Adnan Tufekčić

ON UPBRINGING AND EDUCATION

Pedagogical Essays and Insights

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S A R A J E V O

ON UPBRINGING AND EDUCATION: PEDAGOGICAL ESSAYS AND INSIGHTS

Adnan Tufekčić
On Upbringing and Education: Pedagogical Essays and Insights

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Preface

The book that is presented before us represents the author's collected and published works and essays in various journals. All of them in some parts have been revised and arranged in a way that they represent separate chapters here. These chapters represent an attempt to learn about some fundamental issues in the field of education in contemporary conditions.

Chapter One analyzes the anthropocentric character of reflexive upbringing. Upbringing is a human universal, timeless and all-generational phenomenon within which growth and human development are realized. In its essence, this is a reaction process and not something that just happens "between" human beings, but, essentially, "in" a human being. Reflexivity in upbringing also appears as a necessity in itself but also as an intention to penetrate into the very essence of the upbringing process in order to understand it from the inside. To talk about reflexive upbringing means to include the anthropological character of upbringing. The discontinuation or lack of reflexