosing the information, independent critical thinking about resources of information and unbiased, well informed decision-making become crucial). The galloping digitalisation and access to internet makes this to one of the main requirements of the modern GCE.

The work on SDG 4 and its aspects of global citizenship education are accompanied by numerous initiatives. To mention only a few: *United Nations Secretary-General’s Global Education First Initiative* (UN SG GEFI, 2017) that was launched in September 2012 which made fostering global citizenship one of its three education priorities (p. 1); the *UNESCO Week for Peace and Sustainable Development: The Role of Education* and within it *The UNESCO Global Forum*

on *GCED*, held every two years, a unique global event dedicated to key issues of GCED policy and practice (UNESCO, 2017a); *GCED Clearinghouse* is a global database on GCED jointly set up by UNESCO and APCEIU to facilitate information sharing and enhance knowledge and understanding of GCED (UNESCO and APCEIU, 2017); UNESCO's initiative *Education as a tool to prevent violent extremism*, numerous events, seminars⁴, publication, guidelines etc.

The need to move from EDC to GCE

The burning issues of the global world, its problems and challenges, give this area the priority character. We witness the rise of neo-nationalism and right-wing movements, both in Europe and globally, worsened by migrant crisis and the reactions to it. There is a broad shift to the right in European politics, the world has been witnessing a sharp spike in nationalist tensions, accompanied by xenophobia and nativism. There is profound political change taking place within the world's leading power, but Brexit and "trumpism" are only the symptoms of the overall development, characterised on the other end of the spectrum by religious fanatics, terrorism, and dictatorship. "People the world over are rejecting the legitimacy of liberal democracy, hardening themselves against 'enemies', retreating to the security of their tribe, and placing faith in populist leaders." (Kennedy, 2017, p. 1). This is a "reality call" to rethink the concept of global citizenship and to focus on kind of education that would address the burning problems of the modern world.

The sense of urgency that accompanies many discussions about SDGs, pointing out that "the planet can't wait", applies fully to the topics covered by GCE. And these topics are more and more common for people around the globe, in different countries and regions, not while they face the same problems (it's exactly the opposite: the gap is getting bigger), but because the responsibility is shared, global interconnectedness and interdependency is bigger and the character of main global problems calls for more than single, isolated and one-sided actions. The mentioned tendencies of increased nationalism, racism, populism and extremism require critical thinking about political, economic and social relationships and structure, but also rethinking of the main paradigm of the de-

⁴ 2017 UN Global Citizenship Education Seminar through the overview of the themes shows clearly the spectrum of topics and problems that are considered important under the GCE: Civic / Citizenship / Democracy / Cultural literacy / Intercultural / Cross-cultural / Multi-cultural / Human rights / Human dignity / International understanding / Globalisation / International education / Interdependency / Multilingual / Bilingual / Mother tongue / Peace / Culture of peace / Social justice / Equity / Inclusive / Diversity / Sustainable development / Sustainability / Environmental (UNESCO, APCEIU, 2017).

velopment and, most of all, the power relationship in the modern world. The growth-base economies and neoliberal policy and practices, extreme consumerism, neo-colonialism, huge gaps within and between countries, extreme poverty – this all requires from the modern global citizen a new kind of responsibility and questioning of our own government's policy – not only within the countries, but increasingly among the countries and continents, a more critical pedagogy and actionable postcolonial theory in education.

Civil society contributed significantly to the development of this understanding of GCE, both in concepts and practical implementations, introducing or reinforcing solidarity, empathy, responsibility, critical action etc. For example, J. Osorio writes about 'critical citizen education' and 'citizen politicisation' which manifests itself in critical pedagogy movements, and calls for the definitions of citizenship which is "not reduced to their modern western points of reference such as universality and equality but rather they expand to consider that Citizenship is a whole set of civic and ethical resources" (Osorio, 2016, p. 41). Beside the DVV International journal *Adult Education and Development*, ICAE (International Council for Adult Education) has organized Virtual Seminar – an intensive exchange on the topic of the journal: *Global Citizenship Education*. In its introduction, S. Morrison explains that:

...there can be no one theoretical understanding, rather it becomes a search for new approaches that has as its end goal tolerance and respect for all living things and having regard for sustainable development. Being connected through a 'sea of islands' also means that there is acknowledgement of a common humanity, that an action in one part of the world will still have an impact in another part of the world, therefore GCED must promote our interconnectedness and a sense of responsibility as central to relational perspectives... Boundaries and borders erected during times of imperialism contracted a world that was previously boundless, restricted natural exploration and mobility and limited access to the vast resources which were attained through mutual understanding of interdependence, cooperation and reciprocity. (ICAE, 2016, p. 5)

The Center for the Study of Social and Global Justice has developed a methodology for the critical literacy in global citizenship education, with several similar resources packs (OECD, 2006). There are numerous other organisations, initiatives, projects and publication with the broader understanding of 'citizen'

and 'citizenship', more related to the contemporary challenges and based by critical pedagogies.

Therefore, the traditional understanding of education for democratic citizenship prevailing in Europe should increasingly include elements of global citizenship education, addressing the challenges the world is facing, and Europe is as well. The understanding of civic education which focuses on democratic participation, human and minorities rights in European societies, and problems emerging from the realm of developed Western countries is not close to sufficient. The reasons are numerous: Europe is more and more connected with other regions of the world, environmental issues and climate changes are the most obvious example of that, and the global financial crises has proved that in another way. Historical responsibility is another reason that is still very valid – colonial and imperial past is still not reflected enough and it is sometimes disguised in various forms of post colonialism, and the current circumstances and deeply rooted in that past. Further on, and most important, European politics and economy contribute to the contemporary international relationships, political tensions, global social injustice and related challenges. There are plenty of problems and issues that could be covered by the global citizenship education in the European context, including citizens responsibility to hold governments accountable and to reduce or stop harmful policies of governments and companies, such as: massive selling of arms and weapons to the countries in Middle East and to Saudi Arabia; support to autocratic, dictatorial and corrupted regimes in other regions in the world (Africa, South America, Middle East, East Europe); extensive use and exploitation of natural resources (especially in Africa) and trade agreements that are by far more beneficial for EU than for the 'Third world' countries and unjust privatisation of land and resources, including extensive illegal fishing and deforestation; extraction of billions of dollars in African resources, which are used to make the manufactured goods that are then sold back to African countries at a marked-up price; climate change and greenhouse emission, to a significant extent caused by the economies in the developed countries; vastly disproportionate use of the world's energy – water, electricity, and vastly disproportionate production of waste and Co₂; tax evasion of the companies from the developed countries, and EU countries being among world's worst corporate tax havens. The stream of migrants and refugees is only an indicator, the symptom of global power architecture with deep roots. Providing help through education is an urgent and necessary task, but GCE should go a few steps further, asking the questions about the roots and causes of the problem, rising the awareness, analysing the responsibilities – asking the right questions and not only considering the consequence. Adding the right-wing and authoritarian tendencies, re-emergence of fascism,

xenophobia, nationalism and fanaticism, we can get a full picture of the problems global citizen living in Europe is facing. Compared to that, the times when issues like common European identity, participation in practising democracy and equal rights to all minorities were central issues of civic education, seems idyllic. In less than two decades serious changes took place, new awareness has risen, new kinds of problems emerged, and global citizenship education has to address them, otherwise it will not be relevant, effective and needed.

The concept of the 'European Citizen' must now be understood as a poly-layered concept, involving the local, the regional, the national and the European dimension of citizenship – and many perceive already a growing need for discussion about global citizenship, brought about by the world-wide responsibility and need for action we face with regard to overpopulation, hunger, catastrophes, human rights violations, terrorism, fundamentalism, environment protection and climate change. (Duerr, 2010, p. 49)

The challenges ahead

The tasks set before global education are enormous, and challenges in achieving them are numerous.

Firstly one has to deal exactly with the broad spectrum of important tasks GCE should cover – such an understanding is very wide, includes a lot of knowledge, plenty of various competencies and set of important values. Achieving this might seem as an illusion, especially because each of the tasks has to do with some of the huge global problems of the modern world. But the complexity does not diminish the urgent need and importance of these tasks; it only requires more systematic research on the concept and its content, on strategic direction for further development and priority actions that need to be undertaken. There is already a lot of experience in this field – a consequent needs analysis coupled by lessons learned analysis can save time and point to the way of achieving. GCE is not aiming at changing the world, but helping people to be better prepare to take their share of responsibility for changing it.

An already observed problem is related to the missing political will to implement the target 4.7. of the SDG 4 and the global agenda, a gap between rhetoric and practice. The target 4.7. is quite vague, several important areas and 'merged' into one target, with only one indicator, which is not strong and not binding ("Indicator 4.7.1: Extent to which (i) global citizenship education and

(ii) education for sustainable development, including gender equality and human rights, are mainstreamed at all levels in: (a) national education policies, (b) curricula, (c) teacher education and (d) student assessment” UNESCO Bangkok, 2017, p. 1). Even if the defining and measuring the achievements in this field would be extremely difficult, the adequate methodologies could be found. Another aspect shows that it is not about methodology, but about the lack of political commitment: there is a lack of funding strategy and lack of readiness to allocate the resources for GCE in spite of the powerful rhetoric around it. Having in mind that it applies to adult education too – although it is part of lifelong learning, it is the weakest link in the chain of LLL, not sufficiently recognized and dramatically underfinanced (Popović & Koulazides, 2017, pp. 4–6) – GCE, which was and still is an important area in adult education, shares its unfavourable destiny. In welcoming the fact that the Resolution of the European council *Promoting socio-economic development and inclusiveness in the EU through education: the contribution of education and training to the European Semester 2016* stresses the importance of citizenship education, EAEA reminds of the importance of non-formal and informal learning, and in particular of adult education, and warns that “they receive too little attention in this Resolution” (EAEA, 2016, p. 1).

These are worrisome tendencies, and funding might serve as an ultimate test of the seriousness of the policy decisions and plans. In the case of GCE, its role in the global agenda is obviously not recognized and supported enough, although it is very much related to several other goals, such as poverty reduction, gender equality, responsible consumptions, peace and justice etc. The implementation of these goals without commitment to GCE and its educational means will not be possible.

Further conceptualisation, better theoretical rooting and production and use of research evidences should be continuous tasks, helping to inform policy and shape meaningful and effective actions. Civil society, as one of the main advocates, contributors and providers in the field, can play a crucial role in the dialogue about further policy creation and implementations of GCE goals and tasks.

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Od obrazovanja za demokratsko građanstvo ka obrazovanju za globalno građanstvo: O potrebi za promenom paradigme⁷

Apstrakt: Ovaj članak analizira i komparira dva glavna koncepta u oblasti građanskog obrazovanja: obrazovanje za demokratsko građanstvo (ODG), koncept koji je prevalentan u evropskom diskursu, i obrazovanje za globalno građanstvo (OGG), koje je dominantno u međunarodnim organizacijama poput UNESCO-a. Ova dva koncepta i njihov sadržaj su predstavljeni i podvrgnuti analizi, a potreba za promenom paradigme ka OGG je ilustrovana nekim od globalnih tendencija i ozbiljnih izazova globalnog društva. Istaknuta je odgovornost za uključivanje OGG-a u evropski koncept građanskog obrazovanja i naglašeni su izazovi sa kojima se OGG suočava u okviru politike i implementacije globalnog programa rada – Ciljeva Održivog Razvoja (naročito COR 4) i programa Obrazovanje 2030.

Ključne reči: građansko obrazovanje, obrazovanje za demokratsko građanstvo, obrazovanje za globalno građanstvo, obrazovanje odraslih.

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Contribution of Social-Constructivist and Andragogical Principles in Blended Learning to Adult's Social Inclusion and Social Capital

Abstract: The paradigm shift from instructivism to constructivism, and the evolution from pedagogy to andragogy have led to self-directed, technology-enhanced learning environments for adults. Previous studies identified the importance of (online) constructivist and andragogical strategies to achieve deep knowledge construction. However, less is known about the social contribution of social-constructivist and andragogical principles (SCAP) in terms of social inclusion and social capital. To fill this gap, a questionnaire study was conducted among adults following courses by means of blended learning (N=139). One major finding showed that meeting learner's personal needs is positively related to adults' social capital. In addition, significant differences in terms of social inclusion and social capital were found based on adult learners' native language. Hence, these results suggest a learner-centred and individualized approach to promote social inclusion and social capital.

Key words: constructivism, andragogy, social inclusion, social capital, blended learning.

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Introduction

Nowadays, 23.7% of adults in Europe are at risk of poverty or social exclusion (Eurostat, 2017). This means that a substantial group of adults is excluded or is not able to fully participate in society. To counter these societal challenges, adult learning and education (ALE) has been put to the fore (Preston & Hammond, 2002). Participation in ALE was found to contribute to adults' personal and social development (Manninen et al., 2014). In developing such benefits, the teacher, instructional methods and fellow learners play a crucial role (Manninen et al., 2014).

Regarding the instructional approaches and roles of teachers and learners, education underwent an important paradigm shift from objectivism to constructivism (Jonassen, 1991). A 'new' epistemology directed teaching and learning theories to be interactive and learner-centred (Hirumi, 2002). Following this paradigm shift and the increasing digitalization of society, interactive communication technologies have been implemented in adult education. These new technologies are valuable for distance learning (Tenenbaum, Naidu, Jegede, & Austin, 2001). Originally, distance learning has been developed as one-way communication between an expert-teacher and passive-receptive learner, following a cognitive-behaviourist pedagogy (Anderson & Dron, 2011). However, nowadays, distance learning can be designed to promote interactive and constructivist learning due to the advantages of online communication technologies. As a consequence, we witness a positive trend for (partially) learning at a distance. In the USA, 31.6% of students registered for at least one distance course (Seaman, Allen, & Seaman, 2018).

Tenenbaum and colleagues (2001) were among the first to scrutinize constructivist principles for open and distance learning. Moving further, constructivist ideas were also applied to online learning for adults (Huang, 2002). A clear parallel between constructivist theories and andragogical principles was described in order to achieve meaningful and authentic knowledge construction (Huang, 2002). A more recent study showed that the implementation of constructivism in a virtual learning environment leads to successful collaborative knowledge construction (Girvan & Savage, 2010). Next to cognitive gains, social-constructivist learning approaches, such as peer-assisted learning, are deemed useful "especially if the development of social outcomes is also an objective" (Schunk, 2012, p. 269). Furthermore, the application of andragogy in adult education is believed to enhance adults' abilities and competences (Pavlova & Sanger, 2016). However, a lot remains unknown about the relationship between constructivist and andragogical learning principles and social benefits, particularly in technology-enhanced learning environments for adults.

What has been lacking to date, is research on the *social contribution of Social-Constructivist and Andragogical Principles (SCAP)* for adults engaged in blended learning. Therefore, this study explores the influence of SCAP in blended courses on the social outcomes of adult learners, in terms of social inclusion and social capital. This study is carried out among adults who study through blended learning, i.e. a combination of online learning activities at a distance and face-to-face lessons. Conducting research in these blended learning settings meets the premise that blended learning is ‘the new normal’ in education (Norberg, Dziuban, & Moskal, 2011). Hence, this study will advance the empirical knowledge by integrating insights from constructivism, andragogy, blended learning, and the social benefits of adult learning.

Literature review

Theoretically, this study is underpinned by the inherently similar principles of andragogy, constructivism, and blended learning to shed light on the social outcomes of ALE. Before the elaboration on andragogy, constructivism and blended learning, the social outcomes of ALE are explored. The concepts of social inclusion and social capital are valuable because they provide understanding of people’s participation in society and their social networks. Both, social inclusion and social capital, are found to be a benefit of participation in ALE (De Greef, Verté, & Segers, 2014; Field, 2005).

Describing the social outcomes of adult learning and education: social inclusion and social capital

Social inclusion defined as social participation and social connectedness

Social inclusion has been equated with a broad variety of dimensions, such as health, well-being, civic and social engagement, citizenship, and political participation (Desjardins & Schuller, 2006; Field, 2012). Taking into account the relationship between an adult and their social environment, social inclusion is, among others, outlined as processes of participation and connection (De Greef et al., 2014). Therefore, we describe social inclusion through social participation and social connectedness. The former, namely *social participation*, bears a functional-behavioural role and refers to “the extent to which a subject takes part in different social networks and other activities in society” (Ekström, Ivanoff, &

Elmstahl, 2013, p. 459). The latter dimension, namely *social connectedness*, illustrates its affective meaning and is defined as the “self-evaluation of the degree of closeness between the self and other people, the community, and society at large” (Lee, Dean, & Jung, 2008, p. 415). Hence, the current interpretation of social inclusion acknowledges the complexity of the concept by including a behavioural and affective component.

Social capital consists of bonding and bridging social capital

Leading authors such as Bourdieu (1980), Coleman (1988), and Putnam (2000) utilized the concept of social capital to describe societal dynamics. In the present study, Bourdieu and Wacquant’s (1992) definition of social capital is followed, namely: “the sum of resources, actual or virtual, that accrue to an individual by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition” (p. 119). This individual-structural perspective implies that social capital is regarded as the resources which are created from a person’s social networks. Based on the nature of those social networks, Putnam (2000) made a distinction between bonding and bridging social capital. *Bonding social capital*, or strong ties, refers to the relationships with close friends or family, whereas *bridging social capital*, or weak ties, describes the relationships with acquaintances (Granovetter, 1983). According to Granovetter (1983), those weak ties are of importance to build bridges between people from distinct social networks, and to get access to new resources.

An educational perspective on ALE: insights from andragogy and constructivism

An andragogical perspective

In contrast with pedagogy, Knowles postulated andragogy: a comprehensive and widely applicable individual-transactional model for adult learning. Six core principles of adult learning can be used in practice, depending on the negotiated purposes for learning and regulated by individual and situational differences (Knowles, Holton, & Swanson, 2005). The first principle stresses that adults *need to know* why they should learn something. A second assumption postulates that adults’ *self-concept* is one of responsibility. This means that they are responsible for their own decisions. In addition, Knowles et al. (2005) emphasized the importance and rich diversity of adult *learners’ experiences*. Fourth, adults are *ready*

to learn something that they perceive as necessary in order to fill the gap between their current and desired competencies. The fifth principle states that adults' *orientation to learning* is life-centred, requiring authentic and contextualized learning. Finally, adults predominantly experience internal *motivation to learn*, but are also partially sensitive to external motivators (Knowles et al., 2005). These six andragogical principles put learner-centeredness at its core. The andragogical model claims that adults will learn successfully, if these six core principles are taken into account depending on the context of the adult learner.

In essence, Knowles et al. (2005) constructed the andragogical model to enable self-actualization of adults. A recent study showed that applying andragogy in adult education is beneficial for adults' learning, cognitive ability, and professional competence (Pavlova & Sanger, 2016). Next to self-actualization, Knowles et al. (2005) acknowledged that "societal change may be a by-product of individual change" (p. 142) due to the fact that "individual learning may occur for the purpose of advancing individual, institutional or societal growth" (p. 152). Hence, adult learning can lead to individual development as well as to societal change because of andragogical approaches. For example, engagement in community-based adult learning was found to bring about social capital development and recovery of lost social capital (McIntyre, 2012). This is attributed to the negotiation with the learners, which creates relevant learning experiences in connection with their life-world (McIntyre, 2012).

A constructivist perspective

Next to the andragogical model, the constructivist perspective on learning seems to be of importance for the social outcomes of ALE. The constructivist epistemology claims that "each of us constructs our own reality through interpreting perceptual experiences of the external world" (Jonassen, 1991, p. 10), depending on individual's personal background, needs and interests (Jonassen, 1991). Following the dialectical perspective on constructivism, knowledge is constructed internally based on interactions between an individual and the environment (Schunk, 2012). This is in accordance with Vygotsky's social-constructivist theory (1978), which emphasizes that knowledge is built from the interaction of interpersonal, cultural-historical and individual factors. Vygotsky (1978) highlighted that "the social environment is critical for learning" (Schunk, 2012, p. 242) and knowledge is socially constructed (Airasian & Walsh, 1997).

Knowledge will be constructed solidly when key constructivist features such as learner-centeredness or learner control, goal negotiation, authentic and

relevant learning, and active learning are implemented (Jonassen, 1991; Porcaro, 2011; Schunk, 2012). Moreover, social-constructivist approaches might also produce social benefits because of the interactive nature of the learning process, i.e. through collaboration. For example, peer-assisted learning is valuable when social outcomes are striven for (Schunk, 2012). In other words, social-constructivism symbolizes empowerment and emancipation of learners by means of dialogue and interaction (Airasian & Walsh, 1997; Porcaro, 2011). Hence, next to an andragogical approach, social-constructivism seems to be worthwhile, because it provides learners with the necessary competences to successfully engage in the current knowledge societies (Porcaro, 2011).

Technology-enhanced learning: focus on blended learning

Blended learning has been adopted increasingly in (adult) education (Garrison & Kanuka, 2004). Clear-cut, blended learning combines face-to-face classroom learning with online learning experiences (Graham, 2004). However, integrating face-to-face and online learning is a complex process, which requires the blending of spaces and time (Norberg et al., 2011). The way online technologies are employed throughout blended learning varies. In a more traditional sense, technology serves as a classroom aid to replicate the physical classroom online. In more advanced settings, blended learning makes optimal use of the unique features of online and face-to-face learning by flipping the classroom, and hybrid or flexible learning (Bates, 2015).

Despite the complexity of the concept, blended learning has been associated with benefits such as flexibility, accessibility, and affordability (Selwyn, Gorard, & Williams, 2001), improved pedagogy (Graham, 2004), a strong sense of community (Rovai & Jordan, 2004) and more positive and effective learning outcomes compared to fully online or face-to-face courses (Means, Toyama, Murphy, & Baki, 2013; Vella, Turesky, & Hebert, 2016). Besides, digital media use evokes social participation in society (van Dijk & van Deursen, 2014). In addition, participation in blended learning is positively associated with adults' social connectedness and bridging social capital (Cocquyt, Diep, Zhu, De Greef, & Vanwing, 2017). In specific, the quality of online interaction was found to be positively related to social capital of adults in blended learning (Diep, Cocquyt, Zhu, Vanwing & De Greef, 2017).

*Integrating insights from andragogy and constructivism
into blended learning to examine adults' social inclusion
and social capital*

Throughout the previously discussed literature, there are separate indications that andragogy (Knowles et al., 2005), constructivism (Schunk, 2012), and elements of blended learning (Diep et al., 2017) are positively related to social outcomes of (adult) learning processes. However, few authors have integrated insights from these three distinct perspectives. Anders (2015) did advocate for blended or hybrid ways of learning, because they bring together principles of social-constructivism and andragogy, embodying a feasible middle way between cognitivist and connectivist extremes.

Following social-constructivism, hybrid designs may support learning communities that offer highly social and dialogical learning experiences. Following andragogy, hybrid designs chart a middle path with respect to levels of course structure and learner autonomy. The goal of hybrid design is to balance the strengths and weaknesses of both the xMOOC and cMOOC models for specific audiences and applications. (Anders, 2015, p. 46)

Such a well-balanced blended learning environment has the power to support a diversity of adult learners, who are in essence particularly heterogeneous (Rogers-Shaw, Carr-Chellman, & Choi, 2018). Moreover, emergent connectivist approaches could be perceived as too demanding due to the lack of structure, the overwhelming extent of autonomy, and the poor alignment with formal or traditional education (Anderson & Dron, 2011). Hence, the integration of viewpoints from social-constructivism and andragogy in the context of adults engaged in blended learning is justifiable and relevant.

Tenenbaum et al. (2001) and Huang (2002) established that insights from andragogy and social-constructivism embody similar approaches to learning and teaching with technology. To illustrate this, six instructional principles that facilitate adults' construction of meaningful knowledge throughout online learning were introduced (Huang, 2002). The principles clearly combine insights from andragogy and social-constructivism and are reflected by: (1) interactive learning, (2) collaborative learning, (3) facilitating learning (i.e. creating a safe and motivating environment), (4) authentic learning, (5) learner-centred learning (i.e. full ownership and responsibility belongs to the adult learner), and (6) high quality learning (i.e. higher-order thinking). The aforementioned principles are operationalized by five components of constructivist teaching and learning, as identified by Tenenbaum and colleagues (2001). The five dimensions include (1) arguments, discussions and

debates, (2) sharing ideas with others, (3) reflections, (4) meeting student needs, and (5) making meaning (Table 1). It is possible to distinguish between the principles in Table 1 based on the aforementioned quote from Anders (2015). On the one hand, the first two dimensions, argumentation and sharing, are strongly linked to ideas of social-constructivism because they reflect interaction and collaboration. They represent principles of social or collaborative learning activities. On the other hand, the remaining dimensions cover more individual activities, i.e. reflection, negotiating about individual needs, and relevant learning. They portray learner-centeredness, which is at the core of andragogy. Hence, principles from social-constructivism (social and collaborative learning) and andragogy (learner-centeredness) are intertwined in Table 1.

Table 1: The analogy between the frameworks of Huang (2002) and Tenenbaum et al. (2001), including respective adopted scales

Constructivist-andragogical instructional principles (Huang, 2002)	Constructivist learning activities (Tenenbaum et al., 2001)	Adopted scales in this study
Interactive learning	Arguments, discussions, debates	Argumentation
Collaborative learning	Sharing ideas with others	Sharing
High quality learning	Reflections	Reflection
Facilitating learning		
Learner-centered learning	Meeting student needs	Learner's needs
Authentic learning	Making meaning, real-life examples	Meaning-making

Nowadays, blended learning environments provide ample opportunities for social learning experiences by means of (online) interaction and collaboration, and also for learner-centeredness through self-direction, personal agency, as well as authentic and critical learning (Garrison & Kanuka, 2004; Graham, 2004; Huang, 2002; Jarvis, 2010; Rovai, 2004). In 2004, Rovai called for more research on “the types of online constructivist activities that have the greatest impact on learning” (p. 91). In the meanwhile, the importance of online constructivist learning for knowledge construction has been widely examined. As an example, a constructivist-andragogical principle such as shared regulation (Raes, Schellens, De Wever, & Benoit, 2016) was found to have a positive impact on online social knowledge construction. Moreover, the implementation of a social or collaborative dimension like online argumentation seems to be beneficial for students’ scientific competencies and their attitudes towards sustainability (Tsai, 2018).

Thus, the majority of studies have put emphasis on the cognitive contribution of social-constructivist and andragogical principles in online or blended learning environments. So, to date, the *social contribution of Social-Constructivist and Andragogical Principles* (SCAP) for adults engaged in blended learning is un-

clear, particularly in terms of social inclusion and social capital. The SCAP are operationalized by the five dimensions displayed in Table 1 and visualized in Figure 1. Building on our literature review, it is hypothesized that those SCAP in blended learning are beneficial for adults' social inclusion and social capital. First of all, the interactive dimensions of *argumentation* and *sharing* are assumed to be positively related to social inclusion and social capital. This is attributed to the social learning experiences (Anders, 2015), by means of intensive (online) interaction and collaboration. Furthermore, the learner-centred dimensions, which are *reflection*, *learner's needs*, and *meaning-making*, could also influence social inclusion and social capital. This is due to the fact that learner-centeredness results in substantial learner control and creates possibilities for one's empowerment (Anders, 2015).

In other words, the present study will seek an answer to the following research questions:

How are Social-Constructivist and Andragogical Principles (SCAP) in blended learning related to adult's social inclusion, as measured by social participation?

How are Social-Constructivist and Andragogical Principles (SCAP) in blended learning related to adult's social inclusion, as measured by social connectedness?

How are Social-Constructivist and Andragogical Principles (SCAP) in blended learning related to adults' bonding and bridging social capital?

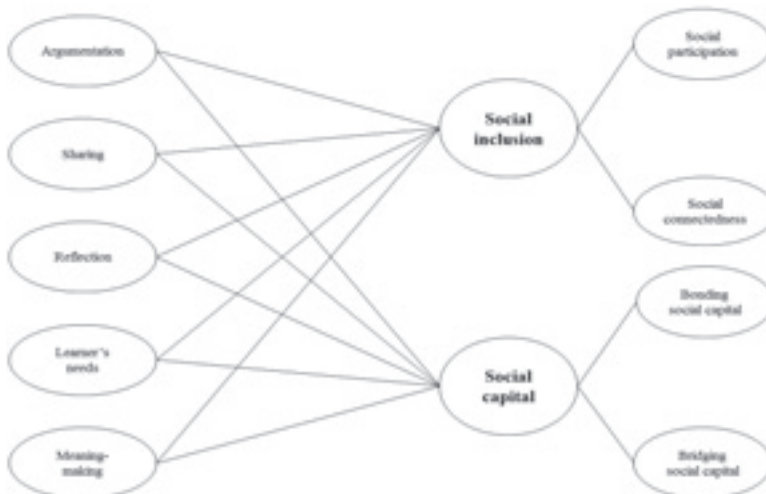


Figure 1: Research model on the social contribution of social-constructivist and andragogical principles (SCAP)

Methodology

Research context and design

The current study was conducted at six adult education centres (AEC) in Flanders, the Dutch-speaking region of Belgium. The AEC offer courses for adults who would like to obtain a degree or to achieve new competencies. The educational programs in which the learners were involved vary from secondary adult education (ISCED level 2–4) to specific teacher training (ISCED level 6). Through secondary adult education, low-educated adults get the chance to complete their secondary degree, i.e. in reference to second-chance education. Besides this, higher-educated adults who want to obtain a new profession or competencies can also register for courses offered by secondary adult education. Higher-educated adults are also eligible to follow a specific teacher training program. This program prepares them to teach in secondary education.

As a prerequisite to participate in the study, adults needed to be enrolled in a program which applies blended learning. Each AEC has the autonomy to implement blended learning into their programs, provided that they comply with the Flemish regulations. In particular, the centres and instructors have the responsibility to decide upon the extent of blended learning. Apart from the various blended learning arrangements (i.e. ranging from 25% to 75% of online learning), all online learning activities were similar in the six AEC. Adult learners executed online learning activities through their centre's learning management system. The online learning activities included learning paths, individual assignments, and online collaborative work through wikis or discussion fora.

For this study, a questionnaire was administered to adults in blended learning programs. The study followed a cross-sectional design, because data was collected at one point in time, namely at the end of the school year. This enabled the learners to reflect upon their learning trajectory. To reach as many blended adult learners as possible, participants were selected among the AEC that offered blended learning programs. Hence, convenience sampling was employed. Before answering the questionnaire, participants gave informed consent, which stressed that there were no right or wrong answers, underlined the voluntary nature of their participation, and guaranteed their anonymity. Where possible, the questionnaire was administered electronically in a computer room of the AEC under supervision of the researchers. Otherwise, the participants filled in a paper version of the questionnaire.

Sample

The sample of participants (N=139) predominantly consists of women (60.4%), adults younger than 35 (61.2%), unmarried (71.9%) and actively employed (71.2%) adults. Table 2 shows that the educational background of the participants is mixed, including adults with a lower secondary degree (35.3%), secondary degree (21.6%), and higher education degree (41.7%). This diversity is also reflected in the educational programs which the adults were attending. The majority was following courses in secondary adult education (66.2%), of which more than half were enrolled in second chance education (52.2%). About one third of participants was registered for a specific teacher training program (33.8%). Finally, almost 20% of the sample does not speak Dutch (i.e. the official regional language) as a native language, yet their level of Dutch was sufficient in order to be eligible to follow the courses.

Table 2: Participants' background information based on socio-demographic and background variables

Categories	%	N (139)
Educational program		
Secondary adult education	66.2%	92
Second chance education	52.2%	47
Other secondary adult education	47.8%	45
Specific teacher training	33.8%	47
Gender		
Male	39.6%	55
Female	60.4%	84
Age group		
<25	21.6%	30
25–34	39.6%	55
35–44	23.0%	32
45–55	15.8%	22
Native language		
Dutch	81.3%	113
Not Dutch	18.7%	26
Marital status		
Married	28.1%	39
Not married	71.9%	100

Categories	%	N (139)
Employment status		
Employed	71.2%	99
Unemployed	11.5%	16
Outside the labour market	17.3%	24
Educational attainment		
Lower secondary degree	35.3%	49
Secondary degree	21.6%	30
Higher education degree	41.7%	58
Missing	1.4%	2

Instruments

The questionnaire was built based on previously validated instruments (Table 3). It consisted of three main parts: socio-demographic and background variables, SCAP, and the social outcomes of social inclusion and social capital. First of all, control variables including gender, native language, marital status, employment status, educational background and age group were examined. Secondly, the SCAP were operationalized using five dimensions from Tenenbaum and colleagues' scale (2001), namely argumentation, sharing, reflection, learner's needs and meaning-making. Thirdly, adults' social outcomes were measured using the concepts of social participation, social connectedness, bonding and bridging social capital. Adult learners were asked to indicate the change in social inclusion and social capital they perceived since they have started the course. For social participation, the items have been adjusted from the SIT-instrument's dimension 'participation and connection' (De Greef, Segers, & Verté, 2010). The change in social connectedness has been measured by using the positive social connectedness scale (Grieve, Indian, Witteveen, Tolan, & Marrington, 2013; Lee, Draper, & Lee, 2001; Sinclair & Grieve, 2017). After careful screening of the positive social connectedness scale, two items have been removed due to interpretation difficulties for the participants. Furthermore, adult learners' social capital has been measured by the scale of Williams (2006). Based on the content validity, one item has been removed from the bonding social capital scale and three from the bridging social capital scale. The instruments were translated into Dutch, using back-translation.

Data analysis

At first, reliability analyses on the aforementioned scales were conducted. The Cronbach's alphas displayed in Table 3 indicate good internal consistency. According to analysis in G*Power (Faul, Erdfelder, Buchner, & Lang, 2007) our sample size (N=139) allows to detect medium effects ($f^2=0.25$, $\alpha=0.05$, power=0.80). To examine the correlations between all variables, Pearson's correlation coefficients were calculated. The correlations between the dimensions of SCAP were screened separately. Similarly, the correlation coefficients between the dependent variables were evaluated. At last, the correlations between the predictors (i.e. five dimensions of SCAP) and the social outcomes (i.e. social participation, social connectedness and social capital) were checked upon. Subsequently, group differences were tested to be able to control for the possible influence of socio-demographic variables. Depending on the number of categories within a categorical predictor, independent samples t-tests or ANOVAs were performed. Significant categorical predictors were included in the subsequent univariate and multivariate analyses of covariance (GLM) to control for their effect. Field's (2009) recommendations for meeting assumptions regarding ANCOVA were followed. This implies that the independence of the covariate and group effect was tested first, followed by examining the homogeneity of regression slopes in order to reveal possible interaction effects. When multivariate general linear models were tested, Wilks' lambda was taken into account. Once a significant effect on the multivariate level was found, results of the univariate analyses were reported (Field, 2009). All analyses were run in SPSS 25.0.

Table 3: Overview of instruments for measuring social-constructivist and andragogical principles, social inclusion and social capital

Variable	# items	Scale	Original Cronbach's α	Current Cronbach's α	Exemplary items
Social-constructivist and andragogical principles (Tenenbaum, Naidu, Jegede, & Austin, 2001)					
Argumentation	5		0.82	0.84	The course allowed for arguments, discussions and debates
Sharing	4		0.79	0.80	I was given sufficient opportunities to share my own experiences with others
Reflection	6	1: completely disagree 5: completely agree	0.87	0.87	The course motivated me to think reflectively
Learner's needs	5		0.77	0.83	The course took into consideration my needs and concerns
Meaning-making	4		0.77	0.77	The course addressed real-life events
Social inclusion: social participation (De Greef, Segers, & Verré, 2010) social connectedness (Lee, Draper, & Lee, 2001; Grievé et al., 2013; Sinclair & Grievé, 2017)					
Social participation	8		0.61	0.94	Taking part in activities and events in your neighbourhood
Social connectedness	8	1: this activity has significantly decreased 5: this activity has significantly increased 1: completely disagree 5: completely agree	0.92 0.93 0.86	0.94	Due to following this course, I am able to connect with other people.
Social capital (Williams, 2006)					
Bonding social capital	9		0.86	0.89	Due to following this course, there are several people I can talk to when I feel lonely.
Bridging social capital	7	1: completely disagree 5: completely agree	0.85	0.87	Due to following this course, I am interested in things that happen outside of my town.

Results

Correlation analyses

First of all, Table 4 shows that the five subscales of SCAP are positively and significantly correlated with each other, correlation coefficients ranging from $r=.364$ to $r=.722$ ($p<.001$). Secondly, the correlations between the dependent variables are examined. The results show that both dimensions of social inclusion, i.e. social participation and social connectedness, are not significantly correlated ($r=.101$, $p>.05$). Additionally, social participation is neither significantly correlated with bonding or bridging social capital, respectively $r=-.002$ and $r=.059$, $p>.05$. In contrast, social connectedness and both subscales of social capital are positively correlated ($r=.639$, $r=.712$, $r=.765$, $p<.001$). Therefore, we conclude that social participation and social connectedness will be regarded as separate constructs during consecutive analyses. Social capital remains considered as the combination of bonding and bridging social capital. Thirdly, Table 4 presents the correlations between SCAP and the social outcomes. There were no significant correlations found between social participation and the five dimensions of SCAP. In contrast, social connectedness is positively and significantly correlated with four dimensions of SCAP, namely sharing, reflection, learner's needs and meaning-making, but not significantly correlated with argumentation. The same applies to bonding social capital. Moreover, the correlations between bridging social capital and all five dimensions of SCAP are significant and positive. Hence, Table 4 supports the assumption that SCAP are positively associated with social connectedness and social capital. For now, no significant correlations between the independent variables and social participation were found.

Table 4: Correlations between SCAP, social inclusion and social capital

	A	S	R	LN	MM	SI:SP	SI:SCO	SC:BO	SC:BR
Argumentation	1.								
Sharing	.633***	1							
Reflection	.581***	.516***	1						
Learner's needs	.364***	.372***	.629***	1					
Meaning-making	.538***	.485***	.722***	.510***	1				
Social participation	-.132	-.031	.046	.095	.032	1			
Social connectedness	.132	.227**	.276**	.329***	.189*	.101	1		
Bonding social capital	.154	.222**	.278**	.437***	.208*	-.002	.639***	1	
Bridging social capital	.177*	.239**	.310***	.432***	.220*	.059	.712***	.765***	1

A = argumentation, S = sharing, R = reflection, LN = learner's needs, MM = meaning-making, SI = social inclusion, SP = social participation, SCO = social connectedness, SC = social capital, BO = bonding social capital, BR = bridging social capital

* Correlation is significant at .05 level ** Correlation is significant at .01 level *** Correlation is significant at .001 level (two-tailed)

Group differences

With regard to social participation, gender ($t(133)=2.02, p<.05$) and native language ($t(133)=-2.79, p<.01$) constitute significant differences between subgroups of participants (Table 5). In addition, participants differ significantly on their perceptions of social connectedness, based on their native language ($t(133)=-4.13, p<.001$). Finally, Table 5 shows that native language and age group indicate significant differences for bonding (respectively, $t(133)=-3.10, p<.01$; $F(3,131)=3.02, p<.05$) as well as bridging social capital (respectively, $t(133)=-3.60, p<.001$; $F(3,131)=3.40, p<.05$). Other socio-demographic variables do not induce significant differences between subgroups. Therefore, native language, gender and age group will be included in consecutive analyses to control for their effect on the respective dependent variables.

Table 5: Group differences for the dependent variables based on socio-demographic variables as reported by M(SE)

Socio-demographics	Categories	Social participation	Social connectedness	Bonding social capital	Bridging social capital
Gender	Male	2.76 (.078) *	3.27 (.095)	3.09 (.087)	3.37 (.078)
	Female	2.51 (.085) *	3.21 (.072)	3.04 (.068)	3.34 (.070)
Native language	Dutch	2.53 (.063) **	3.13 (.063) ***	2.98 (.060) **	3.27 (.058) ***
	Not Dutch	2.95 (.159) **	3.70 (.089) ***	3.40 (.088) **	3.73 (.086) ***
Marital status	Married	2.62 (.127)	3.39 (.130)	3.16 (.080)	3.49 (.084)
	Not married	2.60 (.069)	3.17 (.061)	3.02 (.067)	3.30 (.064)
Employment status	Employed	2.58 (.070)	3.26 (.066)	3.05 (.059)	3.35 (.062)
	Unemployed	2.52 (.193)	3.22 (.207)	3.17 (.200)	3.37 (.195)
	Outside the labour market	2.79 (.150)	3.14 (.134)	3.03 (.145)	3.34 (.103)
Educational attainment	Lower secondary degree	2.63 (.106)	3.38 (.088)	3.22 (.099)	3.48 (.093)
	Secondary degree	2.60 (.114)	3.03 (.155)	2.98 (.099)	3.24 (.103)
	Higher education degree	2.57 (.096)	3.18 (.081)	2.94 (.078)	3.26 (.075)
Age group	<25	2.71 (.127)	3.48 (.105)	3.32 (.128) *	3.66 (.117) *
	25–34	2.69 (.085)	3.16 (.077)	3.00 (.080)	3.27 (.072) *
	35–44	2.61 (.128)	3.11 (.153)	3.08 (.113)	3.27 (.129)
	45–55	2.30 (.185)	3.26 (.146)	2.82 (.112) *	3.24 (.104)

Values significantly differ on * $p<.05$, ** $p<.01$, *** $p<.001$ level

*Analyses of covariance: revealing the social contribution
of social-constructivist and andragogical principles*

Before running the main analyses of covariance, the independence of the covariate and the group effect is tested, complemented by examining the homogeneity of regression slopes. The assumption of independence is met for all variables, and the regression slopes for social connectedness and social capital are confirmed to be homogeneous. However, the regression slopes for social participation are not homogeneous. In fact, three significant interaction effects for social participation are found. Hence, these significant interaction terms are reported upon, next to the main effects

Social participation

For social participation, a univariate general linear model (GLM) was built. It consists of the five subscales of SCAP supplemented by gender and native language, and their interaction terms. Table 6 shows that none of the SCAP are significantly related to social participation. Solely gender is a significant predictor of social participation, $F(1,122)=4.45$, $p<.05$. Planned contrasts show that men ($M=3.00$, $SE=.115$) report a higher average social participation compared to women ($M=2.76$, $SE=.106$). Besides this, three interaction terms were found to be significant, $p<.05$ (Table 6). In the case of adult learners who do not speak the regional language as native language (i.e. non-native speakers), there is a positive relationship between the extent of sharing ideas and their social participation (Figure 2). Whereas Figure 2 shows that there is a weak negative relationship between sharing ideas and social participation for adults who speak the regional language as mother tongue (i.e. native speakers). Furthermore, Figures 3 and 4 reveal that among native speakers the extent to which their needs are met, and the amount of meaning-making activities, are positively related to their participation in social activities. In contrast, an opposite trend is found for non-native speakers. However, their average social participation remains higher than native-speakers' (Figures 3 and 4). The specified model explains a small amount of variance in social participation, namely 15.4%.

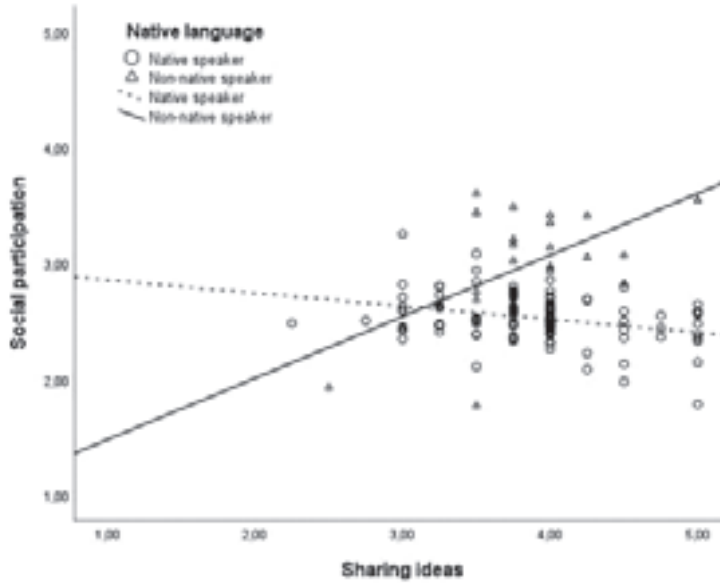


Figure 2: The significant interaction effect of sharing and native language for social participation

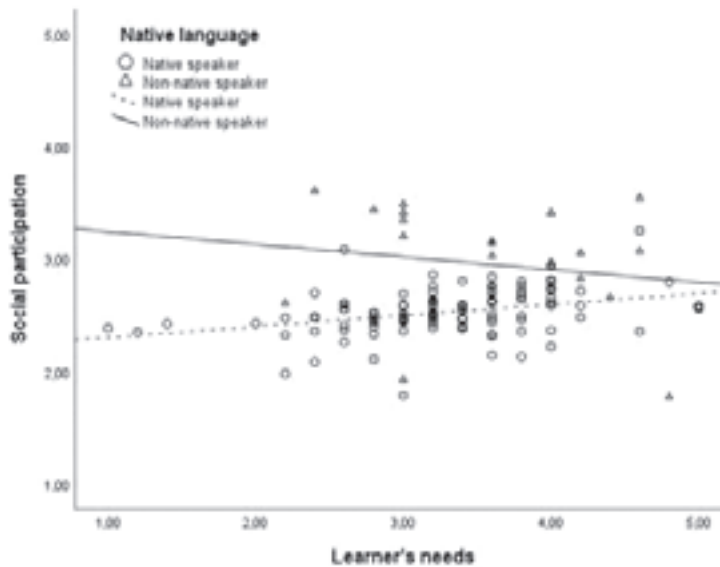


Figure 3: The significant interaction effect of learner's needs and native language for social participation

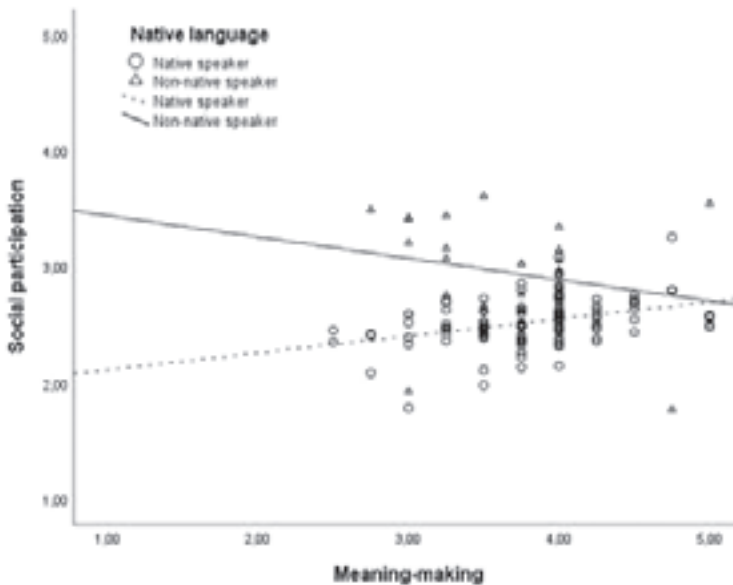


Figure 4: The significant interaction effect of meaning-making and native language for social participation

Social connectedness

In addition, a univariate GLM for social connectedness was created. Next to the five subscales of SCAP, native language was entered as a covariate. The results reveal that the SCAP have no significant contribution for social connectedness. However, Table 6 displays that native language is a significant predictor of social connectedness, $F(1,126)=17.30$, $p<.001$. In other words, the groups of native and non-native speakers significantly differ from each other in their perception of social connectedness. In fact, non-native speakers ($M=3.71$, $SE=.125$) experience a higher amount of social connectedness compared to native speakers ($M=3.13$, $SE=.058$). In total, this model explains 20% of variance in social connectedness.

Table 6: Results of univariate analyses of covariance for social participation and social connectedness

Dependent variable: social participation ($R^2 = .230$, Adjusted $R^2 = .154$)					
	B	<i>Df</i> _{model}	<i>Df</i> _{error}	<i>F</i>	η^2_{partial}
Argumentation	0.085	1	122	0.23	.002
Sharing	0.847	1	122	3.71	.029
Reflection	0.594	1	122	1.18	.010
Learner's needs	- 0.662	1	122	3.75	.030
Meaning-making	- 0.574	1	122	0.63	.005
Native language ^a	0.901	1	122	0.48	.004
Gender ^b	0.248	1	122	4.45 *	.035
Native language * sharing	- 0.966	1	122	6.53 *	.051
Native language * learner's needs	0.733	1	122	5.78 *	.045
Native language * meaning-making	0.827	1	122	4.27 *	.034
Dependent variable: social connectedness ($R^2 = .236$, Adjusted $R^2 = .200$)					
Argumentation	- 0.055	1	128	0.21	.002
Sharing	0.165	1	128	1.83	.014
Reflection	0.227	1	128	2.15	.017
Learner's needs	0.121	1	128	1.64	.013
Meaning-making	- 0.010	1	128	0.01	.000
Native language ^a	- 0.584	1	128	17.30 ***	.119

^a Dutch not as a native language as reference category ^b Female as reference category

* $p < .05$, ** $p < .01$, *** $p < .001$ level

Social capital

Concerning bonding and bridging social capital, a multivariate general linear model (MANCOVA) was built. The model includes the five subscales of SCAP and controls for the effect of native language and age group. The results of the multivariate analyses reveal that learner's needs is a significant predictor of social capital on the multivariate level, using Wilks' Lambda, $\lambda = 0.92$, $F(2,121) = 5.18$, $p < .01$. Besides, native language has a significant multivariate effect on social capital, Wilks' Lambda, $\lambda = 0.91$, $F(2,121) = 5.79$, $p < .01$. Both multivariate effects are confirmed by the subsequent univariate analyses, displayed in Table 7. As a dimension of SCAP, learner's needs positively influences bonding social capital ($F(1,122) = 10.33$, $p < .01$) and bridging social capital ($F(1,122) = 5.60$, $p < .05$). Additionally, groups based on native language differ

significantly on bonding social capital ($F(1,122)=6.75$, $p<.01$) and bridging social capital ($F(1,122)=11.41$, $p<.001$). Non-native speakers perceive higher bonding ($M=3.36$, $SE=.123$) and bridging social capital ($M=3.71$, $SE=.118$) compared to native speakers ($M=2.98$, $SE=.053$ and $M=3.27$, $SE=.051$ respectively). In other words, these results indicate a positive relationship between meeting learner's needs and their social capital, for both groups of native and non-native speakers (Figure 5 and 6).

Table 7: Results of univariate analyses of covariance for bonding and bridging social capital

Dependent variable: bonding social capital ($R^2 = .343$, Adjusted $R^2 = .278$)					
	B	Df_{model}	Df_{error}	F	$\eta^2_{partial}$
Argumentation	- 0.021	1	122	0.04	.000
Sharing	0.097	1	122	0.72	.006
Reflection	0.144	1	122	1.00	.008
Learner's needs	0.287	1	122	10.33 **	.078
Meaning-making	- 0.077	1	122	0.36	.003
Native language ^a	- 0.355	1	122	6.75 **	.052
Age group ^c	0,162	1	122	2.40	.056
Dependent variable: bridging social capital ($R^2 = .361$, Adjusted $R^2 = .299$)					
Argumentation	0.013	1	122	0.01	.000
Sharing	0.078	1	122	0.51	.004
Reflection	0.212	1	122	2.37	.019
Learner's needs	0.203	1	122	5.60 *	.044
Meaning-making	- 0.075	1	122	0.36	.003
Native language ^a	- 0.401	1	122	11.41 ***	.086
Age group ^c	0.142	1	122	1.42	.034

^a Dutch not as a native language as reference category ^c 45 to 55-year-old adults as reference category

* $p<.05$, ** $p<.01$, *** $p<.001$ level

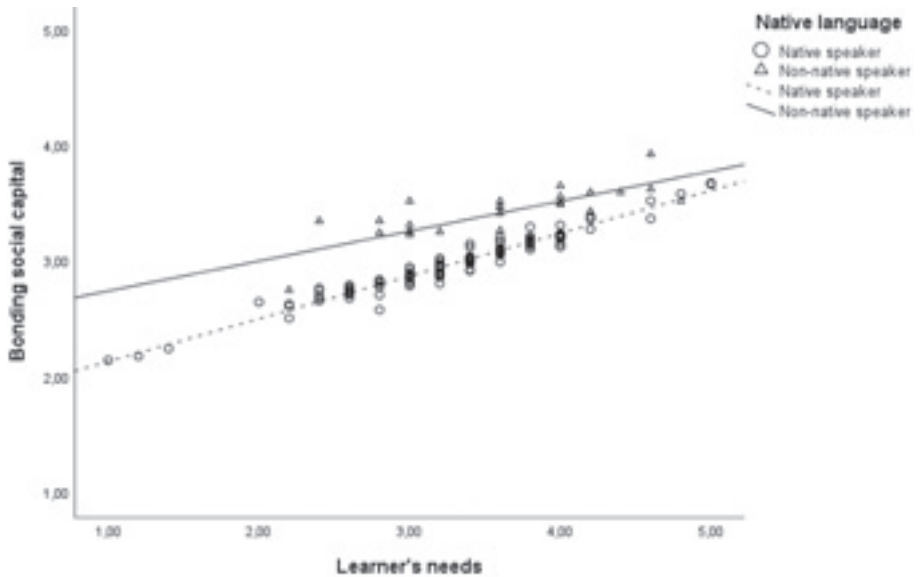


Figure 5: The significant main effects of learner's needs and native language for bonding social capital

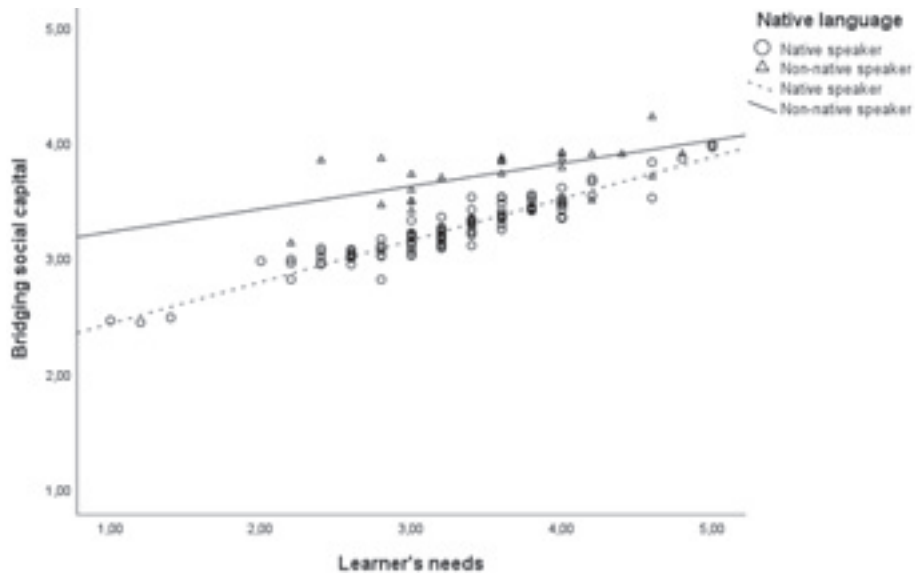


Figure 6: The significant main effects of learner's needs and native language for bridging social capital

Discussion

The current study examined the social contribution of SCAP in blended learning for adults. The SCAP were hypothesized to have a positive relationship with social participation, social connectedness and social capital. This was assumed due to the possibilities for social and collaborative learning experiences on the one hand, and because of the potential for learner-centeredness on the other hand. However, the findings pointed out that the SCAP are not significantly related to social participation and social connectedness while controlling for socio-demographic variables. In fact, striking differences between native and non-native speakers were found for social participation and social connectedness. The results did show a positive relationship between meeting learner's personal needs and adults' social capital.

The ambiguous relationship between SCAP and social participation depending on adults' native language (RQ1)

Unexpectedly, the results showed that the SCAP are not significantly related with social participation, while controlling for the effect of socio-demographic variables. However, the relationship between three types of SCAP (namely sharing, learner's needs, and meaning-making) and social participation is different for native speakers in comparison to non-native speakers. First of all, sharing information is positively related to non-native speakers' social participation, but negatively related to the social participation of native-speaking adults. In other words, non-native speakers participate more in social activities when they get more opportunities to share with others in the (online) classroom. One might infer that not only cognitive knowledge is shared among fellow learners, but also information regarding worthwhile activities and non-course-related or personal matters (Lohr & Haley, 2018; Prins, Toso, & Schafft, 2009). Adults who do not speak the regional language as mother tongue could benefit from such information, because it might be lacking in their close network (Granovetter, 1983). Nevertheless, sharing information does not seem to be as crucial for native speakers. The latter group could already possess an expanded network from which they receive similar, non-course-related, information. Secondly, the more the learner's needs of native speakers are met and the more meaning-making activities they report, the higher their perceptions of social participation are. Hence, these findings in the subgroup of native speakers indicate that learner's needs and meaning-making could be positively related to adults' social participation. In contrast, for

non-native speakers, the results revealed that meeting learner's needs and meaning-making activities are negatively related to adults' social participation. To summarize, depending on learner's native language, the role of SCAP with respect to adults' social participation is ambiguous.

Furthermore, a significant difference in social participation was found between male and female participants: men perceived a higher amount of social participation compared to women. Our finding is in line with Huang and Yang's study (2013), who reported that men participate more in social activities in comparison with women. This can be caused by the 'supporting role consciousness' of women, which means that women tend to care for and support others in the home environment (Matsui, 2010).

*Social connectedness is not influenced by SCAP, while
controlling for native language (RQ2)*

While controlling for native language, none of the SCAP contributed significantly to social connectedness. In fact, native language revealed substantial differences in social connectedness between native and non-native speakers. These findings suggest that an individual characteristic, namely native language, outweighs the contribution of the learning environment, in this case SCAP, for social connectedness. This is in congruence with the finding that individual variables, such as personality traits and attitudes, have an impact on adults' social connectedness (Grieve & Kemp, 2015). In the current sample, native language seems to be the strongest predictor of social connectedness. Non-native speakers perceived higher social connectedness than native speakers. This can be explained by the idea that people in a vulnerable position, such as adults who do not speak the regional language as mother tongue, perceive a greater urge to feel more connected to society (Manninen et al., 2014).

*The importance of meeting learner's needs for adults'
social capital (RQ3)*

The current findings identified that only one type of SCAP, namely meeting learner's needs, is positively related to adults' social capital. In addition, a significant difference between native and non-native speakers was also found for social capital. Non-native speakers perceive higher amounts of social capital in comparison with native participants. However, a similar positive relationship between

meeting learner's needs and social capital has been found for both groups. This means that the more learner's needs are met, the more social capital is perceived by all respondents.

A learning environment which takes into account personal needs points to an individualized and andragogical approach (Klašnja-Milićević, Vesin, Ivanović, & Budimac, 2011). The results suggest that such learner-centeredness is closely related to individual's empowerment by expanding their bonding and bridging social capital. This positive relationship may be explained by the affordances of blended learning. The online component provides opportunities for individualized learning at adults' own space, time and pace (Jarvis, 2010) and according to their diverse needs and backgrounds (Rogers-Shaw et al., 2018). When adults' needs are discussed explicitly and addressed through an online personalized approach, adult learners gain ownership of their learning process and become more confident self-directed learners (Chen, 2011; Kim, Olfman, Ryan, & Eryilmaz, 2014). Besides online individualized learning, face-to-face sessions ensure that the adult learners do not feel isolated and are able to connect with their peers. Hence, online as well as face-to-face components might be beneficial for adults' social capital development. It is our assumption that the attained ownership, confidence and self-direction by acknowledging learners' needs might be transferred to adults' personal life. As a consequence, they can take control over their own life and feel more confident to enlarge their social capital. This could definitely be the case for adults who do not speak the regional language as mother tongue.

Contrary to expectations, this study did not find an unambiguous significant contribution of other types of SCAP for social inclusion or social capital. In particular, dimensions such as 'sharing' and 'argumentation' were believed to strengthen social outcomes of all learners because of the possibilities for high-quality interaction and collaboration (Diep et al., 2017). According to Anders (2015), constructivist social learning experiences in an online environment would stimulate the development of relationships and networks. Despite positive correlations, the results of this study cannot confirm this assumption. In addition, 'reflection' and 'meaning-making' could be more associated with individual cognitive activities. This might explain why these two dimensions are not directly linked to social outcomes. Similarly, Diep et al. (2017) found no significant relationship between a cognitive variable (i.e. learning performance) and social variables (i.e. bonding and bridging social capital). In other words, based on the findings of this study, meeting learner's needs seems to be the strongest factor in explaining social capital.

Implications

A practical implication of the current findings is the importance of recognizing the individual and cultural background of the adult learners. In order to promote social outcomes, native language seems to play an important role. Hence, instructors should become and stay aware of their learners' native language. Depending on adult learners' native language, instructional approaches might have a differential effect with respect to social participation. The results of this study suggest that it is beneficial for non-native speakers' social participation to provide opportunities for sharing knowledge, as well as personal or social matters. Teachers could stimulate the distribution of information for example by offering possibilities to make connections between the subject matter and relevant out-of-school activities or events. Furthermore, the social participation of native speakers would benefit from a learner-centred and authentic approach.

Regardless of native language, the current results indicate that meeting the personal needs of individual learners is valuable for their social capital development. This implies that instructors should build their lesson plan in social negotiation and based on adults' needs, interests and goals, because the goals of the learner should be central in the learning process (Knowles et al., 2005). During the course, teachers should facilitate ownership over the learning process in a gradual way. Hence, it is advised to scaffold the amount of control step by step, depending on the preferences of the adult learners. In doing so, instructors should make optimal use of the affordances of online learning in order to achieve personalized and individualized learning trajectories.

Theoretically, this implies an area of tension between andragogy and social-constructivism. The results of this study suggest that tailoring to the personal needs of the individual adult learner is beneficial for their social capital. This seems to be partly in contrast with social-constructivism, which *inter alia* stresses the importance of the social environment for interaction and collaboration (Schunk, 2012). In other words, a friction between a focus on the individual and its collaborative learning environment is observed. Hence, researchers and practitioners should strive towards finding a balance between individualized and collaborative learning. In specific, it is a challenge to blend individual and group learning throughout face-to-face and online learning.

Finally, social inclusion was conceptualized as social participation and social connectedness. However, our correlation analysis revealed that the concepts were barely associated. This might indicate that those two concepts do not truly seem to be referring to a similar concept. As a consequence, it is recommended to revive the theoretical discussion on the meaning of social inclusion. In con-

gruence with the broad operationalization of social exclusion (Van Regenmortel, 2017), it is valuable to include different dimensions to describe the process of social inclusion, such as digital participation or housing circumstances.

Limitations and recommendations for future research

Due to the holistic perspective of this study, no distinction between face-to-face and online SCAP was made. The blended learning experience as a whole was believed to contribute to social benefits. However, analytic intervention studies are recommended to distinguish between the role of face-to-face and online learning activities. For example, observations in the physical and online classroom could be conducted, complemented by log-files from the online learning platform. Furthermore, the socio-demographic variable 'native language' could be a proxy for other variables, such as social isolation or cultural values. Hence, future large-scale or in-depth research is recommended, taking into account such individual characteristics of adult learners. In addition, the findings indicate that an individual characteristic (i.e. native language) is at least equally or more important than features of the learning environment in explaining social inclusion and social capital. Future research which includes additional learning environment characteristics is recommended to grasp their possible influence on social outcomes. Therefore, the recommendation of Dörnyei (2009) to conduct more research into the dynamic relationship between the individual, its (online) environment and the role of language in learning processes can be supported. Finally, the administered questionnaire was based on self-reports of the adult learners. To avoid bias, it is recommended to include other ways of measuring the variables under examination. For example, social participation can also be mapped by the participant by means of a diary which keeps close track of their social activities. To provide more insight, future studies could differentiate between domestic, in-house activities on the one hand, and formal, out-of-house social activities on the other hand.

Conclusion

This study examined the social contribution of social-constructivist and andragogical principles for adults in blended learning. Unexpectedly, the results revealed limited relationships between the principles and the social outcomes, while controlling for socio-demographic variables. One significant finding indicated

that the more adult learners perceive that their personal needs are addressed, the more social capital development they report. A second major finding identified differences between native and non-native speakers for social participation, social connectedness and social capital. Taken together, these results give indications to adopt a learner-centred and individualized approach to stimulate social inclusion and social capital. However, it is recommended to conduct more research into the potential contribution of (online) collaborative learning activities to social outcomes of adult learners. This will lead us to combine individualized and collaborative learning effectively, while making optimal use of the conveniences of online learning complemented by the unique features of face-to-face learning.

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Doprinos socijalno-konstruktivističkih i andragoških principa u kombinovanom učenju socijalnoj inkluziji i društvenom kapitalu odraslih

Apstrakt: Promena paradigme od instruktivizma ka konstruktivizmu i evolucija od pedagogije ka andragogiji uobličile su obrazovna okruženja koja karakteriše samousmereno učenje vođeno novim tehnologijama. Ranije studije su uspele da ustanove koliki je značaj (onlajn) konstruktivističkih i andragoških strategija za postizanje suštinskog znanja. Međutim, mnogo manje se zna o društvenom doprinosu socijalno-konstruktivističkih i andragoških principa (SKAP) socijalnoj inkluziji i društvenom kapitalu. Osvrnuvši se na taj propust, sproveli smo anketnu studiju na uzorku odraslih koji pohađaju kurseve na kojima se primenjuje metodologija kombinovanog učenja (N = 139). Jedan od glavnih zaključaka je da je ispunjavanje ličnih potreba učenika u pozitivnoj korelaciji sa njihovim društvenim kapitalom. Uz to, pronašli smo značajne razlike u stepenu socijalne inkluzije i društvenog kapitala zasnovane na maternjem jeziku učenika. Stoga se, na osnovu tih rezultata, predlaže individualizovani pristup prilagođen učeniku, sa ciljem unapređenja socijalne inkluzije i društvenog kapitala.

Ključne reči: konstruktivizam, andragogija, socijalna inkluzija, društveni kapital, kombinovano učenje.

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The Promotion of Vocational and Adult Learning in Croatia: Results of a Policy Initiative and Generic Implications for Policy and Education Practice in South-East Europe⁵

Abstract: In this paper, the authors present and analyse a recent policy recommendation for the promotion of vocational and adult learning in Croatia. They also introduce arguments in favour of wider stakeholder participation and provide guidelines for the implementation of marketing principles in the promotion of learning. Generic implications for similar initiatives in South-East Europe are also identified.

Key words: lifelong learning, promotion, Croatia.

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Introduction

This study is based on a policy recommendation to relevant stakeholders in adult learning in Croatia (Vučić, Alfiredić & Pavičić, 2017), developed by a team of experts and advisors employed by the Agency for Vocational Education and Training and Adult Education (Agencija za strukovno i obrazovanje odraslih [ASOO]). As an integral part of a wider, EU-funded project for the promotion of adult learning in Croatia, the Agency for Vocational Education and Training and Adult Education provided an initiative and guidelines for a participative national effort to promote learning and education within Croatian society. The result of this effort is relevant for countries in the wider South-East European (SEE) region, both from the perspective of producing and implementing similar policy documents, as well as from reference to its more generic aspect on how to implement marketing and promotion principles in different fields of education.

Analysis of the state of lifelong learning in Croatia

Lifelong and adult learning: definitions and policies

There is a certain degree of ambiguity over how to define the contemporary concept of lifelong learning. Schuetze and Casey (2006) have identified four models associated with lifelong learning:

- the emancipatory model, promoting equality of opportunity and life chances for all (education for all);
- the cultural model, promoting the importance of self-realisation through learning (lifelong learning for self-fulfilment);
- the open society model, promoting the inclusion of minority groups and others in society who may be excluded for some reason (lifelong learning for everyone who wishes to participate);
- the human capital model, promoting lifelong learning for professional development and building skills needed in the workplace (lifelong learning for employability).

These different elements can, as Aspin and Chapman (2007, p. 34) have suggested, be connected into a triad which characterises the nature of lifelong learning:

- learning for economic progress and social development;
- learning for personal development and self-fulfilment;

- learning for social inclusion, understanding and action in democratic processes.

In this model, lifelong learning is revealed as a process which covers every period of life, as well as every form of learning.

European and Croatian documents both draw a clear distinction between formal and non-formal education on the one hand, and informal learning on the other, as mentioned in the *Memorandum on Lifelong Learning* (EC, 2000), and the Action Plan on Adult Learning – *It's never too late to learn* (EC, 2006). The Adult Education Act (VRH, 2007) in Croatia outlines all the classifications, which are further defined in the Vocational Education Act (VRH, 2013a). Lifelong learning is listed in the *Strategy of Education, Science and Technology* as one of the foundations of the education system.

Adult education, representing the longest phase of lifelong learning, and continuous education, which may be more correctly designated as continuous vocational education and training, are concepts related to lifelong learning which also appear in public policy documents. Continuous education, or education and training engaged in after an individual has completed their regular formal education, is very common in Croatia, and draws on the same demographic as adult education (adults who have completed regular education). The connection between these two concepts is clearly expressed in the Croatian Bureau of Statistics' definition of adult education: "Adult Education is aimed at providing education for adults who have not obtained an adequate education in the course of regular schooling and those who want to get more of vocational education" (DZS, 2015).

The *VET System Development Programme (2016 – 2020)* (VRH, 2016a), adopted in September 2016, addresses initial and continuous vocational education. Lifelong education and continuous vocational education are here understood as synonyms, with the latter providing new vocational skills for the labour market. There is also a place for the development of non-vocational skills, which can play a part in increasing the effectiveness of the individual in the labour market. For example, developing reading literacy and encouraging reading in general are seen as component parts in the implementation of the 2015 *National Strategy for the Encouragement of Reading*, which is yet to reach adoption phase. Other strategies, such as volunteering as a form of lifelong learning, as mentioned in the *National Strategy of Creating an Enabling Environment for Civil Society Development from 2012 to 2016* (VRH, 2012), also draw on the concept of lifelong learning, although to a lesser extent.

While a range of skills, competencies and areas of civic involvement are integral to the concept of lifelong learning since the Lisbon Process (2010), the ma-

major focus in Europe, which is reflected in Croatia, has been on the strengthening of competences for the labour market. When collecting data on lifelong learning, the Statistical Office of the European Union (Eurostat) monitors the participation of adults in lifelong education (ages 25 to 64) with particular emphasis on job requirements. In reaction to this, Nóvoa has suggested that the concept of lifelong learning is being transformed into a concept aimed solely at acquiring the right skills for the labour market (Nóvoa, 2013).

Considering this evidence, we can conclude that the concept of lifelong learning in the European Union and, subsequent to the adoption of the EU's key definition, Croatia, most frequently applies to adults who require skills to enter or improve their position in the labour market. All other forms of learning gain importance if they serve those main objectives. At the same time, it is necessary for regular education to create a firm foundation for lifelong learning, while learning outcomes for non-vocational education should encourage the development of civic involvement as well as innovativeness and entrepreneurial values.

Socioeconomic context of adult learning in Croatia

In the annual European Semester, the European Commission makes recommendations, among other things, for the prevention and correction of macroeconomic imbalances, with which Member States are expected to align their budgetary and economic policies over a six-month period. The recommendations for 2017, to which Croatia must respond with the *National Reform Programme* and other relevant reform documents, are given in the *2017 European Semester: Country Report – Croatia* (EC, 2017).

In the document, the European Commission notes that:

- The low, and increasingly poor, level of basic skills of many students will eventually result in a lack of necessary skills within the labour market, as illustrated by the OECD's 2015 Programme for International Student Assessment (PISA) of 15-year-olds. The results for Croatian students in the study were among the worst in Europe, particularly in the fields of applied science (where the proportion of low achievers rose from 17% to 25%) and mathematics (30% to 32%). The OECD also highlights the fact that the proportion of students achieving top results is generally below 5%, which implies problems with how able students are supported and encouraged. There has been some progress

in the area of digital skills, with 55% of Croatian citizens having at least basic skills in 2016, an improvement on the 2015 figure of 51%, although still below the EU average of 56% (EC, 2017a).

- The reform of the education system, and most particularly the ambitious and comprehensive curricular reform, designed to improve teaching content and include transferable skills (learning how to learn, entrepreneurship, personal and social development, health, sustainable development, use of information and communication technologies and civic education) has been significantly delayed.
- The recovery of the labour market has revealed deficiencies across the range of skill levels of the workforce. While unemployment figures remain high in Croatia, employers in many sectors (transport, tourism, etc.) have difficulty finding suitable low to medium skilled workers, and seek increased quotas for foreign labour. There is a similar lack of higher skilled employees, for example in sectors such as ICT and healthcare, with a noted difficulty in recruiting doctors to work in rural areas, although the higher skilled workforce shows significant international mobility.
- Some positive aspects in the education system can be seen in the introduction of new qualifications in various fields, the adjustment of qualification standards and their improved alignment with the needs of the labour market. Planned improvements to the curriculum for vocational education will be based on the same methodology.
- The Croatian education system lags in re-skilling and updating the existing skills of the working population. The previously noted figures for lifelong learning (3.1% for the 25 – 64 age group, compared to the EU average of 10.7%) and the fact that 50% of the unemployed in Croatia are long-term unemployed, indicate inadequacies in lifelong learning. While legislation is being prepared to improve institutions for lifelong learning, no progress has been made towards establishing a system for recognising and validating previous learning, and resources for retraining and employer engagement with lifelong learning remain inadequate.
- There is a mismatch between higher education outputs and labour market needs. A disproportionately high number of students enrol to study social sciences and humanities in comparison with the EU average, leading to a shortage of qualified graduates with necessary skills in the science, technology, engineering and mathematics (STEM) field

(CEDEFOP, 2016). While the introduction of enrolment quotas and carefully targeted higher education policies based on labour market needs would help to solve this problem, there is a lack of relevant data from the labour market.

It can be concluded that the further promotion of lifelong learning in Croatia is a necessary condition for the development of education, as well as for ensuring its intended economic and social outcomes.

Any analysis of participants in lifelong learning should include the number, demographics, and motives of those who participate, or the obstacles, which impede participation in education. Unfortunately, the scarcity of relevant data limits the possibility of a true analysis: while the EU's Labour Force Survey regularly monitors participation levels in lifelong education, the most recent data available from the Adult Education Survey (Eurostat, n.d.) relates to 2007, and Croatia is not a participant in the Programme for the International Assessment of Adult Competencies (PIAAC) (OECD, n.d.). Furthermore, scientific research which addresses these issues systematically remains extremely rare in the academic community. Consequently, we will begin by comparing the total number of students involved in lifelong learning in Croatia with the EU average. We will then analyse the demographics and characteristics both of students and of those who do not participate or have abandoned education.

European Commission data from 2016 (Eurostat, 2016) show that secondary school level participation in vocational education and training in Croatia is among the highest in the EU, at 71.3%. However, the employment rate for those who have recently completed secondary education (46.1% in 2014) is significantly below the EU average of 73% (European Commission, 2016, p. 7).

Herein lies one of the major problems with the Croatian education system: the competences acquired by students throughout their schooling fail to match the competences required by the labour market. The failure to upgrade those competences presents an even more serious problem in terms of lifelong learning. Croatian adults rarely continue to upgrade their skills once they have secured employment: Eurostat data from 2016 shows that only 3.2% of adults in Croatia participated in education and training that year (Eurostat, 2016). The research, carried out within the Labour Force Survey, involved asking persons aged between 25 and 64 whether they had participated in regular education or training activities in the four weeks before the survey (DZS, 2016). The figures for Croatia are much lower than the European average and the objectives of European and national strategies.

Table 1: Percentage of persons aged 25 to 64 who stated that they participated in education between 2006 and 2016

	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
Croatia	3.1	2.9	2.6	3	3	3.1	3.3	3.1	2.8	3.1	3.2
EU	9.6	9.4	9.5	9.5	9.3	9.1	9.2	10.7	10.8	10.7	10.8

Source: <http://ec.europa.eu/eurostat/web/education-and-training/data/main-tables>

The figures for Croatia are relatively low, and show no significant changes in the past 10 years, varying between 2.6% and 3.2%. These participation percentages are considered the main indicators of the success of lifelong learning and one of the key indicators of improvements to education systems in the period up to 2010 and in the new Europe 2020 strategy.

Although preschool education has enormous significance in terms of lifelong learning, only 72.4% of Croatian children participated in this form of education in 2015, in comparison with 94.3% for the EU as a whole, a level which presents a further problem. The implementation of Croatia's strategies within the European frameworks has led the European Commission to conclude that "*participation in early childhood education and care and in adult education are extremely low compared to other EU countries*" (EC, 2016).

Characteristics of participants in lifelong learning in Croatia

In the analysis of participants in lifelong learning, it is important to be aware of differences related to gender, residence and level of education. It is generally the case that there are lower levels of participation in adult education among women, people of lower educational and socioeconomic status, immigrants and the unemployed (Desjardins, Rubenson & Milana, 2006, p. 110).

Adult education often has a tendency to reinforce inequality, the so-called "Matthew effect" adopted from Merton by education professionals (e.g., Boeren, 2009; Puljiz, 2009): "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath" (The Gospel according to Matthew, 13: 12). The strategic framework for promoting lifelong learning must, therefore, target specific groups which currently have low participation levels.

The highest level of participation in adult education in Croatia in terms of employment status is attained by "inactive persons" (4.7% of men and 5% of women) (Eurostat, 2016). Inactive persons are, according to the ILO's definition also used by Eurostat, economically inactive persons who are not part of the

labour force, in other words, those who are neither employed nor have unemployed status, including pupils, students, prisoners, homemakers, and pensioners (Eurostat, 2016a). Women who are employed or inactive are more frequent participants in adult education than men in the same categories, and women generally are less likely to express a wish not to be involved in adult education. The difference between these figures and the previously mentioned general trends may be accounted for by the nature of the education programmes considered in the research, and the target groups themselves. If industrial workers predominate in the group examined, there is an increased likelihood of male students, while in other cases, for example third-age education, there tends to be a predominance of female students.

Participation in adult education reaches its highest level among those with better, often managerial, positions, with the greatest percentage (58.9% participating in some form of lifelong learning in the previous year) being for those who are more successful in their professional lives. The figure for manual workers is only 30.5% (Eurostat, 2016).

The lower the level of educational achievement, the less likely an individual is to participate in adult education, with only 7.4% of workers who fail to finish their primary education participating in adult education. This figure rises to 25.7% for those with secondary and postsecondary school education, and 61.3% for those with higher education (Eurostat, 2016). This would appear to confirm that the “*Matthew effect*” applies in Croatia.

An analysis of the data by age group reveals that young adults aged 25 to 34 participated most frequently in lifelong learning (44% in this group). Participation drops drastically with increasing age, to 37.8% in the 35–44 age group, 33.2% in the 45–54 age group, to only 15.7% in the 55–64 age group in the previous year (Eurostat, 2016).

Participation in non-formal training organised by employers for their workers is 30.8%, while in training organised by education and training institutions it is 20.3% (Eurostat, 2016). Location also appears to have an effect on participation in education, with 39.8% of the adult population in cities and 25.1% of the adult population in rural areas participating in education (surveyed as per the standard approach in the previous year) (Eurostat, 2016).

It is important to consider whether adult education is more effective when delivered via books or the internet. In a survey of Croatian citizen above the age of 14, carried out in 2013, only 48% had read at least one book in the previous year. There are some striking regional differences, with the figure rising to 62.3% in Zagreb, but as low as 27.8% in Lika, Banovina and Kordun (GfK, 2016). Although libraries have high adult membership levels, these still only represent 5% of the total adult population.

Table 2: Library members per sex, age and active users in 2013

	Total	Men	Women	Members' age				Active users
				14 and under	15–21	22–64	65 and over	
Total	1,366,366	593,769	772,597	467,513	347,242	508,127	43,484	1,283,922

Source: Croatian Bureau of Statistics

Computers and the internet fare somewhat better. Although keeping up with the news and sending messages are the most frequent activities involving computers, according to data from 2015, online encyclopaedias (65%) and searches for information on education (55%) are also popular. In 2016, for example, 14% of people bought educational materials online. Age and employment status are also factors in internet use. Almost all young people used the internet in 2016, in comparison with only 51% of people aged 55 to 64; 88% of people in employment used the internet, compared to 74% of those unemployed (DZS, 2016).

The Croatian Agency for Vocational Education and Training and Adult Education (Agencija za Strukovno i Obrazovanje Odraslih – ASOO) conducted research (Vučić, Piljek Žiljak & Vučić, 2017), in which, as many as 68.8% of respondents stated that, in the previous year, they had engaged in some form of informal learning either from books, friends, the internet, or other sources, with the internet proving to be the major learning platform (54.8% of respondents). According to the Adult Education Survey (AES) figures, 91.9% of Croatians are engaged in some kind of informal learning, with Cyprus the only EU Member State having a higher level of participation (96.1%).

In order to fulfil the key objective of enabling and encouraging learning throughout life, it is necessary to identify those who abandon the process (early school leavers) and their reasons for doing so. With the lowest early school leaving rate in the EU (2.7% in 2014, the EU average being 11.1%), Croatia has already achieved the *Europe 2020* strategy objective, a rate below 4%.

However positive the Croatian figures might be, the European Commission has warned that this information needs to be analysed carefully, as any problems related to inclusion in and quality of primary and secondary education will continue to influence educational results, and subsequently have an impact on the labour market (EC, 2016).

For those who do leave school early in Croatia, the reasons most frequently cited are poor achievement, lack of motivation and interest in school, disciplinary problems and a poor family situation. We should also, perhaps, add low levels of parental education to the list (Matković, 2010). Other studies have identified previous poor educational achievement, low personal educational aspirations

and resistance to school as the primary factor in leaving formal education early, with other personal traits (delinquency, addictions) as secondary factors, and the sociodemographic characteristics of the family and closer community the tertiary factors (Lemon & Watson, 2012). Ferić, Milas & Rihtar (2010) reinforce these factors (poor educational achievements, lack of motivation for and interest in school, disciplinary problems and poor family material situation). Teo Matković also mentions the relationship between low levels of parental education and household income on the one hand, and the increased risk of early school leaving on the other.

The analysis of early school leaving in Croatia places particular focus on the Roma and persons with disabilities. According to the results of research into the everyday life of the Roma community in Croatia (Potočnik, 2014), the inability of the education system to match the needs of “different” pupils (Potočnik, 2014, p. 27) is an important reason, alongside “tradition and school leaving culture” for early school leaving. A significant number of Roma children leave school at the age of 15, when the obligation to attend education ceases, in many cases thereby effectively abandoning mandatory education, as failing a grade means they are unlikely to have completed all eight grades (*ibid*, p. 48). While the number of Roma children in secondary schools is increasing (503 in 2014), as a rule, the number of Roma pupils drops by between 5% and 10% over the course of the school year (Potočnik, 2014). Furthermore, only 44% of Roma children attend preschool, substantially lower than the average, of whom only 40% will go on to finish primary school, and only 9% to finish secondary school. In the academic year 2011/12, there were only 29 Roma students in higher education (Potočnik, 2014, p. 53). Furthermore, the average Roma adult (aged 25 – 64) will have spent six fewer years in education than non-Roma persons. Roma women are particularly disadvantaged in this area, having on average two fewer years of education than Roma men, and almost seven fewer than their non-Roma peers. However, the younger generation is becoming better educated as, on average, they complete two years of education more than the overall Roma population, and the gender differences are less pronounced (Potočnik, 2014, p. 49).

According to Eurostat, there is a high number of people with disabilities in the NEET group (Not in Education, Employment, or Training) for people between the ages of 18 and 24 (Eurostat, 2016c). Of these, 63% have completed only primary education, some of them not even attaining that level. Approximately 28% have completed secondary education, but only 3% have graduated from higher education establishments (Benjak, 2016). The trend for early school leaving for people with disabilities is lower in Croatia than the European average, but problems exist over the ongoing transition from special schools to inclusive

education, harmonisation of the professional profiles for which people with disabilities are educated with the labour market's needs, and the low number who continue into tertiary education.

Obstacles to participation in lifelong learning in Croatia

Rubenson (2011) defines obstacles to participation in adult education under three categories: situational, institutional and dispositional. Situational obstacles occur when real life situations arise which could prevent a person's participation in education; for example, the situation at work, family circumstances, lack of free time, etc. Institutional obstacles refer to the procedures or rules of an educational institution which can discourage or prevent an individual from joining the educational cycle. According to Rubenson, dispositional obstacles refer to a person's attitudes and self-perception, how he/she perceives himself/herself as a possible student. A readiness to learn and previously acquired competences are also relevant to this obstacle. Lack of confidence is one of the most significant obstacles to participation in education. The European Commission's 2012 European strategy for improving participation in and awareness of adult learning similarly categorises obstacles as structural, situational and psychological (EC, 2012).

According to the 2016 AES (Eurostat, 2016), the most prominent obstacles to participation in adult education of persons aged 25 to 64 in Croatia are:

- no perceived need for further education and training (53.9%);
- programme are costs too high (10.9%);
- lack of time due to family obligations (7%).

The significance of the latter two as fundamental obstacles to learning is reiterated in the results of research conducted by ASOO and the research agency IPSOS Puls: cost of education (30.2%), lack of time (27.8%) (Vučić, Piljek Žiljak, Vučić, 2017, p. 30).

Health-related obstacles are a significant problem for older members of the population in Croatia, being a factor preventing participation for 39.4% of those aged between 55 and 64, but for only 14% in the total population aged between 25 and 64. Conversely, the cost of education is less of an obstacle for the elderly (34.5% in the 55 to 64 age group) than for younger people (44.1% for those aged 35 to 44). Family obligations are a more considerable obstacle for women (Eurostat, 2016).

In 87% of cases, those who had attained only the most basic level of formal education (primary school) stated that they had no wish to participate in adult

education (Eurostat, 2016). Previous experience of education is an important factor in participation in learning: it is not, however, limited to the quality of teaching, but, rather, encompasses all aspects of life during education. According to the latest AES study (2016), 22.1% of participants in adult education do not wish to participate further, while only 5.5% wish to participate again. The number of potential participants is much higher among those who have no experience of adult learning (54.1%) (Eurostat, 2016).

A study carried out by ASOO (Vučić, Piljek Žiljak & Vučić, 2017) shows that cognitive motives (a wish to learn something new) are the most important for educational participation, followed by motives related to keeping an existing job, or finding a new one. Participants with lower educational achievements are generally motivated by formal, job-related requirements, or the requirements of the labour market.

Strategy for promotion of lifelong learning in Croatia

The pillars of strategic orientation to the promotion of lifelong learning

The vision and values of lifelong learning in Croatian society, as already expressed, necessitate the raising of awareness of the civic role of lifelong learning as a positive value, and the creation of a positive and active attitude towards learning at any age in all stakeholders in society. The following objectives in raising awareness of the significance of lifelong learning are implied:

- Change of attitude toward learning – learning is about more than gaining skills; it is also about personal and social development, creativity and entrepreneurship. Learning, life, business and cultural experiences prepare an individual for an active life, develop the power of reasoning, the ability to analyse the living environment and one's place in it, and allow for the possibility of self-realisation.
- Comprehensive learning opens new possibilities – as the learning environment widens, so it moves beyond the formal or school context and begins to encompass learning opportunities which occur throughout life, regardless of age and social status. Outside the formal and organised learning contexts, an individual learns in the workplace, at home, through hobbies and volunteering, and in so doing learns to govern his/her own life, make life decisions and attain prosperity.

- Renewal of knowledge – the achievement of social inclusion, a good quality of life and prosperity requires the constant renewal of the knowledge relevant to an individual's work, and also their social role. For adults, this means satisfying labour market needs, especially for those adults who are at risk of losing their jobs and being excluded from the labour market.
- Raising awareness of the direct link between knowledge and skills and a labour market position and employment opportunities.

Once an awareness of the benefits of lifelong learning has been established, it is necessary to provide information about the possibilities of lifelong learning, which can be achieved by:

- providing structured information about the possibilities of learning;
- engaging all social actors/stakeholders in planning and promotion, as well as the overall marketing effort to make lifelong learning attractive;
- providing appropriate introductory experiences to lifelong learning (EC, 2015).

A key role in the promotion of lifelong learning must involve the provision of appropriate information and counselling to target groups. Information points and centres where individuals may access professional counselling and career orientation, along with other useful material, are currently provided by the Croatian Employment Service (CES). Advisers employed at the CES use various means, such as individual, group, on-line and telephone counselling and orientation services to help their clients explore, pursue and attain their career-related goals. In such a process, it is crucial to raise the individual's self-awareness, and awareness of his/her own interests, strengths and weaknesses, and to increase understanding of the importance of continuous self-improvement and enable self-management of the processes for learning and acquiring new knowledge and skills, as well as encouraging positive career changes.

Alongside CES materials, various forms of information and counselling associated with further education, being competitive in the labour market, and career development are available in primary and secondary schools, higher educational institutions and institutions for adult learning, although it should be noted that variations in the capacities and resources of the providing institutions lead to considerable differences in their availability and quality, making it impossible to talk about systematic professional orientation. Civil society organisations also provide information and counselling services, often targeted at specific groups,

for example, the young, national minorities, socially vulnerable groups, pupils and students with disabilities, although again their availability and quality are conditional upon the capacities and resources of the organisations.

The *Strategy for Lifelong Career Guidance in the Republic of Croatia* (EC, 2016a) is both complementary to the objectives of the promotion of, and crucial for information on the possibilities of, lifelong learning. The main objective of this Strategy in the period up until 2020 is to establish a “complete system for lifelong professional orientation which will enable the availability of a good-quality professional orientation service to citizens to develop their career in accordance with their abilities, interests, personality traits and labour market needs throughout their lives” (EC, 2016a). The Strategy requires that lifelong professional orientation be directed to the needs of individual users, and be impartial, available, and provide equal possibilities to everyone in order to satisfy the needs of different citizens. This focus on the professional orientation of the individual is recognised in the Strategy as generating much wider economic benefits by connecting the goals of the individual with wider economic and social goals within Croatia as a whole.

Consequently, as noted by the Strategic framework for promotion of lifelong learning in the Republic of Croatia:

It is crucial that advisers in the process of lifelong professional orientation are educated experts who are able to recognise the clients’ competences and direct them toward the acquisition of new knowledge and skills with the aim of personal and professional development and improved chances of employment. (Vučić, Alfirić & Pavičić, 2017, p. 35)

A further problem for lifelong learning in Croatia is the insufficient harmonisation of the education system and the labour market. It is notable that discrepancies in the measurement of over qualification are lowest for tertiary education (professional study – between 47.1% and 55%, academic study – between 32.5% and 38.4%), and that the disparity between the occupation for which a person was educated and the occupation of first employment is found by the survey to be 41.5%. The highest levels of this disparity were found to occur for three-year (40.2%) and four-year (54.3%) vocational education courses, while these indicators are considerably lower for tertiary education (professional study, 38.2%, academic study, 28.7%).

Conversely, the general picture of education in Croatia shows a relatively high level of formal educational attainment, indicating that domestic education policy has been successful in raising the formal level of education in the country,

as can be seen in comparisons with European national averages, and between younger and older sectors of the population (see Table 3).

Table 3: Educational achievements in the EU 2016

	25–54 years			55–74 years		
	Low (ISCED 0–2)	Medium (ISCED 3–4)	High (ISCED 5–8)	Low (ISCED 0–2)	Medium (ISCED 3–4)	High (ISCED 5–8)
EU-28	20.5	46.2	33.4	36.3	43.1	20.6
EA-19	23.4	44.3	32.3	40.8	39.0	20.2
Belgium	20.4	38.9	40.7	42.8	31.6	25.6
Bulgaria	16.9	54.0	29.1	26.0	52.9	21.1
Czech Republic	5.4	69.4	25.2	12.1	73.7	14.2
Denmark	16.9	42.5	40.6	29.7	43.2	27.1
Germany	13.2	57.8	29.0	16.0	58.6	25.4
Estonia	10.6	49.6	39.7	17.1	48.3	34.6
Ireland	15.4	37.5	47.1	45.9	30.2	23.9
Greece	22.8	44.1	33.0	54.8	27.5	17.7
Spain	37.4	23.5	39.2	64.9	15.3	19.8
France	17.7	43.7	38.7	38.9	40.2	20.9
Croatia	12.8	61.6	25.5	32.7	49.9	17.4
Italy	36.2	44.4	19.4	59.5	29.7	10.8
Cyprus	16.4	37.9	45.7	43.8	32.7	23.5
Latvia	9.7	54.8	35.5	13.4	62.0	24.6
Lithuania	5.7	51.5	42.8	11.2	62.1	26.7
Luxembourg	19.0	34.5	46.5	33.4	40.2	26.4
Hungary	14.9	59.2	25.9	26.1	57.0	16.8
Malta	48.8	27.3	23.9	76.7	14.9	8.4
Netherlands	19.3	41.9	38.8	39.1	36.1	24.8
Austria	13.7	52.4	33.9	24.2	54.4	21.4
Poland	6.8	59.3	33.9	19.3	66.6	14.1
Portugal	46.4	26.3	27.3	79.4	9.7	10.9
Romania	20.9	59.2	19.8	41.5	50.1	8.5
Slovenia	9.7	55.7	34.6	23.3	58.1	18.5
Slovakia	6.6	69.0	24.4	16.2	70.3	13.6
Finland	9.7	45.0	45.3	26.2	40.2	33.6
Sweden	12.6	43.2	44.2	27.3	43.6	29.1
United Kingdom	18.6	36.7	44.7	29.3	38.0	32.7
Iceland	19.7	36.4	44.0	32.6	41.8	25.6
Norway	16.9	37.0	46.1	20.8	48.6	30.5
Switzerland	10.5	43.2	46.2	16.6	53.0	30.4

	25–54 years			55–74 years		
	Low (ISCED 0–2)	Medium (ISCED 3–4)	High (ISCED 5–8)	Low (ISCED 0–2)	Medium (ISCED 3–4)	High (ISCED 5–8)
FYR of Macedonia	28.5	49.1	22.4	47.2	38.3	14.5
Turkey	61.0	19.2	19.8	83.7	8.8	7.5

Source: Eurostat, http://ec.europa.eu/eurostat/statistics-explained/index.php/Educational_attainment_statistics

In order to more effectively promote lifelong learning in Croatia, it is clear that less attention should be paid to encouraging the attainment of formal educational achievements. The fundamental intention of educational reforms on the basis of the introduction of the Croatian Qualifications Framework (CQF) (VRH, 2016) must be to address the insufficient harmonisation of the functioning of the education system and labour market needs. Unfortunately, the initial CQF projects have been limited to providers of tertiary level education services, i.e. on the (re)structuring of the curricula of higher educational institutions, and not on the basic harmonisation problem at lower levels. Making information about the CQF easily and readily available and motivating participants to attend programmes based on CQF principles are the project aspects which have not yet been sufficiently addressed.

As has been previously illustrated, the participation of adults in lifelong learning in Croatia is extremely low, at only 3.2% in 2016, a figure which should be viewed in the context of the EU goal of achieving 15% participation by 2020. This figure reiterates the need to increase both the motivation to participate in and the competences required for lifelong learning among Croatian adults, even though the 3.2% participation rate may be challenged by the results of the latest empirical research conducted by ASOO (Vučić, Alfirević & Pavičić, 2017).

The *Strategy of Education, Science and Technology of the Republic of Croatia* (VRH, 2014) also anticipates that a system will be needed for the recognition of knowledge and skills acquired through non-formal and informal learning, alongside qualifications gained from formal education. The foundations for the development of such a recognition system are laid down in the *Croatian Qualifications Framework Act* (VRH, 2016). The *Ordinance on Recognition and Evaluation of Non-Formal and Informal Learning*, which is currently being drafted, will define the recognition procedures for previous learning. As the focus of the *Croatian Qualifications Framework (CQF)* is on learning outcomes, rather than the process or environment which produces those outcomes, the assumption that certain learning outcomes can be achieved outside formal education necessitates the crea-

tion of a system of evaluation for non-formally and informally achieved learning outcomes under the same principles as those achieved under formal conditions.

Priorities and objectives of the promotion of lifelong learning in Croatia

Two key areas need to be targeted under the priorities and objectives of the promotion of lifelong learning in Croatia: increasing competitiveness in the labour market and the affirmation of personal and social growth and development through lifelong learning.

Content determinants for increasing competitiveness in the labour market are as follows:

- the need to continuously renew knowledge and acquire new skills, with the aim of increasing one's employability and chances in the labour market;
- the need to form attitudes and opinions regarding the importance of knowledge, skills and competences as a path towards employment and prosperity.

For the affirmation of personal growth and development, the content determinants are:

- raising awareness of the personal benefits of learning and the importance of personal initiative for learning;
- raising awareness of the importance of acquiring all the key competences, especially digital skills, enterprise and innovativeness in modern society.

Key target groups will be selected for promotional activities for lifelong learning, and the following common principles will be used when planning these activities:

- communication of the advantages and benefits of lifelong learning will be at the heart of all promotional activities, with the information adjusted to the specificities and needs of the different target groups;
- specific implementation measures will be integral to all the activities, for example national and local information centres which will provide information on the possibilities of inclusion into various forms of lifelong learning, national and local campaigns and examples of good practice adjusted to each target group.

*Using marketing tools in the promotion of lifelong learning
and development of targeted communication plans*

Different theoretical perspectives (Oplatka, 2016) criticise educational marketing for treating education as a commodity to be commercialised and ‘marketised’, as opposed to valuing its intrinsic human values. Nevertheless, the marketing of educational services has become common practice, especially in higher education (Hemsley-Brown & Oplatka, 2006). In compulsory education, increased competition (direct or indirect) entices educational leaders to use marketing tools to achieve a higher level of ‘market share’ (i.e. to assist in recruiting new students), attract external funding, and achieve a better relationship with the stakeholders of an educational institution, etc. (Oplatka & Hemsley-Brown, 2004).

There is no universally accepted definition of school/educational marketing, although most of it currently in existence draws on commercial sector marketing concepts, and emphasises the exchange of value between an educational institution and students, as well as other stakeholders. The marketing process should lead to stakeholder satisfaction and the realisation of institutional objectives. Marketing practices are, as a rule, oriented toward understanding the trends in the external environment and the needs of the organisational clients, as to create relevant responses to those challenges and to implement them across the organisation (Kohli & Jaworski, 1990). This widely accepted theory is referred to as *market orientation*, and proves to be applicable in educational institutions as well. Some authors believe that market orientation represents a significant aspect of school (organisational) culture, with educational leaders being responsible for its development (Oplatka & Hemsley-Brown, 2007). This is to be achieved by practising democratic leadership, by serving as a role model in the field of understanding and responding to the stakeholders’ needs, and by selecting teachers/staff who are ready and willing to serve the same needs.

Although many different studies have analysed the ‘marketisation’ of education, few have tackled the challenges of marketing rhetoric and practice in further education and education policy. Some participants in the discussion of marketing higher and further education institutions may wish to develop a balance between the practical benefits of marketing practice (such as the flexibility and increased efficiency of educational institutions) and the traditional notions of knowledge as a value *per se* and education as a human practice (Newman & Jahdi, 2009). In the policy field, critical voices are examining the influences of actors on educational policy and its outcomes (Ball, 2012), acknowledging economic and other interests as active policy drivers.

Unfortunately, the existing literature does not seem to recognise the applicability of widely accepted aspects of marketing (including the orientation toward satisfying clients' needs and the achievement of flexibility and efficiency in the educational process) in the field of promoting adult/lifelong learning. The authors of this article and the related Croatian policy recommendations (Vučić, Alfirić & Pavičić, 2017) have used the traditional concept of promotion (considered to be a part of the fundamental marketing mix) to influence the motivation of adult/lifelong learners and assist the work of all relevant Croatian stakeholders to engage in the promotion of adult/lifelong learning.

In this context, motivation for lifelong learning has been considered to be a much wider social process than is the case in the existing literature on education psychology (McCombs, 1991) and education science (Brookfield, 1986). The motivational processes are, in the authors' view, not restricted to the individual motivation to learn and the psychological intervention used to develop such motivation. The potential tools and approaches for the facilitation of learning are more comprehensive than the design of a relevant support process at a single educational institution, or even a group of them. The successful facilitation of learning should be closely associated with a range of social and economic tools/approaches needed to remove the obstacles to lifelong learning and support individuals in their intention to keep learning, even if their first attempts to engage in lifelong learning might not be entirely successful. To implement such an approach, a national consensus related to the value of lifelong learning is required, along with an effort to develop lasting cooperation among all the relevant stakeholders of both formal and informal education.

The recommendations issued to the institutional actors in Croatia (Vučić, Alfirić & Pavičić, 2017), on the presumption that ASOO has a central role as a coordinating and advisory body, could also be successfully implemented across the South-East European region. Similar tools/instruments could be derived, as to develop the promotion of lifelong learning in completely different contexts and environments, although they should apply the same marketing principles used in this specific case. These include:

- orientation toward specific client groups (i.e. target groups) and their inherent needs, as implied by the notion of target 'markets' within the marketing concept itself (Kotler, 1972);
- the generic objectives of the promotion process in marketing, which are usually formulated in terms of informing, persuading and reminding members of the targeted group(s) to engage in a certain form of behaviour;

- the use of the most appropriate communication tools and approaches (as determined by the characteristics of the target group) to raise awareness (i.e. create attention), provide information about educational opportunities (leading to interest), and develop motivation for participation in lifelong learning (i.e. ensure desire and action in lifelong learners). This accords with the classical AIDA model of consumer behaviour, an overview of which is given by Barry & Howard (1990).

Generic recommendations for the promotion of lifelong learning

Based on the principles outlined above, the authors have developed a set of four generic recommendations for the promotion of lifelong learning. They are as follows:

1. Various types of education (vocational and non-vocational; formal and non-formal) and informal learning are all a part of the lifelong learning process, which lasts throughout an individual's entire lifetime, and refers to the acquisition of all the competences an individual needs to fulfil different roles. Everyone participating in different forms of lifelong learning can be defined as a user or a participant in this process.
2. Those who join the learning process after completing regular education should receive particular attention. The acquisition of assumptions about continuous learning in regular education and the continuation of learning within intergenerational cooperation after the age of 64 is important. Special attention and incentives should be directed toward those who do not currently join the lifelong learning processes. This primarily applies to people with lower educational levels, the long-term unemployed, people who live in rural areas, elderly people, manual workers with difficult jobs, and members of vulnerable groups, especially the Roma and persons with disabilities.
3. The clear demonstration of the personal, social, economic and community benefits of lifelong learning is central to its promotion. The greatest emphasis is on new skills for new jobs and development associated with innovation. Aside from the predominance of learning for the labour market, all forms of learning which enable the free development of individuals, strengthening their civic roles, their

appreciation of society, their intergenerational cooperation and their satisfaction with the process itself are also important.

4. The aim of the promotion of lifelong learning is to influence key actors whose subsequent actions can eliminate obstacles to inclusion into lifelong learning, in particular structural and situational obstacles. It is important to familiarise decision-makers at national, regional and local levels with all aspects of the execution of and benefits from lifelong learning. Moreover, it is important to enhance awareness that, by eliminating obstacles and further motivating citizens, it is possible to increase participation in lifelong learning, the low level of which is already recognised as a considerable problem in Croatia. Promotion should commence in institutions of early and preschool education, continue in primary and secondary schools, and finally be present in higher education and adult educational institutions.

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Promocija stručnog učenja i učenja odraslih u Hrvatskoj: rezultati inicijativa vođenih obrazovnom politikom i generičke implikacije za obrazovnu politiku i praksu u jugoistočnoj Evropi

Apstrakt: U ovom članku autori predstavljaju i analiziraju skorašnje preporuke obrazovne politike za promociju stručnog učenja i učenja odraslih u Hrvatskoj. Autori uz to predstavljaju i argumente u korist šireg učešća interesnih grupa i nude neke smernice za implementaciju marketinških principa u promociju učenja. U članku se takođe identifikuju određene generičke implikacije za slične inicijative u jugoistočnoj Evropi.

Ključne reči: celoživotno učenje, promocija, Hrvatska.

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Značaj i primena metode scenarija kao sredstva planiranja u obrazovanju²

Apstrakt: Rast neizvesnosti i kompleksnosti, sa sve većim brojem učesnika, oblikuju umnogome obrazovne sisteme gotovo svih zemalja. Ipak, obrazovanje je i dalje determinisano, u najvećem broju slučajeva, kratkoročnim odlukama kreatora politika obrazovanja. Zanimarivanje dugog roka može biti problematično iz razloga nemogućnosti obrazovnih sistema da odgovore na brze i dramatične promene, koje će verovatno u budućnosti biti još izraženije. S tim u vezi, upotreba metode scenarija u oblasti obrazovanja može doprineti uvažavanju i prilagođavanju promenama koje se odvijaju. Predmet ovog rada su metod scenarija *per se* i njegova primena u oblasti obrazovanja. Takva analiza može biti od pomoći kreatorima obrazovnih politika imajući u vidu i neizvesnost i kompleksnost sistema u kojima obrazovanje funkcioniše, te kontinuiranu potrebu za sprovođenjem reformi obrazovnih sistema. Osnovni cilj rada jeste da ukaže na razvoj i značaj tog metoda kao sredstva planiranja i na mogućnosti njegove primene u oblasti obrazovanja.

Ključne reči: promene, scenario, planiranje, obrazovanje.

Uvod

U literaturi (e.g. Betts, 1992; Barrett, 1997) obično se navodi da postoje tri tradicionalne uloge škole za pojedinca u obrazovnim sistemima, pre svega (1) prenošenje znanja i kulturnih vrednosti, (2) pružanje brige i zaštite i (3) pripremanje za budući život.³ Škole su, smatra Bets (Betts, 1992), veoma uspešne u prvoj ulozi, generalno uspešne u obavljanju druge, ali samo delimično uspešne u trećoj ulozi. Stoga se vremenom javila potreba za reformisanjem sistema obrazovanja. Reforme su bile usmerene na redefinisavanje postojeće organizacione strukture obrazo-

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² Rad je nastao u okviru projekta Ekonomskog fakuleta u Beogradu *Uloga države u novom modelu rasta privrede Srbije* (179065), koji finansira Ministarstvo prosvete, nauke i tehnološkog razvoja Republike Srbije.

³ Jedan od najvažnijih aspekata uloge škole koja se odnosi na pripremanje za budući život jeste razvoj kritičkog mišljenja za rešavanje problema i donošenje odluka.

vanja, kako bi se unapredio stepen uspešnosti u obavljanju tradicionalnih uloga škole. Međutim, vremenom su kreatori politika obrazovanja uvideli da isključivo fino podešavanje stare obrazovne strukture nije uspešno zbog dinamičnih odnosa koji se odvijaju u obrazovnim sistemima. Naime, oblast obrazovanja, kao i druge oblasti, karakterišu stalne promene praćene visokim stepenom neizvesnosti (Laws & McLeod, 1999).

Poslednjih decenija, istraživači iz različitih naučnih oblasti kontinuirano iskazuju rast interesovanja za proučavanje promena. Jedan od razloga takve tendencije jeste činjenica da su se promene javile u svim sferama nauke i da predstavljaju jedno od obeležja koja definišu ovo doba (Vujačić *et al.*, 2011). Stoga, povećano je i interesovanje za proučavanjem promena u obrazovanju. Naime, oblast obrazovanja karakterišu brze i dramatične promene, koje će verovatno u budućnosti biti još izraženije. Posledično, planiranje i odlučivanje na osnovu plana posebno će biti izazovno za kreatore obrazovnih politika (Sayers, 2010).

Rast neizvesnosti i kompleksnosti, sa sve većim brojem učesnika, oblikuju umnogome obrazovne sisteme gotovo svih zemalja. Ipak, obrazovanje je i dalje determinisano, u najvećem broju slučajeva, kratkoročnim odlukama kreatora politika obrazovanja. Odnosno, te odluke su i dalje dominantno vezane za rešavanje tekućih problema ili traženje efikasnijih načina za održavanje postojeće prakse obrazovnih politika. Zanemarivanje dugog roka može biti problematično iz razloga nemogućnosti obrazovnih sistema da odgovore na izazove sve veće neizvesnosti i kompleksnosti. Promene u oblasti obrazovanja danas mogu duboko uticati na način života čitavih zajednica sutra. S tim u vezi, kreiranje i primena scenarija omogućavaju da se na odgovarajući način umanju neuravnoteženost sadašnjosti i budućnosti. Upotreba scenarija u oblasti obrazovanja može doprineti uvažavanju i prilagođavanju promenama koje se odvijaju. Drugim rečima, scenario može pomoći kreatorima obrazovnih politika da razjasne viziju o tome kakvo školovanje treba da bude i na koji način se takvo školovanje može dostići. To bi omogućilo oblikovanje, a ne predviđanje izgleda budućih obrazovnih sistema (OECD, 2001).

Imajući u vidu prethodno rečeno, predmet ovog rada su metod scenarija *per se* i njegova primena u oblasti obrazovanja. Takva analiza može pomoći kreatorima obrazovnih politika imajući u vidu i neizvesnost i kompleksnost sistema u okviru kojih obrazovanje funkcioniše, te kontinuiranu potrebu za sprovođenjem reformi obrazovnih sistema. Osnovni cilj rada jeste da ukaže na značaj tog metoda kao sredstva planiranja i na mogućnosti njegove primene u oblasti obrazovanja. U skladu sa ovako definisanim predmetom i ciljem, osnovna pretpostavka od koje se u radu polazi jeste da metod scenarija predstavlja važno analitičko sredstvo za anticipiranje promena u uslovima neizvesnosti, koje sve veći broj zemalja koristi u kreiranju obrazovnih politika.

Strukturu rada čini pet delova. Nakon uvodnog razmatranja, u drugom delu rada biće prikazan istorijski razvoj i dat pregled nekih definicija i tipologija scenarija. U trećem delu biće predstavljen metod scenarija u oblasti obrazovanja, odnosno biće istaknuti razlozi za kreiranje i primenu scenarija u obrazovanju i koraci izrade scenarija. U četvrtom delu biće prikazan primer upotrebe metode scenarija u oblasti obrazovanja. Preciznije, predstavimo scenarije u obrazovanju koje je razvila Organizacija za ekonomsku saradnju i razvoj. U poslednjem delu dat je zaključak rada.

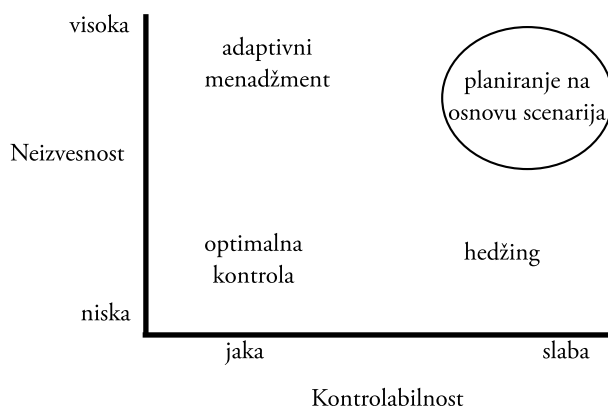
Metod scenarija: istorija, definisanje i tipologija

Termin *scenario* izvorno je korišćen u kontekstu pozorišta i filma, kako bi se označio kratak opis razvoja događaja (Marolt, 2015). Prva primena tog termina u širem smislu vezuje se za Hermana Kana (Herman Kahn), koji je pedesetih godina prošlog veka upotrebio koncept scenarija u oblasti vojnog planiranja. Naime, radeći za korporaciju RAND,⁴ koja je u to vreme istraživala nove forme vojne tehnologije, Kan je razvio metod nazvan budućnost-sadašnjost. Svrha razvijenog metoda bila je u kombinovanju detaljne analize sa imaginacijom kako bi se dobile priče koje bi sadržinom delovale kao da ih je napisao neko iz budućnosti. Kada je Holivud reč *scenario* označio kao zastareo i počeo da upotrebljava termin *screenplay*, Kan je za razvijen metod, umesto naziva budućnost-sadašnjost, počeo da koristi naziv *scenario* (Chermack *et al.*, 2001). Nakon toga, krajem šezdesetih godina prošlog veka, jedna od prvih kompanija koja je počela da koristi metod scenarija bila je *Royal Dutch Shell*. U toj kompaniji, Pjer Vak i Ted Njuland (Pierre Wack & Ted Newland) korišćenjem scenarija istakli su značaj uzimanja u obzir promena za dugoročnu budućnost, što je podstaklo i druge kompanije da primene metod scenarija. S tim u vezi, krajem sedamdesetih godina, najveći broj kompanija *Fortune 1000* usvojio je taj metod. Danas je jedna od najistaknutijih organizacija koja se bavi izradom scenarija korporacija GBN. Njen osnivač je Piter Švarc (Peter Schwartz), koji je objavljivanjem knjige *The Art of LongView* (1991) posebno doprineo promovisanju upotrebe metode scenarija.

Višedecenijska upotreba metode scenarija u različitim područjima rezultirala je time da se u literaturi (e.g. Kahn & Wiener, 1967; Porter, 1985; Schwartz, 1991; Shoemaker, 1995; Ringland, 1998) može naći mnoštvo različitih definicija scenarija. Originalnu definiciju scenarija dali su Kan i Viner (Kahn & Wiener,

⁴ Herman Kan je vremenom napustio korporaciju RAND i osnovao Institut Hadson, specijalizovan za kreiranje scenarija. Najveću pažnju šire javnosti Kan je privukao zahvaljujući ideji da je najbolji način za prevenciju nuklearnog rata ispitivanje mogućih posledica nuklearnog rata i objavljivanje dobijenih rezultata takvog ispitivanja.

1967). Naime, prema mišljenju tih autora, scenario je hipotetičan redosled događaja koji je konstruisan sa ciljem stavljanja u fokus pažnje uzročnih procesa i tačaka odlučivanja. Porter (Porter, 1985) ističe da scenario predstavlja konzistentno gledište o tome kakva bi budućnost neke organizacije mogla da bude. Vak (Wack, 1985) pak navodi da se scenario može definisati kao disciplinovan način razmišljanja o budućnosti. Odnosno, scenario najčešće koriste različite organizacije kako bi se anticipirale promene u budućnosti, ili u jednom aspektu budućnosti, koje se tiču samih organizacija. Dakle, scenario obuhvata kreiranje nekoliko različitih priča,⁵ od kojih svaka sadrži viđenje moguće budućnosti određene organizacije. Takve priče mogu izražavati višestruke perspektive o kompleksnim događajima, pri čemu scenariji daju značenje tim događajima (Marolt, 2015). Fulton i Sers (Fulton & Searce, 2004) ističu da je scenario alat za motivisanje ljudi za preispitivanje postojećeg stanja, radi njegovog poboljšanja, postavljanjem pitanja: „Šta ako?“ Postavljanje tog pitanja omogućava sagledavanje izazova i mogućnosti koje donosi sutra i, u skladu sa tim, preuzimanje odgovarajućih mera danas. Kosow i Gasner (Kosow & Gassner, 2008) navode da scenario predstavlja opis moguće buduće situacije, koji uključuje putanje razvoja koje mogu voditi toj budućoj situaciji. Ovakvim definisanjem je naglašena funkcija koja se odnosi na budući razvoj određene organizacije putem razmatranja namerno izabranih ključnih faktora i događaja, pri čemu se mora uvažiti činjenica da scenario ne pruža stvarno već hipotetičko znanje o budućnosti, zasnovano na znanju iz prošlosti i sadašnjosti. Peterson i saradnici (Peterson *et al.*, 2003) ističu da je metod scenarija efektivno sredstvo planiranja u onim organizacijama u kojim je kontrolabilnost slaba, a neizvesnost visoka.



Slika 1: Upotreba metode scenarija (Peterson *et al.*, 2003)

⁵ U najvećem broju slučajeva kreira se od tri do pet scenarija.

Imajući u vidu sve navedene definicije scenarija, ne čudi konstatacija da je scenario nejasan koncept koji je upotrebljavan i zloupotrebljavan sa različitim značenjem (Mietzner & Reger, 2005). Stoga je jedan od načina za bolje razumevanje scenarija shvatanje onoga što scenario nije. Scenario nije prognoziranje. Dok prognoziranje predstavlja pokušaj predviđanja budućnosti, osnovna pretpostavka na kojoj počiva scenario jeste da je budućnost nepredvidljiva. Scenario nije strategija. Za razliku od strategije u kojoj je pažnja pretežno usmerena na skoriju budućnost, najčešće period do jedne godine, pažnja u scenariju je usmerena na daleku budućnost, tipično period od dvadeset do trideset godina (Sayers, 2010).

U literaturi (e.g. Godet & Roubelat, 1996; Rotmans *et al.*, 2000; Godet, 2000; Alcamo, 2001; van Noten *et al.*, 2003) postoji veliki broj tipologija scenarija. Štaviše, poslednjih godina je posebno vidljivo povećanje složenosti tipova scenarija. Neki od kriterijuma na osnovu kojih se može izvršiti podela scenarija jesu:

- (1) mogućnost i poželjnost,
- (2) vrsta podataka i
- (3) cilj.

(1) Određenom broju tipologija zajednička je distinkcija scenarija s obzirom na dva osnovna pitanja na koja treba da daju odgovor: „Šta bi se moglo dogoditi?“ i „Šta bi se trebalo dogoditi?“. Prvi tip scenarija, koji daje odgovor na pitanje šta bi se moglo dogoditi, temelji se na analizi postojećeg stanja i trendova i, shodno tome, na ispitivanju mogućih pravaca budućeg razvoja. Drugi tip scenarija, koji daje odgovor na pitanje šta bi se trebalo dogoditi, polazi od poželjnih stanja, pri čemu se potom traže načini njihovog postizanja u budućnosti. Drugim rečima, scenariji mogu biti razvijeni na:

- (a) eksplorativan ili
- (b) normativan način.

Prilikom izrade velikog broja scenarija kombinuju se oba pristupa, pri čemu se jedan odredi kao preovlađujući (Kaufmann, 2016). Borjeson i saradnici (Borjeson *et al.*, 2006) prave distinkciju scenarija ne samo uzimajući u obzir mogućnost i poželjnost budućeg stanja već i na osnovu dva različita aspekta. Prvi aspekt se odnosi na koncept strukture sistema, pod kojim se misli na veze između različitih delova sistema i ograničavajuće uslove uspostavljanja tih veza. Drugi aspekt se tiče internih i eksternih faktora, pri čemu se pod internim smatraju oni faktori koji se nalaze pod kontrolom samih učesnika scenarija, dok su eksterni oni faktori koji se nalaze izvan kontrole ovih učesnika. S tim u vezi, Borjeson i

saradnici (2006) razlikuju šest tipova scenarija: (1) prognostički scenario, (2) šta-ako scenario, (3) eksterni scenario, (4) strateški scenario, (5) scenario očuvanja i (6) scenario preobražanja.

(2) Scenariji se mogu podeliti i na osnovu vrste podataka koji se pretežno koriste u njihovom razvijanju i primeni na:

- (a) kvalitativne i
- (b) kvantitativne scenarije.

Kvalitativni scenariji opisuju buduće stanje koristeći slike i dijagrame, a posebno su prikladni za analizu kompleksnih okolnosti sa visokim nivoom nezvesnosti u kojima se informacije ne mogu kvantifikovati. Kvantitativni scenariji se pak obično zasnivaju na prikazivanju budućeg stanja matematičkim modelima u kojima su informacije predstavljene u obliku tabela i grafikona (van Notten *et al.*, 2003). Međutim, u nekim slučajevima razlika između kvalitativnih i kvantitativnih scenarija nije jasno uočljiva. Naime, kvalitativni scenariji mogu biti kreirani gotovo formalizovanim metodama, dok se kvantitativni scenariji mogu razviti upotrebom semikvantitativnih metoda. Osim toga, kombinacija kvalitativnih i kvantitativnih scenarija nekada može da bude najbolji način da se postignu ciljevi scenarijske analize (Alcamo, 2008).

(3) Van Notten i saradnici (van Notten *et al.*, 2003) navode da tipologija scenarija može biti izvršena i prema ciljevima koje kreatori scenarija žele da postignu, tako da razlikujemo:

- (a) scenario orijentisan na proces i
- (b) scenario orijentisan na proizvod.

Cilj scenarija koji je orijentisan na proces jeste podsticanje učenja i kreativnog mišljenja. Proces izrade takvog scenarija podjednako je važan kao i proizvod. Naime, cilj osmišljavanja budućnosti u procesno orijentisanom scenariju jeste preispitivanje dominantnih obrazaca mišljenja. S druge strane, cilj scenarija koji je orijentisan na proizvod jeste identifikacija trendova i razvoj ili testiranje politika. Dakle, proizvodno orijentisan scenario može sadržati konkretne preporuke za donosiocje odluka o pravcima delovanja u budućnosti (Vujačić *et al.*, 2011).

Metod scenarija u oblasti obrazovanja

Obrazovanje doprinosi stabilnosti jedne ekonomije, tako da se obrazovne institucije suočavaju sa pritiskom prilagođavanja na promene poput onog koji po- gađa i sve ostale institucije. Međutim, čini se da su obrazovne institucije više

usmerene na gledanje u prošlost nego na osmišljavanje i planiranje budućnosti. Vrcelj i saradnici (Vrcelj *et al.*, 2001) navode da „škole, kao najznačajniji deo obrazovnog sistema, kao da imaju Janusovo lice⁶ i gledaju u prošlost i budućnost istovremeno“. Dalje se navodi da „nije preterano reći da su školom nezadovoljne sve zemlje, te je to nezadovoljstvo razlog stalnih intervencija u obrazovnim sistemima“. Takođe, postalo je očigledno da takve intervencije ne omogućavaju željenu obrazovnu promenu, te da se rešenje nalazi u promeni obrazovne paradigme (Borovica *et al.*, 2015). Stoga kreatori obrazovne politike moraju da u obzir uzmu i činjenicu da postoji kontinuirana neizvesnost kako bi te politike bile uspešne u budućnosti. Zbog toga treba na najbolji način iskoristiti sve ono što se zna, ili što se misli da se zna, i istražiti sve ono što se ne zna. Metod scenarija upravo omogućava istraživanje tih nepoznanica jer identifikuje nepredvidljive situacije i anticipira promenljive događaje (Rasmus, 2009). Značaj scenarija se ogleda u tome što omogućava da se u obzir uzmu kompleksni elementi koji će potom biti utkani u priču koja je koherentna, sistematična i sveobuhvatna (Mietzner & Reger, 2005). Kreiranje i primena metode scenarija na odgovarajući način može pomoći kreatorima obrazovnih politika da pruže inovativne odgovore na sadašnje i buduće izazove.⁷

Samo kreiranje scenarija najčešće podrazumeva interaktivnan i intenzivan proces koji sadrži sistematske korake. Uprkos mnoštvu definicija i tipologija scenarija, osnovna struktura procesa izrade scenarija obuhvata sledeće korake (Snoek, 2003; OECD, 2006; Marolt 2015):

- (1) određivanje teme ili ključnog pitanja za analizu,
- (2) identifikacija glavnih trendova i izvora promene,
- (3) oblikovanje scenarija i
- (4) evaluacija scenarija i izrada akcionog plana.

(1) Prvi korak u procesu izrade scenarija odnosi se na određivanje teme, odnosno formulisanje istraživačkih pitanja na koja bi scenariji trebalo da pounude odgovor. Istraživačka pitanja zavise pre svega od ciljeva koje kreatori scenarija žele da postignu (Marolt, 2015). Na primer, ako je cilj scenarija ispitivanje mogućeg budućeg razvoja obrazovanja, istraživačko pitanje može biti definisano na sledeći način: „Kako izgleda škola budućnosti?“ Ukoliko je

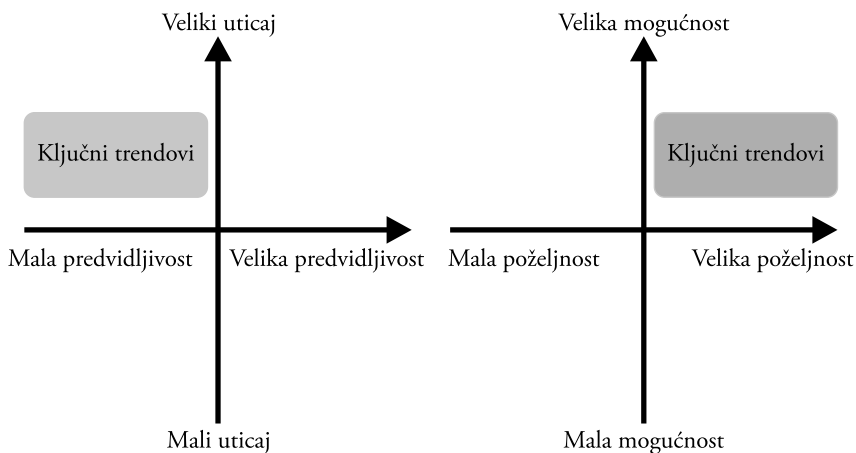
⁶ Janus je bog početka i kraja svih stvari iz rimske mitologije. Njegov lik je obično predstavljen sa dva lica, koja simbolizuju dva aspekta vremena, prošlost i budućnost.

⁷ Fulton i Sers (Fulton & Scarce) objavili su 2005. godine knjigu *The Art of Scenario Thinking for Nonprofits*, u kojoj je razmatrana upotreba metode scenarija za neprofitne institucije, uključujući i obrazovne institucije, koje su visoko zavisne od velikog broja učesnika koji se nalaze unutar i izvan tih institucija, naglašavajući pritom kompleksnost problema sa kojima se te institucije mogu suočiti u uslovima neizvesnosti.

pak cilj scenarija analiza pravca u kome se postojeći obrazovni sistem kreće, pitanje u scenariju može da glasi: „Kom scenariju je sadašnji obrazovni sistem najbliži?” (OECD, 2006). Identifikacija teme i formulisanje istraživačkih pitanja podrazumeva i odluku o nivou analize, koja se pre svega odnosi na izbor vremenskog i tematskog okvira. Naime, u definisanju vremenskog okvira scenarija treba imati u vidu da isuviše kratak vremenski okvir ograničava obim dostupnih opcija za analizu, dok usmerenost na isuviše dug okvir nosi rizik spekulativnih opisa budućeg stanja. Stoga većina scenarija treba da se ograniči opisom budućnosti za period od deset do dvadeset godina. Tako definisan vremenski okvir predstavlja dovoljnu vremensku udaljenost za koju je opravdano predviđati budućnost, s jedne strane, ali i dovoljan vremenski interval u kome uočeni trendovi u scenariju mogu doći do izražaja, s druge strane (Vujačić *et al.*, 2011). Prilikom određivanja tematskog okvira, moguće je razlikovati globalne scenarije i scenarije koji su fokusirani na specifične teme. S tim u vezi, u oblasti obrazovanja treba definisati da li se scenariji tiču kreiranja obrazovne politike na nivou obrazovnog sistema ili na nivou konkretne škole (Mietzner & Reger, 2005). Takođe, formulacija istraživačkih pitanja zavisi i od izvora i vrste podataka koji će biti korišćeni za analizu. Najčešći izbor podataka u oblasti ekonomije jesu teorijski i matematički modeli, zasnovani na kvantitativnim podacima. Takav pristup analizi omogućava preciznije anticipiranje promena i posledično efektivnije planiranje ishoda na osnovu scenarija (OECD, 2006).

(2) Naredni korak u kreiranju scenarija podrazumeva identifikaciju glavnih trendova i izvora promena, kao okvira za razmišljanje o mogućim promenama u oblasti koja je predmet analize. U tom koraku moguće je izdvojiti veliki broj značajnih trendova, ali za izradu scenarija treba uzeti u obzir samo neke od identifikovanih trendova. Stoga drugi korak u procesu izrade scenarija uključuje proceduru svođenja većeg broja na manji broj ključnih trendova. U postupku selekcije, izbor trendova se uglavnom vrši kombinovanjem kriterijuma (Ramirez & Wilkinson, 2014; Snoek, 2003; OECD, 2006):

- (a) mogućnosti i poželjnosti, pri čemu se biraju trendovi koji su istovremeno i najpoželjniji i najverovatniji i
- (b) predvidljivosti i uticaja, gde se biraju trendovi sa najvećim mogućim uticajem na buduće stanje, ali sa najmanje predvidljivim ishodom.



Slika 2: Selekcija ključnih trendova na osnovu kombinovanja kriterijuma: (a) mogućnosti i poželjnosti, (b) predvidljivosti i uticaja (Vujačić *et al.*, 2011)

Najčešće se koriste dvodimenzionalni modeli izrade scenarija koji kombinuju dva ključna kriterijuma koji su procenjeni kao međusobno nezavisni u strukturisanju mogućih konteksta budućnosti (Marolt, 2015). Ukrštanjem tih kriterijuma formiraju se četiri polja kao prostor za mapiranje diferenciranih scenarija. Na primer, Sasuas (Saussois, 2006), u studiji o budućnosti obrazovanja ukrštanjem dimenzije otvorenosti nasuprot zatvorenosti sistema sa dimenzijom socijalne nasuprot individualističke orijentacije u obrazovanju, prikazuje četiri različita scenarija koja nastaju kombinovanjem tih dimenzija: (1) scenario konzervacije, (2) scenario transformacije, (3) scenario opstanka i (4) scenario tržišta. Međutim, osim korišćenja dvodimenzionalnih modela, moguće je kreirati scenario pozicioniranjem duž samo jedne dimenzije prema određenom kriterijumu. Tako su, na primer, scenariji Organizacije za ekonomsku saradnju i razvoj pozicionirani duž jedne dimenzije prema kriterijumu uticaja promena u tri grupe: (1) scenariji slabljenja pozicije škole, (2) scenariji zadržavanja postojeće pozicije škole i (3) scenariji jačanja pozicije škole (Vujačić *et al.*, 2011).

(3) Treći korak podrazumeva oblikovanje scenarija i detaljnu analizu prethodno identifikovanih trendova i izvora promena. Snoek (Snoek, 2003) navodi da bi oblikovanje scenarija trebalo da omogući konzistentno i prepoznatljivo opisanje, bez vrednosnih sudova. Takođe, opis scenarija bi trebao da bude neočekivan, da podstiče dijalog i da sadrži efekat iznenađenja. Proces u kojem se odvija oblikovanje scenarija može da se razvija od narativnih procedura do matematičkih tehnika, s tim što je u oblasti obrazovanja primerenija upotreba narativnih

procedura (Kosow & Gassner, 2008). Za uspešnu primenu te procedure posebno je važna selekcija elemenata, koji će se potom na odgovarajući način uklopiti u priču o budućem stanju obrazovanja. Dakle, svaki scenario je predstavljen u formi kratke priče u kojoj su istaknuti i razrađeni ključni elementi scenarija (Marolt, 2015). S tim u vezi, scenariji bi trebalo da sadrže opis glavnih učesnika u scenariju i njihove pozicije. Naime, za izradu scenarija je posebno važno odrediti nosioce scenarija, njihove međusobne odnose i uloge koje su im je u scenariju dodeljene i definisati interes tih nosilaca koji bi trebalo da budu zadovoljeni (OECD, 2006).

(4) Poslednji korak u procesu kreiranja scenarija podrazumeva evaluaciju scenarija i izradu akcionog plana. Proceduru evaluacije scenarija neophodno je sprovesti zbog provere relevantnosti i efektivnosti scenarija. Ova procedura najčešće uključuje analizu mogućih dobitaka i gubitaka od ostvarivanja tih scenarija, ali i analizu izazova i mogućnosti koje ti scenariji donose (Wilson, 2000). Evaluacija scenarija obuhvata procene učesnika o njihovoj poželjnosti i izvodljivosti, sa ciljem testiranja različitih performansi scenarija. U četvrtom koraku, osim evaluacije scenarija, izrađuje se i akcioni plan na osnovu analize kreiranih scenarija. Naime, samo oblikovanje priča nije samo po sebi cilj već treba razraditi i odgovarajući plan aktivnosti u skladu sa ishodima koje te priče predviđaju (Vujačić *et al.*, 2011). Pitanja koja su pogodna za planiranje aktivnosti na osnovu scenarija mogu se formulisati na sledeći način: „Šta može da se dogodi?“, „Šta može da se učini?“, „Šta je namera da se učini?“ i „Kako to izvesti?“ (Godet, 2000).

Kako cilj primene scenarija može biti podrška procesu formulisanja i sprovođenja mera reformi u obrazovanju, izrada scenarija u skladu sa navedenim koracima i na odgovarajući način postaje posebno važna (Marolt, 2015).

Studija Organizacije za ekonomsku saradnju i razvoj

U Centru za istraživanja i inovacije u obrazovanju Organizacije za ekonomsku saradnju i razvoj započet je, krajem devedesetih godina prošlog veka, projekat pod nazivom „Školovanje za budućnost“, kojim su predstavljena mišljenja o budućem razvoju obrazovanja. Polazna ideja tog projekta tiče se činjenice da zanemarivanje dugog roka može prouzrokovati problem nemogućnosti suočavanja obrazovnih sistema sa izazovima rasta kompleksnosti i neizvesnosti. Kao osnovni cilj projekta „Školovanje za budućnost“ navodi se razmišljanje o budućnosti sa ciljem da se kreatorima obrazovne politike pomogne da razjasne viziju o tome kakvo obrazovanje želimo i kako da takvo obrazovanje dostignemo. S tim u vezi, u tom projektu su razvijeni teorijski okviri koji su korisni za razmišljanje o različitim

moogućim budućim stanjima u obrazovanju i osmišljavanje dugoročnih politika obrazovanja.⁸

Projekat „Školovanje za budućnost“ imao je dve faze. U prvoj fazi je kreirano šest scenarija o budućnosti obrazovnih sistema. Njihova svrha je oblikovanje razumevanja budućeg razvoja obrazovanja i potencijalne uloge koju obrazovne politike mogu imati u tom oblikovanju. Šest scenarija je kreirano sa ciljem da se naglasi da ne postoji jedno već nekoliko mogućih budućih stanja obrazovanja. U drugoj fazi projekta istraživano je kako se kreirani scenariji mogu upotrebiti za rešavanje konkretnih uočenih problema u obrazovnim sistemima u pojedinim zemljama. Na primer, u Kanadi je započet projekat pod nazivom „Podučavanje kao profesija“, u kojem je tih šest scenarija adaptirano shodno podacima dobijenim na osnovu radionica sa učesnicima, poput učenika i nastavnika, u obrazovnom sistemu. Adaptacija scenarija trebalo je da omogući uvažavanje specifičnosti kanadskog obrazovnog sistema. Cilj tog projekta je bila reforma obrazovanja, čije su se mere pre svega odnosile na nastavu i podučavanje u školama (OECD, 2006).

Scenariji kreirani u projektu „Školovanje za budućnost“ nisu čiste prognoze niti čiste vizije. Oni su pre alternativna viđenja budućeg stanja u obrazovanju, nego isključive ekstrapolacije trenutnog obrazovnog stanja. Vremenski okvir tih scenarija definisan je za period od petnaest do dvadeset godina, koji je dovoljno dug da bi se značajne promene dogodile. Kreirani scenariji su pozicionirani duž jedne dimenzije prema kriterijumu uticaja promena u tri grupe, pri čemu su u svakoj od te tri grupe razvijena po dva scenarija. Kao rezultat, nastalo je sledećih šest scenarija: (1) škola kao birokratski sistem, (2) prošireni tržišni model škole, (3) škola kao važan društveni centar, (4) škola kao organizacija koja uči, (5) učenje u mrežama umesto u školi i (6) raspad školskog sistema. Prva dva scenarija se odnose na zadržavanje trenutne postojeće pozicije škole, druga dva na jačanje pozicije škole, a poslednja dva na slabljenje pozicije škole (OECD, 2001).

Tabela 1: Šest scenarija o obrazovanju razvijenih u projektu „Školovanje za budućnost“ (OECD, 2001)

I grupa: zadržavanje trenutne pozicije škole	II grupa: jačanje pozicije škole	III grupa: slabljenje pozicije škole
(1) Škola kao birokratski sistem	(3) Škola kao važan društveni centar	(5) Učenje u mrežama umesto u školi
(2) Prošireni tržišni model škole	(4) Škola kao organizacija koja uči	(6) Raspad školskog sistema

⁸ Za više detalja posetiti: <https://www.oecd.org/edu/cei/centreforeducationalresearchandinnovationcei-schoolingfortomorrow.htm>.

Da bi se omogućilo poređenje, svih šest scenarija je kreirano na osnovu zajedničkog okvira sačinjenog od varijabli koje su identifikovane kao ključne u determinisanju izgleda budućeg obrazovnog sistema. Varijable koje sačinjavaju takav okvir su: (a) stavovi, očekivanja i podrška, (b) ciljevi i funkcije, (c) organizacija i struktura, (d) geopolitička dešavanja i (e) nastavno osoblje (OECD, 2001). U nastavku je dat opis tih scenarija.⁹

(1) Škola kao birokratski sistem. Taj scenario je izgrađen na osnovu kontinuuma postojećeg školskog sistema. Školski sistem karakterišu jaki birokratski elementi, što doprinosi jačanju uniformnosti takvog sistema, pri čemu i dalje postoje problemi u finansiranju škola. Takođe, bitna karakteristika školskog sistema prema tom scenariju jeste otpornost i neosetljivost na promene. Posebna pažnja u školama posvećena je nastavnom planu i programu, pri čemu veliki broj zemalja funkcioniše u skladu sa zajednički definisanim nastavnim planom i programom. Sve više raste upotreba savremenih metoda učenja, ali nema radikalnih promena u organizacionoj strukturi školskog sistema, tako da i dalje dominiraju tradicionalni metodi podučavanja. Globalizacija, decentralizacija i rast interesa organizacija za obrazovanje u velikoj meri oblikuju školski sistem. Nastavnici se udružuju u unije i asocijacije, što dovodi do jačanja sindikalnog delovanja nastavnog osoblja.

(2) Prošireni tržišni model škole. Prema tom scenariju, raste nezadovoljstvo učesnika u obrazovnom procesu, što vodi redefinisaju načina finansiranja škola. Odnosno, smanjuje se udeo škola koje su finansirane javnim sredstvima, a raste udeo škola koje su finansirane privatnim sredstvima. Posledično, raste nejednakost u obrazovanju i opada dostupnost obrazovnih usluga. Pažnja je manje usmerena na nastavni plan i program, tako da je najveća fokusiranost na razvoj veština i kompetencija. Eksperimentiše se sa organizacionim formama školskog sistema, pri čemu su individualizam i diversifikovano upravljanje ključne karakteristike organizacione strukture. Značajno je umanjena uloga domaćih obrazovnih institucija na račun međunarodnih obrazovnih institucija kao pružalaca usluga obrazovanja. Podučavanje sve više obavljaju pojedinci koji do pozicije nastavnika dolaze obučavanjem, a ne školovanjem.

(3) Škola kao važan društveni centar. U tom scenariju škola je jedan od najznačajnijih faktora sprečavanja društvene fragmentacije jer doprinosi rastu jednakosti u obrazovanju. Uloga škole, prema tom scenariju, podrazumeva prenošenje i legitimizaciju znanja, pri čemu je u fokusu neformalno učenje. Pojavljuju se nove organizacione forme školskog sistema, koje karakteriše slabljenje birokratskih elemenata uz jačanje diversifikovanog upravljanja. Lokalna dimenzija školovanja dobija sve veći značaj, pružajući podršku zajednicama sa oslabljenom društvenom infrastrukturuom, pri čemu je međunarodna dimenzija školovanja i

⁹ Za više detalja videti: OECD, 2001, *What Schools for the Future*, OECD Publishing.

dalje važna. Visok stepen podrške javnosti doprinosi zadovoljstvu nastavnog osoblja, koje primenjuje kompleksne metode podučavanja.

(4) Škola kao organizacija koja uči. Prema tom scenariju škole se umrežavaju u organizacije koje uče. Istaknute karakteristike takvog umrežavanja su različitost i inovacija. Postoji visok stepen poverenja javnosti u obrazovni sistem, tako da su problemi finansiranja škola velikim delom rešeni. Štaviše, obezbeđena su značajna javna sredstva radi stvaranja zadovoljavajućih uslova rada za sve učesnike u obrazovnom sistemu. Posledično, raste dostupnost usluga obrazovanja. Posebna pažnja je posvećena primeni visokozahtevnih nastavnih planova i programa. Timski orijentisana organizaciona struktura školskog sistema, sa naglašenim veštinama upravljanja, postaje dominantna. Snažan nacionalni okvir i podrška, sa fokusom na zajednice sa izraženim problemima finansiranja, predstavlja još jednu karakteristiku obrazovnog sistema. Dolazi do međunarodnog umrežavanja učenika i nastavnika. Nastavno osoblje primenjuje inovativne tehnike u podučavanju, razvijene na osnovu istraživanja i razvoja.

(5) Učenje u mrežama umesto u školi. Prema tom scenariju, škole kao takve nestaju. Umesto škola, učenje se obavlja u mrežama koje funkcionišu u okviru umreženog društva. Do toga dolazi usled rasta nezadovoljstva organizacionom strukturom školskog sistema, koje je proisteklo iz birokratske prirode škola i nemogućnosti da se učenje prilagodi kompleksnim promenama u društvenoj infrastrukturi. Posledično, pojavljuju se problemi u finansiranju škola i jednakosti u obrazovanju. Uz primenu informacionih i komunikacionih tehnologija, razvijaju se različiti vidovi formalnih i neformalnih organizacija za učenje. Pojavljuju se nove forme međunarodnih obrazovnih institucija, koje su dostupne samo određenim zajednicama. Demarkacija između nastavnika i učenika, s jedne strane, i roditelja i nastavnika, s druge strane, postaje nejasna i vremenom nestaje.

(6) Raspad školskog sistema. Taj scenario opisuje nestanak školskog sistema. Kao mogući uzroci navode se nedostatak nastavnog osoblja i nezadovoljstvo svih učesnika u obrazovnom sistemu uslovima rada. Posebno je veliko nezadovoljstvo javnosti stanjem u obrazovanju, pre svega nastavnicima i metodama podučavanja, a kreatori obrazovne politike nisu u stanju da na odgovarajući način reše taj problem. Usled nedostatka nastavnika, raste prosečna veličina odeljenja. S tim u vezi, dolazi do promena u nastavnom planu i programu. Takođe, uspostavlja se diferencijalno organizaciona struktura školskog sistema. Razvijaju se nove forme evaluacije obrazovnih postignuća učenika, kao odgovor na rast odgovornosti učesnika u obrazovnom procesu. Zajednice u kojima nije izražen problem nedostatka nastavnika primenjuju protekcionističke mere, što vodi opadanju solidarnosti. Nacionalni okvir je osnažen u pokušaju da se donekle očuva školski sistem. Raste značaj sindikalnog delovanja nastavnog osoblja imajući vidu ograničenost ponude nastavnika.

U azijsko-pacifičkoj studiji koju je sproveo Pacifički konzorcijum, koji predstavlja organizaciju obrazovnih institucija u azijsko-pacifičkom regionu, istraženo je koji je od šest scenarija kreiranih u projektu „Školovanje za budućnost“ za određene zemlje najpoželjniji, odnosno najverovatniji.

Tabela 2: Najpoželjniji i najverovatniji scenario obrazovanja za pojedine zemlje azijsko-pacifičkog regiona (Ninomiya & Mutch, 2008)

Zemlja	Najpoželjniji scenario	Najverovatniji scenario
Australija	4	1
Tajland	4	1
Kina	4	3
Japan	4	1
Meksiko	3	1
Sjedinjene Američke Države	4	1

Rezultati studije ukazuju na to da je za gotovo sve posmatrane zemlje azijsko-pacifičkog regiona najpoželjniji četvrti scenario, odnosno škola kao organizacija koja uči, dok je najverovatniji prvi scenario, odnosno škola kao birokratski sistem.

Zaključak

U radu je prikazan istorijski razvoj i dat je pregled nekih definicija i tipologija scenarija. Višedecenijska upotreba metode scenarija u različitim područjima rezultirala je time da se u literaturi može naći mnoštvo različitih definicija scenarija. Originalno je shvatanje da termin scenario označava hipotetičan redosled događaja koji je konstruisan sa ciljem stavljanja u fokus pažnje uzročnih procesa i tačaka odlučivanja. Jedno od novijih shvatanja počiva na stavu da se pod terminom scenario podrazumeva kreiranje nekoliko različitih priča od kojih svaka sadrži viđenje moguće budućnosti određene organizacije. Takođe, poslednjih godina posebno je vidljivo povećanje složenosti tipova scenarija. Neki od kriterijuma na osnovu kojih se može izvršiti podela scenarija jesu: (1) mogućnost i poželjnost, (2) vrsta podataka i (3) cilj.

U radu je posebna pažnja posvećena primeni metode scenarija u oblasti obrazovanja, odnosno, predstavljeni su razlozi za kreiranje i primenu scenarija u obrazovanju i koraci izrade scenarija. Naime, istaknuto je da kreatori obrazovne politike moraju da uzmu u obzir činjenicu da postoji kontinuirana neizvesnost kako bi te politike bile uspešne u budućnosti. Drugim rečima, treba na najbolji način iskoristiti sve ono što se zna, ili što se misli da se zna, i istražiti sve ono što se ne zna.

Metod scenarija upravo omogućava istraživanje tih nepoznanica jer identifikuje nepredvidljive situacije i anticipira promenljive događaje. Značaj scenarija se ogleda u tome što omogućava da se u obzir uzmu kompleksni elementi koji će potom biti utkani u priču koja je koherentna, sistematična i sveobuhvatna. Kreiranje i primena metode scenarija na odgovarajući način može pomoći kreatorima obrazovnih politika da pruže inovativne odgovore na sadašnje i buduće izazove. Samo kreiranje scenarija najčešće podrazumeva interaktivnan i intenzivan proces koji sadrži sistematske korake. Uprkos mnoštvu definicija i tipologija scenarija, osnovna struktura procesa izrade scenarija najčešće obuhvata sledeće korake: (1) određivanje teme ili ključnog pitanja za analizu, (2) identifikacija glavnih trendova i izvora promene, (3) oblikovanje scenarija i (4) evaluacija scenarija i izrada akcionog plana.

U radu je predstavljen i projekat iz oblasti obrazovanja u kojem je primenjena metoda scenarija. Naime, prikazan je međunarodni projekat pod nazivom „Školovanje za budućnost“, koji je izradio Centar za istraživanja i inovacije u obrazovanju Organizacije za ekonomsku saradnju i razvoj. Osnovni cilj tog projekta bio je da podstakne razmišljanja o budućnosti kako bi se pružila pomoć kreatorima obrazovne politike da razjasne viziju o tome kakvo obrazovanje želimo i kako da takvo obrazovanje dostignemo. U tom projektu je razvijeno šest scenarija: (1) škola kao birokratski sistem, (2) prošireni tržišni model škole, (3) škola kao važan društveni centar, (4) škola kao organizacija koja uči, (5) učenje u mrežama umesto u školi i (6) raspad školskog sistema. Evaluacija kreiranih scenarija, u okviru azijsko-pacifičke studije, ukazuje na to da je najpoželjniji četvrti scenario, odnosno škola kao organizacija koja uči, dok je najverovatniji prvi scenario, odnosno škola kao birokratski sistem.

Shodno svemu rečenom, imajući u vidu činjenicu da sve veći broj pojedinačnih zemalja i međunarodnih organizacija razvija scenarije sa ciljem anticipiranja promena koje se u obrazovnim sistemima očekuju, može se zaključiti da metod scenarija postaje važno sredstvo analize kreatora obrazovne politike.

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The Significance and Application of Scenario Modelling as the Means of Planning in Education¹¹

Abstract: Almost all countries' educational systems are to a significant degree shaped by an increased uncertainty and complexity, with an ever-growing number of participants. Nevertheless, in most cases, education is still determined by short-term decisions made by policymakers. Neglecting the longer term can be problematic due to the educational systems' inability to respond to swift and dramatic changes which are likely to be even more prominent in the future. With regard to this, using scenario modelling in the field of education can contribute to adopting and adapting to the ongoing changes. The topic of this paper is the scenario methodology *per se* and its application to the field of education. This analytical approach can be of use to educational policymakers, bearing in mind the uncertainty and complexity of the systems in which education works, and the continuing need for conducting educational reforms. The primary goal of this paper is to point to the development and the significance of this methodology as a means of planning, and the potential of its application to the field of education.

Key words: change, scenario, planning, education.

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Partnerski odnosi fakulteta za obrazovanje nastavnika u domenu stručne i naučne saradnje⁴

Apstrakt: Izgradnja kvalitetnih i održivih partnerskih odnosa visokoškolskih institucija u obrazovanju postaje prioritet obrazovne politike većine evropskih zemalja, posebno zemalja u tranziciji. Polazeći od konteksta u kome se ostvaruje obrazovanje nastavnika (globalizacija obrazovanja i svih aspekata života; društvene promene, razvoj informaciono-komunikacionih tehnologija, promene u oblasti rada i sistemu vrednosti), a time i saradnja fakulteta koji pripremaju nastavnički kadar, suštinskih odlika partnerstva, značaja izgradnje partnerskih odnosa za unapređivanje obrazovanja nastavnika, modela partnerstva razvijenih u pedagoškoj teoriji i praksi i strateških obrazovnih dokumenata, autori se bave jednim aspektom tog problema – sagledavanjem partnerskih odnosa fakulteta za obrazovanje nastavnika u domenu stručne i naučne saradnje. Cilj teorijske analize je identifikacija konceptualnih određenja i raznovrsnosti modela partnerstva fakulteta u nastavi i istraživanju. Kao mali prilog aktuelizaciji te problematike, u radu su izdvojene smernice i preporuke za buduća empirijska istraživanja u toj oblasti.

Ključne reči: visokoškolsko obrazovanje, partnerstvo, fakulteti za obrazovanje nastavnika.

Uvod

Izgradnja partnerskih odnosa visokoškolskih institucija u obrazovanju na Balkanu može se dvojako razmatrati: a) kao pretpostavka uspešnog integrisanja visokoškolskih institucija u jedinstven obrazovni (EHEA) i istraživački prostor Evrope (ERA)

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i b) kao ishod započelih reformskih procesa sistema visokog obrazovanja. Stoga ne iznenađuje što izgradnja partnerskih odnosa između visokoškolskih institucija postaje prioritet obrazovne politike većine evropskih zemalja, posebno zemalja u tranziciji. Sve je izraženiji stav da partnerstvo institucija visokog obrazovanja u zemljama u razvoju i tranziciji, posebno fakulteta koji pripremaju budući nastavnički kadar, predstavlja važan zadatak zemalja članica EHEA i ERA sa ciljem izgradnje kapaciteta i unapređivanja kvaliteta visokog obrazovanja, kao pretpostavke društveno-ekonomskog razvoja i stvaranja globalnog društva. Pošto učestvuju u obrazovno-vaspitnom delovanju na celokupnu populaciju i formiranju građanina globalnog sveta, nastavnicima se pripisuje ključna posrednička uloga između akademskog sveta i svakodnevnog života i društva u XXI veku (Drudy, 2008).

Cilj ovog rada je teorijsko razmatranje partnerskih odnosa fakulteta za obrazovanje nastavnika na evropskom obrazovnom prostoru u domenu stručne i naučne saradnje. Na planu teorije, razmatraju se promene u obrazovanju nastavnika u kontekstu globalizacije, burnih društvenih i naučno-tehnoloških promena, postojeće konceptualizacije partnerstva i srodnih pojmova, značaj kvalitetnih i održivih partnerskih odnosa visokoškolskih institucija u obrazovanju i modeli partnerstva razvijeni u pedagoškoj teoriji, praksi i strateškim obrazovnim dokumentima.

Život u eri globalizacije, podstaknut brzim demografskim, društvenim i naučno-tehnološkim promenama, bitno utiče na obrazovanje nastavnika i kreiranje modela partnerstva u obrazovanju nastavnika, i u pogledu sadržaja i u pogledu načina ostvarivanja te saradnje. Na evropskom prostoru, razvijene zemlje (npr. Nemačka, Belgija) i zemlje u tranziciji (npr., Srbija, Bosna i Hercegovina) karakterišu različiti demografski trendovi. U zemljama u tranziciji demografske promene imaju smer od perifernih i nerazvijenih mesta ka gradovima i razvijenim centrima, dok je suprotni migracioni trend karakterističan za razvijene zemlje. Osim demografskih pomeranja u granicama jedne zemlje, sve su učestalije migracije i emigriranja iz nerazvijenih u razvijene zemlje i povratak raseljenih i izbeglih lica u nerazvijene zemlje. Svi ti protivrečni demografski i socijalni procesi stvaraju dodatni pritisak na sisteme obrazovanja i traže nove kompetencije od nastavnika kako bi se obezbedile adekvatna integracija i inkluzija učenika iz socijalno ugroženih i marginalizovanih grupa u škole. U najvažnijem političkom dokumentu o obrazovanju nastavnika u Evropi – *Zelenoj knjizi o obrazovanju nastavnika u Evropi* (Buchberger *et al.*, 2000) – među brojnim promenama konteksta obrazovanja, pod uticajem internacionalizacije i globalizacije svih sfera ljudskog života i rada, ističe se promena sistema vrednosti koja odražava autonomiju i individualizam kao vrhovne vrednosti i propadanje vrednosti prošlih društvenih sistema. Internacionalizacija na evropskom prostoru „dodatno opterećuje sistem obrazovanja nastavnika potrebom za koordinacijom između pojedinih studijskih programa,

fakulteta, univerziteta, definisanjem kvalifikacionih okvira, promovisanjem ne-konsekutivnih studija, (in)kompatibilnošću studijskih programa, i sl. u uslovima različitog tempa implementacije principa Bolonjskog procesa” (Gajić i Subotić, 2009, str. 3).

Brze tehnološke promene bitno menjaju prirodu i karakter ljudskog rada u pravcu neproizvodnog sektora usluga, bržih i složenijih modela poslovanja i delatnosti, čime se uspostavlja nov odnos između sektora rada i obrazovnog sektora (Buchberger *et al.*, 2000; Kulić, 1997; Kulić i Despotović, 2004). Razvojem informaciono-komunikacionih tehnologija, okosnice naučnog i tehnološkog progresa društva (Coolahan, 2002; Kulić, 1997; Kulić i Despotović, 2004), radikalno se menjaju načini pružanja, diseminacije i vrednovanja znanja (Coolahan, 2002) i načini uspostavljanja i održavanja međunarodne akademske komunikacije (Altbach *et al.*, 2009).

U uslovima suštinski izmenjenog konteksta obrazovanja nastavnika ističu se inventivnost nastavnika, njihova sposobnost za timski rad i komunikaciju, kontinuirano obrazovanje i usavršavanje, kao i spremnost na ispitivanje i menjanje sopstvene nastavne prakse. Od nastavnika se očekuje da pokaže spremnost da razume okolnosti u kojima deluje, da odgovori na izazove savremenih protivrečnih procesa u različitim formama društvenog angažovanja i povezivanja sa drugim praktičarima, predstavnicima fakulteta i obrazovne politike. Brojni izazovi i protivrečni procesi, kao posledica stvaranja jedinstvenog ekonomskog, političkog i kulturnog prostora, postavljaju pred profesiju *nastavnik* zahteve za novim kompetencijama, među kojima se posebno izdvajaju: sposobnost nastavnika da omogući kvalitetno obrazovanje i vaspitanje svih učenika, rešavanje problema multikulturalnog i inkluzivnog obrazovanja, osposobljenost da istražuju i vrednuju sopstvenu nastavnu praksu radi stalnog stručnog usavršavanja i profesionalnog razvoja, da koriste savremene informacione i komunikacione tehnologije u nastavi.

Konceptualizacije partnerstva u visokom obrazovanju

Razmatranje partnerskih odnosa i međusobne povezanosti institucija visokog obrazovanja nameće potrebu za jasnim određenjem pojma partnerstvo, čiju široku upotrebu u poslednjim decenijama prati opšte neslaganje o samom značenju. Terminološki izbor implicira različita razumevanja cilja, oblika, sadržaja, značaja partnerstva fakulteta, odnosa između nastavnika i saradnika, ali i razumevanje njihovog položaja i uloga u partnerstvu. U literaturi se mogu susresti različiti termini kojima se označava partnerstvo između ustanova u sistemu visokog obrazovanja, kao što su: saradnja, kooperacija i partnerski odnos ili partnerstvo.

Ostin i Boldvin (Astin & Boldwin, 1991) saradnju određuju kao kooperativan poduhvat koji podrazumeva zajedničke ciljeve i ishode, koordinisane akcije i podelu odgovornosti i zasluga među saradnicima. Tom pojmu je srodan pojam partnerski odnos ili partnerstvo. Za Kirka partnerstvo predstavlja „održavanje mreže škola i drugih agencija posvećenih vrednostima u obrazovanju nastavnika“ (Kirk, prema Getting Smarter, Leading Strategic partnership in Higher Education [CEDARE] 2012, str. 3). Te definicije, od kojih je prva uopštena, a druga redukcionistička, ne izražavaju potpuno suštinske odlike saradnje na univerzitetskom nivou.

Razmatrajući različita pojmovna određenja partnerstva Pavlović Breneselović (Pavlović Breneselović, 2010) izdvojila je dva uobičajena pristupa određenju partnerstva (polazišno-utilitaristički i procesno-podražavajući) i ukazala na potrebu za sistemskim pristupom, koji partnerstvo razmatra iz kontekstualne, holističke i procesne perspektive. Za razliku od polazišno-utilitarističkog pristupa, koji partnerstvo posmatra kao polazište za ostvarivanje zajedničkih ciljeva partnera, i procesno-podražavajućeg pristupa, u kome je partnerstvo proces zajedničkih aktivnosti partnera čiji je ishod uzajamna podrška, sistemski pristup, ističe Pavlović Breneselović (Pavlović Breneselović, 2010), sagledava partnerstvo kao kompleksan sistem različitih, ali uzajamno uslovljenih dimenzija koje ga određuju, a pre svega: društvenih, programskih, organizacionih i personalnih. Partnerstvo fakulteta za obrazovanje nastavnika, sagledano iz sistemskog pristupa, polje je zajedničkog delovanja i podrške na različitim aspektima inicijalnog obrazovanja nastavnika pod snažnim uticajem aktuelnog socijalnog i kulturnog konteksta, sistemskih rešenja prosvetne politike, programa rada fakulteta, njihove organizacije i ličnih uverenja učesnika partnerstva.

Kao kvalitativno viši nivo saradnje, partnerski odnos se određuje kao „odnos između dveju ili više osoba koji proističe iz *zajedničkih interesa* i usmeren je ka *zajedničkim ciljevima*, a bazira se na *razmeni i pozitivnoj međuzavisnosti*“ (Pavlović Breneselović i Pavlovski, 2000, str. 16). Osnovne odlike partnerskog odnosa su:

- *ravnopravnost* (jednakost na nivou raspodele moći uz uvažavanje različitosti u znanjima, iskustvu, sposobnostima i slično);
- *kompetentnost* (autoritet znanja i sposobnosti predstavljaju osnovu uzajamnog poštovanja);
- *komplementarnost* (dvosmerna razmena i pozitivna međuzavisnost kao rezultat razlika u znanjima, iskustvu i interesovanjima partnera);
- *autentičnost* (međuzavisnost partnera je uslovljena ciljevima, interesima i načinom realizacije odnosa, a ne raspodelom moći) i
- *demokratskost* (poštovanje demokratske procedure i principa u procesu donošenja izbora i odluka) (Pavlović Breneselović i Pavlovski, 2000).

Partnerski odnos karakteriše dvosmerna komunikacija, koja nije samo ograničena na probleme već i na razvoj, uzajamno uvažavanje, prepoznavanje zajedničkog cilja i važnosti saradnje (Polovina i Bogunović, 2007).

Terminološkim određenjem – partnerski odnos ili partnerstvo – ukazuje se na drugačije razumevanje cilja, oblika i sadržaja saradnje i naglašavaju tri nužna preduslova i pet suštinskih odrednica tog specifičnog odnosa. Zajednički ciljevi, interesi i pozitivna razmena i međuzavisnost neophodni su preduslovi saradnje. Međutim, na osnovu tih neophodnih uslova ne može se napraviti jasna distinkcija između saradnje i nekih organizacionih formi koje podsećaju na saradnju. Autori koji zastupaju mišljenje da je saradnja međusobni odnos usmeren ka zajedničkim ciljevima, koji proističe iz zajedničkih interesa ukazuju na to da se do zajedničkih ciljeva dolazi kontinuiranom razmenom i međuzavisnošću, koja ne podrazumeva nužno isti stepen znanja, interesovanja i sposobnosti saradnika u partnerskom odnosu. U tome se i ogleda potreba da sarađuju i da se povezuju kako bi svaki učesnik saradnje, u skladu sa sopstvenim mogućnostima i osobenostima, doprineo ostvarivanju zajedničkih ciljeva. Uspostavljanje partnerskih odnosa u visokom obrazovanju treba da karakterišu ravnopravnost, komplementarnost, kompetentnost, autentičnost saradnika i demokratičnost procedure i postupaka. Svaki učesnik saradnje u partnerstvu ličnost je sa sopstvenim potrebama, interesovanjima, osobinama, znanjima i sposobnostima, jednakim pravima na izbor i odluku, koja na specifičan način doživljava svoju ulogu i vlastitu moć uticaja. Uvažavanjem individualnih razlika među učesnicima saradnje, demokratske procedure i principa, ali i specifičnosti svake konkretne visokoškolske institucije (veličina, mesto, mogućnosti i slično) ukazuje se na potrebu za menjanjem dosadašnjih pogleda na oblike i sadržaje saradnje fakulteta. Osim potrebe za raznovrsnijim oblicima saradnje fakulteta, prilagođenim konkretnim uslovima u kojima se saradnja odvija, ukazuje se na potrebu da svaki oblik saradnje bude izraz zajedničke potrebe i interesa saradnika usmeren na profesionalni razvoj saradnika u partnerskom odnosu i ostvarenje misije i vizije fakulteta.

Značaj partnerskih odnosa u visokom obrazovanju

Prethodnim razmatranjima suštinskih odlika partnerstva nagoveštene su značajne varijacije u razumevanju značaja partnerskih odnosa u obrazovanju nastavnika. Partnerski odnosi u obrazovanju nastavnika imaju višestruki značaj, koji može biti razmatran iz različitih perspektiva: sa aspekta nastavnika, istraživača, akademskih institucija, studenata, kreatora obrazovne politike, nacionalnih vlada, zemalja u razvoju i razvijenih zemalja. Drugi aspekt razmatranja značaja par-

nerskih odnosa u obrazovanju odnosi se na različite domene ili područja saradnje, ukazivanjem na značaj partnerskih odnosa u istraživanju i nastavi (Astin & Boldwin, 1991). Izostaju sistematske analize značaja saradnje fakulteta u istraživanju i nastavi, ali razni izveštaji i radovi (Astin & Boldwin, 1991; CeDARE, 2012; Kushnarenko, 2010) pružaju dokaze o značaju modela saradnje razvijenih u pedagoškoj teoriji i praksi.

U domenu istraživanja, partnerski odnosi promovišu nova saznanja i načine njihove distribucije i korišćenja i podstiču povezivanje raspoloživih resursa različitih zemalja radi naučnog napretka (CeDARE, 2012). Saradnja fakulteta podstiče produktivnost, motivaciju, kreativnost, preuzimanje rizika od nastavnog osoblja, maksimizira korišćenje ograničenih resursa i unapređuje kvalitet nastave i istraživanja (Astin & Boldwin, 1991).

U domenu nastave partnerski odnosi fakulteta, smatraju Ostin i Boldwin (Astin & Boldwin, 1991), podstiču razvoj sposobnosti podučavanja nastavnika, novu intelektualnu stimulaciju i bliže povezivanje fakulteta u zajednice. Timskom nastavom i drugim modelima saradnje fakulteta u domenu nastave nastavnici i saradnici postaju otvoreniji i spremniji da analiziraju sopstvenu praksu, da dolaze do novih ideja o stilovima učenja studenata, da bolje upoznaju studente, dok ih povratne informacije i sugestije članova timova motivišu da unapređuju nastavnu praksu. Kao drugi očekivani i poželjni efekat partnerskih odnosa fakulteta može se izdvojiti intelektualna stimulacija. Diskusijom o doprinosu i perspektivi razmatranja procesa nastave i učenja članovi tima otkrivaju nove perspektive i načine na koje su discipline povezane sa nastavnim procesom i učenjem, povezuju istraživanje sa nastavnom praksom. Saradnja u jednoj disciplini može dovesti do boljeg razumevanja nastave i proširiti znanja u toj oblasti.

Međunarodna saradnja visokoškolskih institucija pruža modele i organizacione oblike koji mogu efikasno odgovoriti na teškoće i izazove globalizacije, pre svega delovanje univerziteta i fakulteta izvan nacionalnih granica u globalnom okruženju (CeDARE, 2012; Kushnarenko, 2010). Fakulteti ostvaruju partnerstva sa različitim kadrovskim i materijalnim resursima, zakonskim i strateškim rešenjima, zajedničkim i specifičnim namerama. Na osnovu saradnje fakulteti mogu da se bolje međunarodno pozicioniraju, poboljšaju položaj i imidž institucije u globalnom svetu. Posebno se ističe mogućnost fakulteta da saradnjom odgovore na zahteve društva razvojem programa koji odgovaraju potrebama tržišta.

Za kreatore obrazovne politike partnerstvo u visokom obrazovanju je strateški i prioritetni cilj. Radi ostvarivanja nacionalnih ciljeva, pre svega ekonomskog i društvenog razvitka, kreatori obrazovne politike posebnim merama podstiču međunarodnu saradnju univerziteta, donošenjem odgovarajuće zakonske i strateške osnove, nacionalnih, bilateralnih i regionalnih programa mobilnosti.

Posmatrano iz perspektiva modela partnerstva razvijenih u strateškim obrazovnim dokumentima, pre svega nacionalnih, bilateralnih i regionalnih programa mobilnosti nastavnog osoblja i studenata, ističe se izraženija mogućnost bolje pripreme nastavnika za rad u kontekstu evropskih integracija i globalizacije svih aspekata života i rada (Zgaga, 2008). Upoznavanje novih kultura, razvoj jezičkih kompetencija, sticanje novih iskustava, mogućnosti zaposlenja u inostranstvu, profesionalni razvoj, sklapanje novih kontakata i prijateljstava predstavljaju potencijalne efekte programa razmene.

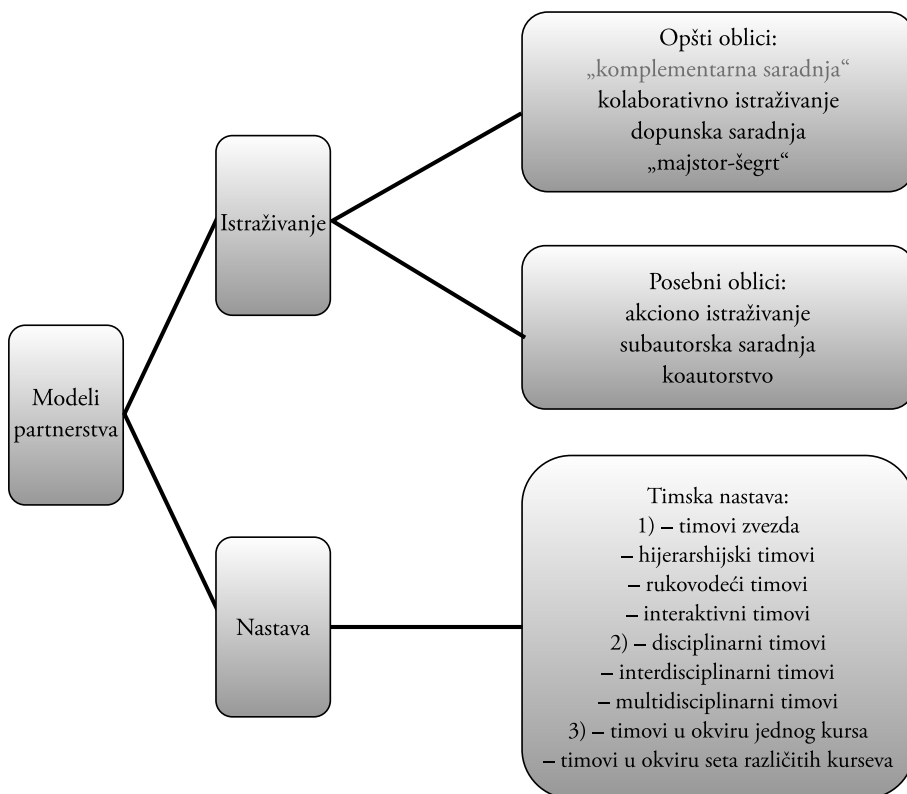
Značaj partnerstva visokoškolskih ustanova ima i empirijsku potvrdu. Pokazalo se da partnerstva fakulteta značajno unapređuju organizacione strukture i efikasnost sistema i stvaraju međunarodne programe koji zadovoljavaju obrazovne potrebe studenata (CeDARE, 2012, Kushnarenko, 2010). Analizirajući odlike kanadsko-ukrajinskog partnerstva Kušnarenko (Kushnarenko, 2010) ukazuje na potrebu kontekstualnog razmatranja značaja partnerskih odnosa za fakultete.

Za zemlje u razvoju međunarodna partnerstva predstavljaju okvir za izgradnju istraživačkih i nastavnih kapaciteta u visokom obrazovanju (CeDARE, 2012), integraciju nerazvijenih zemalja u globalnu ekonomiju znanja, podsticaj profesionalnom razvoju nastavnog osoblja, promovisanje uzajamnog poštovanja i razumevanja između lokalnih i međunarodnih visokoškolskih institucija i stvaranje integrisane baze znanja o obrazovanju nastavnika (Kushnarenko, 2010). Za razvijene zemlje međunarodna partnerstva su važan izvor unapređivanja istraživanja i nastave, razvoja kurikuluma obrazovanja nastavnika, testiranja postojećih modela inicijalnog obrazovanja i stručnog usavršavanja nastavnika.

Modeli partnerskih odnosa fakulteta za obrazovanje nastavnika u pedagoškoj teoriji i praksi

U proučavanju modela i oblika partnerstva visokoškolskih institucija posebno se izdvaja pitanje klasifikacije različitih oblika partnerstva. U stručnoj literaturi gotovo da izostaju teorijski utemeljene rasprave o mogućnostima klasifikacije oblika partnerstva i mnogim važnim pitanjima koje taj problem podrazumeva, kao što su terminološko-pojmovne dileme i razrada kriterijuma za klasifikovanje oblika saradnje. Uočava se tendencija navođenja različitih oblika saradnje fakulteta i vrlo malo pravih pokušaja klasifikacije različitih oblika saradnje. U tekstu koji sledi izdvojićemo, najpre, modele partnerstva visokoškolskih institucija u obrazovanju razvijene u pedagoškoj teoriji i praksi, a potom modele partnerstva koje predviđaju strateški obrazovni dokumenti u različitim zemljama.

Značajan doprinos konceptualizaciji i mapiranju modela partnerstva institucija visokog obrazovanja dali su Ostin i Boldvin (Austin & Boldwin, 1991). U mapiranju modela partnerstva visokoškolskih institucija ti autori polaze od postojećih teorijskih rasprava, modela partnerstva razvijenih u akademskim okvirima, poslovnom sektoru i industriji. U pedagoškoj teoriji i praksi izdvajaju se posebno dva oblika saradnje visokoškolskih institucija, relevantna sa stanovišta obrazovanja nastavnika: a) *saradnja u istraživanju* i b) *saradnja u nastavi* (Austin & Boldwin, 1991). U okviru te generalne podele oblika saradnje fakulteta razvijene su brojne varijante, koje variraju u pogledu ciljeva i sadržaja saradnje, organizacione strukture, sastava tima, raspodele uloga i vremenskog trajanja. U *Šemi 1* dati su različiti modeli partnerstva razvijeni u pedagoškoj teoriji i praksi koje su sistematizovali Ostin i Boldvin (Austin & Boldwin, 1991).



Šema 1: Modeli partnerstva fakulteta u pedagoškoj teoriji i praksi (prema Astin & Boldwin, 1991)

U domenu istraživanja izdvajaju se četiri osnovna oblika saradnje: a) „komplementarna“ saradnja; b) kolaborativno istraživanje; c) „dodatna“ saradnja i d) oblik „majstor–šegrt“ (ili nastavnik–saradnik). Osim opštih oblika saradnje u istraživanju kao posebni oblici saradnje izdvajaju se: akciono istraživanje, subautorska saradnja i koautorstvo (Astin & Boldwin, 1991).

Komplementarna saradnja podrazumeva zajednički rad profesora i naučnika sličnih ili istih interesovanja na rešavanju problema sa ciljem intelektualnog napretka (Hagstrom, prema Austin & Boldwin, 1991). Taj oblik saradnje visokoškolskih institucija implicira manje formalan i visokoparticipirajući međusoban odnos i razmenu bez podele uloga i poslova već profesori ili naučnici istovremeno rade na istraživačkom projektu sa fleksibilnom vremenskom organizacijom. Za ilustraciju komplementarne saradnje kao jednog oblika saradnje u domenu istraživanja može se uzeti sledeći primer:

Dva profesora ili naučnika zajedno analiziraju podatke. Analizom istih informacija oni razmenjuju mišljenja i ideje i dolaze do originalnih uvida i rešenja problema.

Kolaborativno istraživanje, u pravom smislu te reči, podrazumeva zajednički rad partnera na projektovanju i realizaciji istraživanja, počev od postavljanja cilja i zadataka istraživanja, preko sprovođenja istraživačkih zadataka, odnosno testiranja istraživačkih hipoteza, do analize i interpretacije rezultata istraživanja. Taj tip kolaborativnih istraživanja podrazumeva uzajamnu podelu odgovornosti i doprinosa naučnom radu. Između modela koje karakteriše stroga hijerarhija i egalitarnosti modela nalaze se oblici saradnje koje su Koen, Kruz i Abnar (Cohen, Kruse & Abnar, prema Astin & Boldwin, 1991) označili kao kolaborativna istraživanja tipa D. Reč je obliku saradnje koji karakteriše podela uloga i poslova u planiranju istraživanja i centralizovana administrativna struktura. Dok je projektovanje istraživanja zajednički dogovor svih istraživača, primena istraživačkih planova i nadzor aktivnosti odgovornost su glavnog istraživača. Metafora hirurškog tima, prikazana u sledećem primeru, najbolje ilustruje kolaborativno istraživanje kao oblik saradnje:

U hirurškom timu glavni hirurg konsultuje kolege za uspostavljanje dijagnoze i načina lečenja pacijenta, ali u situaciji hirurške intervencije on ima najveću odgovornost jer vrši raspodelu zadataka i nadzor nad intervencijom (Cohen, Kruse & Abnar, prema Astin & Boldwin, 1991).

Dodatna saradnja je poseban organizacioni oblik u kome ostvarenje zajedničkog cilja podrazumeva različite uloge i zadatke partnera. Taj oblik saradnje

karakterišu postojanje nezavisnih projekata i ograničena koordinacija akcija partnera u istraživačkom projektu. Osnovna namena tog modela saradnje je nemogućnost samostalnog ostvarenja cilja istraživanja zbog čega stručnjaci različitih profila, sa različitim specijalizovanim znanjima i veštinama stupaju u partnerske odnose. Iako predstavlja rezultat deficita specifičnih znanja i veština, taj oblik saradnje podrazumeva ravnopravnost na nivou raspodele moći uz uvažavanje različitosti u znanjima, veštinama i sposobnostima partnera.

Oblik „majstor–šegrt“ je specifičan tip saradničkih odnosa koji podrazumeva hijerarhijsku organizaciju i saradnju partnera sa različitim nivoom znanja, veština, kompetencija i iskustva. Rad profesora sa saradnicima na istraživačkim projektima najbolje ilustruje taj tip saradnje.

Akciono istraživanje podrazumeva saradnju profesora i saradnika sa praktičarima na unapređivanju prakse ili rešavanju problema proisteklih iz prakse.

Subautorska saradnja je poseban organizacioni vid saradnje u kome finalni rezultat podrazumeva učešće i pomoć brojnih saradnika. Priprema rukopisa i izveštaja o sprovedenom istraživanju često zahteva pomoć i podršku drugih (npr. u prikupljanju i obradi podataka, pripremi rukopisa za štampu, dostupnosti izvora informacija i slično).

Poseban tip saradnje se javlja u publikovanju. Poput ostalih oblika saradnje, u istraživanju *koautorski radovi* mogu varirati u pogledu podele zadataka, odgovornosti i zasluga, počev od uređivačke, preko delimične do potpune saradnje. U *uređivačkoj saradnji* jedna osoba je autor dela, a druga uređuje rad za objavljivanje. *Delimičnu saradnju* u publikovanju karakteriše ravnomerna raspodela uloga prema specifičnim oblastima samih profesora. U *potpunoj saradnji* ne postoji podela rada između profesora ili naučnika, te je uspešnost tog oblika saradnje u velikom meri uslovljena stepenom uspostavljenog konsenzusa među profesorima, tj. uspehom njihovog pregovaranja. Prema navodima nekih autora (Astin & Boldwin, 1991), u prvim decenijama XX veka sedamdeset pet posto publikacija u fizičkim i biološkim naukama bili su radovi jednog autora, da bi taj procenat sredinom XX veka pao na devetnaest procenata. Sličan trend zabeležen je u društvenim i humanističkim naukama. Trend smanjenja publikacija jednog autora i porasta broja koautorskih publikacija ima brojne pozitivne i negativne implikacije. Osim generisanja novih ideja i perspektiva za probleme nastave i istraživanja i boljeg razumevanja razmatranih problema, koautorske publikacije izazivaju mnoge teškoće, koje se, pre svega, odnose na pravičnu raspodelu zasluga i odgovornosti, vrednovanje koautorskih radova, mnoga etička pitanja i nedovoljnu prihvaćenost tog fenomena savremenog akademskog rada u institucional-

nim okvirima, gde se posebno vrednuje rad nezavisnog i samostalnog istraživača (Astin & Boldwin, 1991).

U drugom domenu – *saradnji u nastavi* – posebno mesto zauzima *timska nastava* (Austin & Boldwin, 1991). U konceptualizaciji timske nastave, najistaknutijeg oblika saradnje u nastavi na univerzitetskom nivou, izdvajaju se tri kriterijuma: (1) uloge učesnika i njihovi međusobni odnosi; (2) interdisciplinarna saradnja nasuprot multidisciplinarnoj ili saradnji u jednoj disciplini i (3) saradnja koja uključuje jedan kurs ili set različitih i povezanih kurseva.

Prema ulozi i međusobnim odnosima nastavnika i saradnika na fakultetu, razlikuju se sledeći modeli partnerstva: timovi zvezda, hijerarhijski timovi, rukovodeći timovi, timovi specijalista i interaktivni timovi (Austin & Boldwin, 1991). *Tim zvezda*, visokohijerarhizovan model, predstavlja oblik saradnje u kome je rad sa studentima prvenstveno odgovornost jednog nastavnika, dok ostali članovi tima vode rasprave sa studentima o određenim temama. *Hijerarhijski tim* podrazumeva hijerarhijske odnose i različite odgovornosti u kojima stariji i iskusniji nastavnik drži predavanja, a mlađe kolege ili saradnici vode diskusione grupe. U *timu specijalista* partneri dele zajedničku odgovornost i poslove prema individualnim stručnostima. U *rukovodećem timu* postoji podela odgovornosti, koja nije isključivo rezultat posebne stručnosti partnera nego nekih drugih faktora, kao što je vremenski raspored. Za razliku od prethodnih modela timske nastave, u *interaktivnim timovima* svi članovi tima dele odgovornost, saraduju u svim aspektima rada, od planiranja i realizacije do vrednovanja.

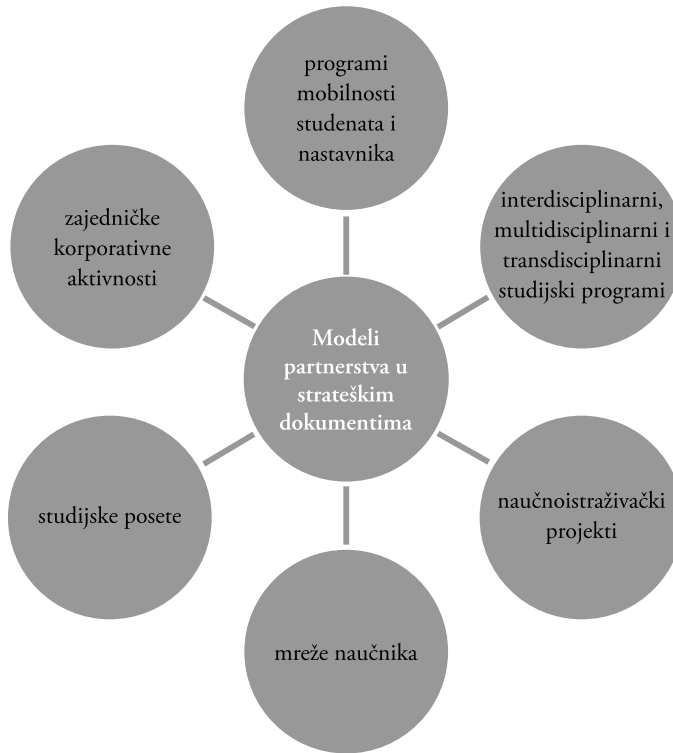
Zavisno od disciplinarnе integracije, modeli partnerstva se dele na disciplinarnе (kada članovi tima istražuju i analiziraju jednu temu u okviru jedne naučne discipline), interdisciplinarnе (tema se razmatra iz ugla različitih disciplina jedne nauke) i multidisciplinarnе (fokus je na široke i multidisciplinarnе teme koje zahtevaju učešće članova tima iz naučnih disciplina različitih nauka) (Austin & Boldwin, 1991).

Polazeći od toga da li saradnja podrazumeva jedan kurs ili skup više nezavisnih i povezanih kurseva, izdvajaju se modeli klaster kurseva, gde su kursevi uređeni tako da svaki razmatra različit aspekt iste teme (Austin & Boldwin, 1991). Obim i vrsta interakcije članova tima može da varira od periodičnih do redovnih sastanaka i dogovaranja o izvođenju kursa na komplementaran način. Osim različitih organizacionih oblika timske nastave, sve značajniji postaju *modeli prijateljskog sistema* (Austin & Boldwin, 1991). Taj model saradnje podrazumeva kreativan spoj svakodnevnih interakcija nastavnika i studenata tokom

nastave i učenja sa ciljem produbljenijeg razumevanja kako studenti uče i kako nastavnici podučavanjem utiču na učenje studenata. U suštini taj model partnerstva podrazumeva rad u parovima koji se zasniva na opservaciji elemenata procesa nastave i učenja, koji su prethodno zajednički dogovoreni, razgovorima i intervjuisanju studenata u vezi sa procesom učenja i drugim relevantnim pitanjima i diskusiji između članova tima. Primena i evaluacije tog modela saradnje potvrđuju njegov veliki uticaj za nastavnike i studente. Nastavnici izjavljuju da posredstvom tog modela saradnje bolje razumeju uslovljenost podučavanja i procesa učenja. Povratno informisanje i razmena ideja sa kolegama nastavnicima pruža mogućnost da razumeju različite pristupe nastavi. S druge strane, studenti pokazuju entuzijizam zbog prilike da učestvuju u diskursu o uticaju nastave na njihovo učenje.

Potpisivanjem i usvajanjem Bolonjske deklaracije (*The Bologna Declaration of June 1999: Joint declaration of European Ministers of Education*) 1999. godine i brojnim programima EU počela je nova etapa u razvoju partnerskih odnosa u obrazovanju nastavnika u Evropi na izazove procesa globalizacije (Zgaga, 2008). Hadson (Hudson, 2008) i Zgaga (Zgaga, 2008) ističu da su programi EU (npr. *Socrates, Erasmus, Leonardo, Tempus programme*) razvijeni osamdesetih i devedesetih godina XX veka i međunarodne aktivnosti brojnih asocijacija i mreža (npr. *The European Trades Union Committee for Education – ETUCE, The European Network on Teacher Education Policies – ENTEP, Association for Teacher Education in Europe – ATEE, Thematic Network on Teacher Education in Europe – TNTEE, The Teacher Education Policy in Europe – TEPE*) otvorili novu perspektivu za izgradnju partnerskih odnosa u obrazovanju nastavnika na tlu Evrope i podstakli temeljnu analizu obrazovanja nastavnika (organizacija, sadržaj, interkulturalno obrazovanje, mobilnost nastavnika, inicijalno obrazovanje, stručno usavršavanje i profesionalni razvoj nastavnika). Danas većina postojećih asocijacija i mreža u fokuse razmatranja stavlja pitanja partnerstva visokoškolskih institucija u obrazovanju nastavnika.

Strateškim obrazovnim dokumentima (npr. *Strategija razvoja obrazovanja u Srbiji do 2020. godine*, 2012) izdvajaju se raznovrsni oblici saradnje fakulteta koji se ostvaruju formiranjem intrauniverzitetske i interuniverzitetske mreže, a pre svega programi mobilnosti studenata i nastavnog osoblja, interdisciplinarni, multidisciplinarni i transdisciplinarni studijski programi i naučnoistraživački projekti. Na *Šemi 2* prikazani su modeli partnerstva predviđeni strateškim dokumentima u inostranstvu i kod nas.



Šema 2: Modeli partnerstva fakulteta u strateškim dokumentima (prema Kusharenko, 2010; *Strategija razvoja obrazovanja u Srbiji do 2020. godine*, 2012)

Za ostvarivanje svoje misije – internacionalizacije visokog obrazovanja – univerziteti sprovode raznovrsne međunarodne aktivnosti: razmene studenata i nastavnika, uspostavljenje mreže naučnika, multilateralne istraživačke projekte, studijske posete, zajedničke korporativne aktivnosti (Kusharenko, 2010). Među-univerzitetska saradnja u evropskom obrazovnom prostoru iziskuje jasnu strategiju mobilnosti koja će obuhvatiti sve aspekte mobilnosti nastavnika i studenata (Đuričić i sar., 2013). Neophodno je organizovati mobilnost u toku osnovnih i postdiplomskih studija, u okviru studijskih programa i programa za sticanje zajedničkih diploma sa stranim univerzitetima. Izdvajaju se dva vida mobilnosti za studente. Prvi vid mobilnosti, razmene studenata, podrazumeva ostvarivanje dela studijskog programa na nekom stranom univerzitetu tokom jednog ili više semestara. Drugi vid mobilnosti je prijavljivanje studenata na master i doktorske studije na nekom stranom univerzitetu, sa ciljem sticanja diplome inostranog univerziteta. Kao i studenti, i nastavnici zahvaljujući bilateralnim ugovorima o

saradnji ili projektima mobilnosti nastavnog osoblja učestvuju u razmeni sa ciljem držanja predavanja, unapređivanja nastave razmenom iskustva i učešćem na zajedničkim projektima.

Zaključak

Izazovi socijalnog, kulturnog i sistemskog konteksta na evropskom obrazovnom prostoru koji prate i oblikuju obrazovanje nastavnika – budućih posrednika između akademskog i svakodnevnog života – prevazilaze okvire nacionalnih sistemskih rešenja i izolovano delovanje samih fakulteta i traže međunarodno povezivanje i kontinuirani rad na projektovanju, realizaciji i unapređivanju održivih i kvalitetnih partnerskih odnosa fakulteta.

Prethodni pregled najzastupljenijih modela partnerstva fakulteta razvijenih u pedagoškoj teoriji, praksi i strateškim obrazovnim dokumentima upućuje na zaključak da su modeli partnerstva institucija visokog obrazovanja organizacioni oblici koji variraju u strukturiranosti, stepenu individualne odgovornosti, podeli rada, prirodi interakcije, usmerenosti na ishode ili proces. Između ostalog, primetna je izvesna nekorespondencija modela partnerstva razvijenih u pedagoškoj teoriji i praksi sa modelima koje predviđaju strateški dokumenti, a pre svega problem nedovoljno ekspliciranih polazišta i pretpostavki saradnje.

Autori ovog rada su nastojali da pruže jedan pogled i presek trenutnog korpusa saznanja o modelima partnerstva fakulteta za obrazovanje nastavnika i da postave implikacije za dalja empirijska proučavanja te oblasti. Zbog nemogućnosti davanja konačnih odgovora o partnerskim odnosima fakulteta za obrazovanje nastavnika u domenu istraživanja i nastave, s jedne strane, i otvorenosti i dinamičnosti same oblasti partnerstva visokoškolskih institucija, s druge strane, uviđa se potreba daljeg empirijskog proučavanja modela partnerstva fakulteta za obrazovanje nastavnika u različitim istraživačkim paradigmatama. U okviru kvantitativne paradigme, istraživanja treba usmeriti ka utvrđivanju značaja i efekata partnerskih odnosa fakulteta za obrazovanje nastavnika u domenu nastave i istraživanja. Kvalitativni pristup toj oblasti obezbedio bi značajna saznanja o procesu izgradnje kvalitetnih i održivih partnerskih odnosa fakulteta za obrazovanje nastavnika i mogućnostima njihovog unapređivanja u uslovima uzajamno povezanih, nekada protivrečnih procesa globalizacije i internacionalizacije visokog obrazovanja. Razvoj istraživačke izvrsnosti putem različitih modela partnerstva treba razmatrati u funkciji unapređivanja kvaliteta nastave na fakultetima za obrazovanje nastavnika i tretirati kao neodvojivi deo procesa internacionalizacije visokog obrazovanja.

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Teacher Training College Partnerships in the Domain of Professional and Scientific Cooperation⁸

Abstract: Building quality sustainable relationships between higher education institutions in the field of education is becoming a policy priority for most European countries, particularly those in transition. Starting with a context in which teacher training is being delivered (globalisation of education and of all aspects of life; social shifts; the development of new information and communication technologies, changes in the labour framework and the value systems) and moving through the notions of teacher college cooperation, the core qualities of partnerships, the significance of partnership-building for improving teacher training, the partnership models developed in pedagogic theory and practice, and the strategic educational documentation, the authors of this paper deal with one aspect of this problem – examining teacher training college partnerships in the domain of professional and scientific cooperation. The goal of the theoretical analysis is to identify conceptual determinants and varieties of partnership models in teaching and research. The paper points to some guidelines and suggestions for future empirical research in this area as a contribution to promoting this problematization.

Key words: higher education, partnership, teacher training college.

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HRONIKA, POLEMIKA, KRITIKA

CHRONICLE, POLEMICS, REVIEWS

Prikaz knjige

ICAE – International Council for Adult Education & DVV International: Adult Education and Development: Skills and Competencies¹

Publikacija *Adult Education and Development: Skills and Competencies* rezultat je višestruko, a time i veoma široko otvorenog prostora za učenje, putem dijaloga, razmene ideja, koncepata i primera dobre prakse autora iz različitih delova sveta. Ona predstavlja drugi medij u koji je smešten bogat sadržaj virtuelnog seminara, koji je pod istim nazivom, kao četvrti u nizu sličnih seminara, održan u aprilu 2017. godine, na engleskom, španskom i francuskom jeziku. Organizator seminara je bio Međunarodni savet za obrazovanje odraslih (*International Council for Adult Education – ICAE*), u saradnji sa *DVV International*-om i časopisom *Adult Education and Development*.

Proces razmene između autora, nas ukupno dvadeset sedam, pokrenut je stavljanjem u fokus četiri priloga koji su objavljeni u časopisu *Adult Education and Development* (broj 83). Shodno temi seminara odabrani su: “The 5 skills it takes to build another possible world – Learning from and for the World Social Forum” – Alessio Surian (Italija); “Enhancing competencies in the Arab world: issues to be considered” – Rabab Tamish (Palestina); “The New Skills Agenda for Europe” – Dana Bachmann i Paul Holdsworth (Evropska komisija) i “Soft skills in non-formal education: building capacities of the youth” – Priti Sharma (Indija). Svakom od dvadeset sedam autora pružena je prilika da odabere jedan od ponuđenih tekstova i da ga prokomentariše. Na taj način, uz četiri teksta, u publikaciji su koncentrisane i četiri tematske celine. No, formirane celine nisu umanjile mogućnost autorima da u određenim slučajevima svoje komentare usmere ka više od jednom od ponuđenih tekstova, pa do pružene prilike da se komentarima obuhvate ne samo ponuđeni tekstovi već i neki drugi. Takva otvorenost moguć-

¹ ICAE – International Council for Adult Education and DVV International (2017). ICAE VIRTUAL SEMINAR: *Adult Education and Development: Skills and Competencies*. Belgrade: Institute for Pedagogy and Andragogy Faculty of Philosophy University of Belgrade and Adult Education Society.

nosti prilikom čitanja najpre stvara utisak određene dinamičnosti tekstova, koja proizilazi iz međusobne komunikacije autora. U publikaciju je, svakako, opisana odlika prešla iz virtuelnog seminara.

Prvu tematsku celinu otvorio je svojim tekstom autor Alessio Surian, približavajući nam dešavanja na Svetskom socijalnom forumu, održanom u Montrealu 2016. godine, koja su bila grupisana oko, čak, trinaest centralnih tema. Predstavljanje dešavanja je smešteno u kontekst veština i kompetencija, te autor ukazuje na pet klastera veština koje mogu da budu u funkciji izgrađivanja jednog „drugačijeg mogućeg sveta“, čijem razvijanju mogu da doprinesu socijalni pokreti i dešavanja poput Svetskog foruma. Među veštinama se navodi deljenje pripovedanja (*sharing narratives*), koje omogućava razmenu emocija, vrednosti iskazanih putem akcije i koje pomaže da se oseća ono što se dešava. Sledeći klaster veština čini deljenje relacije posvećenosti (*relational commitment*) i on obuhvata sposobnost da se prizna da se organizovanje za društvene promene, za njihovo izazivanje, zasniva na odnosima i stvaranju višestrukih posvećenosti da se radi zajedno, uz pretvaranje individualnih u zajedničke interese. Sledeće deljenje se odnosi na strukturu (*sharing structure*), a podrazumeva da se lokalne akcije vode tako da budu u funkciji ostvarivanja državnih, nacionalnih ili globalnih ciljeva. Deljenje strategija (*sharing strategies*), kao veština, treba da omogući fokusiranje na jasne strateške ciljeve, odnosno na to kako vrednosti pretvoriti u akciju i u kreativno razmišljanje. Taj niz klastera veština završava se deljenjem akcija (*sharing actions*) da bi se „obezbedilo razumevanje ishoda aktivizma da bi bili jasni, merljivi i specifični da bi napredak bio transparentan i procenjen, da bi bila preuzeta odgovornost i strategija prilagođena stečenom iskustvu“. Posmatrajući sadržaj poslednjeg pomenutog klastera, ne možemo da zanemarimo utisak da deljenje akcija izuzetno podseća na proces planiranja obrazovnih aktivnosti, odnosno prilika za učenje.

Kako pokretanje društvenih promena predstavlja izuzetno složen proces, bez imalo garancija za uspeh, jasno je, a deluje ipak da je zanemareno, da je za upuštanje u takav proces neophodno posedovati čitave klustere kompetencija. Takođe, proces o kojem je reč poseduje ogroman potencijal za obezbeđivanje procesa učenja. Dakle, svet je teško promeniti nasumice i slučajno, već za tako nešto treba biti kompetentan, zapravo treba kompetentno upravljati procesom, a u procesu izazivanja promena i delovanjem u okviru društvenih pokreta relevantne kompetencije se i razvijaju. Imajući u vidu društvena zbivanja i društvene pokrete usmerene na promene bar u nekoliko poslednjih decenija u našoj zemlji, teško je ne zapitati se koliko smo za njih bili kompetentni i koliko smo iz njih naučili.

Autorka Rabab Tamiš analizom potreba za jačanjem kompetencija u arapskom svetu započela je, uslovno rečeno, drugo poglavlje, skiciranjem neke drugačije, a opet prethodnima slične pravce za razmatranje kompetencija. Donekle

su drugačiji problemi na koje ona ukazuje, a tendencija ka promeni ostaje slična onoj iz prvog dela publikacije. Prvi od obuhvaćenih problema autorka smešta na relaciju teorija – praksa, skrećući pažnju na odnos između načina na koji se u međunarodnom kontekstu govori o kompetencijama i toga kako se te ideje prenose u lokalni kontekst. Različitosti u praksama i razumevanju obrazovanja odraslih posmatra kao rezultat društveno-istorijskih i političkih faktora, koje se nadalje reflektuju u različitim pristupima obučavanju odraslih i načinima na koje se kompetencije predstavljaju i procenjuju. Autorka ih vezuje za neke od najvećih problema arapskih zemalja, te na taj način pažnju usmerava na neophodnost povećanja veština pismenosti mladih odraslih, što bi trebalo da omogući njihovu veću uključenost u društvo i preuzimanje aktivne uloge u procesima razvoja društva.

Osim razmatranja problematike kompetencija na relaciji teorija – praksa, analizom su obuhvaćene i sledeće relacije: internacionalna – lokalna terminologija (u području obrazovanja odraslih), progresivne metode – tradicionalni pristupi, kao i kompetencije za osnaživanje – „veštačke reforme“ (one koje odgovaraju postojećem režimu). Mogućnost za rešavanje problema iskazanih u tim relacijama Rabab Tamiš vidi u socijalnom partnerstvu, odnosno umrežavanju između vladinih institucija i organizacija civilnog društva, sa jasnom idejom šta da se radi a šta ne, i pristupima koji će dati najbolje rezultate u vezi sa promenama. I u ovom, kao i u prethodnom tekstu opet se stiže do veze između kompetencija i društvenih promena, dakle u oba su iskazne potrebe za promenama, promene se postavljaju kao cilj delovanja i jačanja kompetencija. Različiti konteksti menjaju prioritetne oblasti u kojima treba razvijati kompetencije odraslih.

U narednom prilogu ponuđenom za komentarisanje, autori Dana Bachmann i Paul Holdsworth predstavljaju dokument Evropske komisije „Evropska agenda za nove veštine“, koji je promovisan 2016. godine, radi zajedničkog rada na jačanju ljudskog kapitala, zapošljivosti i kompetitivnosti. U Agendi se naglašavaju tri prioritetne oblasti delovanja: unaprediti kvalitet i značaj formiranja veština, učiniti veštine vidljivim i komparabilnim i unaprediti veštine i informisanost za pravljenje boljih karijernih izbora. U skladu sa postavljenim ciljevima koji se razvojem veština žele postići i sa izdvojenim prioritetnim oblastima, u radu se nadalje objašnjavaju preporučeni trendovi. Kao prvi neophodan korak izdvaja se unapređivanje kvaliteta i relevantnosti formiranja veština, što je naročito podstaknuto uvidom u to da mnogi mladi ljudi izlaze iz formalnog obrazovanja i završavaju obuke a da nisu dovoljno pripremljeni da uđu na tržište rada, ili da otpočnu sopstveni biznis, ili da se uspešno uhvate ukoštac sa dinamičnim promenama u društvu i ekonomiji. Da bi se povećale mogućnosti za zapošljavanje i druge životne mogućnosti, Komisija je predložila da se odraslima sa niskim nivo-

om razvijenosti veština pomogne da unaprede pismenost, numeričke i digitalne veštine i, kada je to moguće, da se razvije širi set veština koje vode do viših nivoa kvalifikovanosti. Ističući značaj dobro utemeljenih i razvijenih bazičnih veština kao osnove za dalje usavršavanje i sticanje viših kvalifikacija, uvodi se i objašnjava sintagma „garantovane veštine“ (*skills guarantee*), čije razvijanje se preporučuje zemljama članicama EU. U „paket“ garantovanih veština ulazi ponuda odraslima sa nižim kvalifikacijama, koja obuhvata: procenu posedovanih veština, koja treba da im mogući identifikovanje veština koje poseduju i potreba za dokvalifikovanjem; obrazovanja ili obuke prilagođene specifičnim obrazovnim potrebama svakog pojedinca; mogućnosti da se njihove veštine prepoznaju i validiraju. Apeluje se na povećanje atraktivnosti stručnog obrazovanja i obuka, unapređivanjem njihovog kvaliteta, fleksibilnom organizacijom, većom prohodnošću ka višim nivoima stručnog i akademskog obrazovanja i većom povezanošću sa svetom rada.

Još neki od setova veština o čijem značaju se u dokumentu raspravlja jesu transverzalne veštine i ključne kompetencije, među kojima se pominju: digitalne kompetencije, preduzetništvo, kritičko mišljenje, rešavanje problema, učenje da se uči i finansijska pismenost. Rano usvajanje tih veština i kompetencija predstavlja osnovu za razvoj još kompleksnijih veština koje stvaraju kreativnost i inovativnost.

Brojne u Agendi navedene veštine i kompetencije, kao i zahtevi za njihovo razvijanje, smeštaju se u sistem, bez kojeg bi bile znatno teže prepoznatljive, a time i ostvarivale brojne funkcije u životu ljudi i njihovih zajednica. Među elementima tog sistema izdvajaju se: obezbeđenost transparentnosti i komparabilnosti veština i kvalifikacija, Evropski okvir kvalifikacija (koji treba revidirati da bi bio efikasniji), koherentni nacionalni okviri kvalifikacija zasnovani na ishodima učenja, podrška za pravljenje karijernih izbora (i u oblasti rada i u oblasti obrazovanja). Kao jedna od ciljnih grupa kojoj je neophodna podrška upravo takvog sistema pominju se migranti, za koje prepoznavanje i priznavanje veština i kvalifikacija sticanih u drugim zemljama može da predstavlja prve korake za njihovu integraciju u zemlje u koje su došli i na njihova tržišta rada.

Očigledno je da je „Evropska agenda za nove veštine“ dokument u funkciji unapređivanja ljudskih resursa dominantno za potrebe jačanja ekonomije i njihovog boljeg integrisanja u evropsku zajednicu. Evropa se na taj način opredeljuje i iskazuje svoje potrebe za kvalifikovanijom radnom snagom. Polazna tačka na tom putu je jačanje bazičnih i/ili garantovanih kompetencija.

U ovom prilogu, kao i u tekstu autorke Rabab Tamiš, ističu se neophodnost podizanja nivoa razvijenosti kompetencija i značaj sticanja stručnih kvalifikacija, najčešće mladih odraslih, u funkciji ostvarivanja pojeiktovanih pravaca

društvenog razvoja (što ko zna po koji put možemo označiti kao sličnosti), ali razvojne prioritete evropskog i arapskog sveta, vođeni navedenim tekstovima, otkrivamo upravo na osnovu brojnih različitosti.

Poslednji, četvrti deo knjige, otpočinje tekstem još jedne autorke, Priti Sharma-e, koja nam kroz ulogu neformalnog obrazovanja u razvoju mekih veština mladih dočarava neke od problema savremene Indije. Naglasak na populaciji mladih nije slučajan. Evropsko stanovništvo stari, a stanovništvo u Srbiji karakteriše duboka demografska starost (kako to ističu autorke Devedžić i Stojilković Gnjatović u knjizi *Demografski profil starog stanovništva u Srbiji*, Beograd: Republički zavod za statistiku, 2015), dok će, prema predviđanjima, 2020. godine prosečna starost stanovništva u Indiji biti 29 godina. Sharma neophodnost jačanja kompetencija mladih neformalnim obrazovanjem temelji na dva polazišta. Prvo čine razvijene uloge koje mladi imaju u društvu, među kojima identifikuje četiri: građanska uloga (*civil role*) – sposobnost da se, kao građanin, razume i učestvuje u procesu donošenja odluka bitnih za građanstvo; uloga koja se odnosi na okolinu (*environmental role*) – razumevanje i osetljivost za nečiju okolinu i stvari povezane sa njom; ekonomska uloga (*economic role*) – zaraditi za život u današnjem konkurentskom okruženju; i društvena uloga (*social role*) – razumevanje i cenjenje društvenih razlika drugih zajednica. Drugo polazište može se predstaviti i kao odgovor na pitanje: zašto se značaj razvoja, imajući u vidu uloge predstavljenih, potrebnih kompetencija mladih, pridaje neformalnom obrazovanju? Odgovor je da sistemi formalnog obrazovanja obično u fokus stavljaju razvoj fundamentalnih veština, poput čitanja, pisanja i tehničkih veština. U većem delu rada autorka daje prikaz dobrih praksi razvoja različitih relevantnih veština i kompetencija mladih, koje je realizovala organizacija PRIA (*Participatory Research in Asia*).

I u ovom tekstu, slično kao i u prethodnima, ovoga puta imajući u vidu uloge u društvu za koje mladi odrasli treba da se osposobe, razvoj veština i kompetencija se posmatra kao neophodan preduslov za obezbeđivanje razvoja društvene zajednice.

Autori komentara, na četiri teksta, potiču iz najrazličitijih delova sveta, ali su im zajednički interesovanje i angažovanost u, opet, različitim područjima i aktivnostima obrazovanja odraslih. Posvećenost autora obrazovanju odraslih je ono što čitalac primećuje već nakon nekoliko pročitanih tekstova i postaje potpuno obuhvaćen tom posvećenošću. Komentari se nižu duž kontinuuma od ličnih i emotivnijih reakcija, nalik pismima napisanim nekom bliskom, preko tekstova u kojima se razmatraju određena terminološko-konceptualna pitanja razvoja veština i kompetencija, do prikaza misli različitih autora, brojnih projektnih aktivnosti, mnogih primera dobrih praksi ojačavanja pojedinaca, društvenih grupa i društvenih zajednica radom na razvoju veština i kompetencija.

Osnovna tema komentara, koja ih sve povezuje – obrazovanje odraslih i razvoj, kroz presek veština i kompetencija, između ostalog, povezuje se sa: pravom na obrazovanje; društvenom transformacijom; aktivnostima koje doprinose „obrazovnoj socijalizaciji“, građanskim pokretima; aktivnom participacijom; uvažavanjem diverziteta; borbom protiv siromaštva na održiv način; različitim vrstama (ne)pismenosti; kvalitetom obrazovanja; socijalnim partnerstvom; zapošljivošću; tržištem rada; politikama i strategijama; digitalizacijom; preduzetništvom; ponovnim promišljanjima različitih pojmova i koncepata u naukama u obrazovanju; zemljama u razvoju; uvažavanjem konteksta u kojem se obrazovanje planira i odvija; diverzitetom; multikulturalizmom, interkulturalizmom i pluralizmom; humanizmom i još mnogo toga. Pobrajane pojave i konstrukti, kao i oni koje nismo obuhvatili nabravljenjem, ukazuju na kompleksnost i značaj razvoja veština i kompetencija za razvoj pojedinca i zajednica, odnosno ukazuju i na moć i na neophodnost celoživotnog učenja i razvoja u današnjem svetu, ma u koji njegov deo zavirili.

Jasno je da je tema: Obrazovanje odraslih i razvoj: veštine i kompetencije, oko koje su se okupili brojni autori, izuzetno dobro odabrana jer o njoj mnogi mnogo toga imaju da kažu. Utisak koji postaje jači sa svakim pročitanim tekstom jeste koliko je obrazovanje odraslih svetski proces, zajedno sa svim svojim modalitetima pojavljivanja u različitim kontekstima, i onda kada pojmovi veština i kompetencija menjaju značenje.

Možda bi kao najveća vrednost knjige mogla da se izdvoji činjenica da ona predstavlja svojsvrstan korak dalje jer prevazilazi pitanja da li treba i da li može da se uči tokom čitavog života i okreće se pitanjima šta treba i za šta (zbog čega) treba da se uči. Put davanja odgovora na njih pošli su svi autori koji su se u ovoj publikaciji oglasili svojim priložima.

Aleksandra Pejatović

Uputstvo za autore priloga

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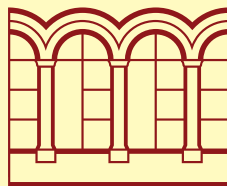
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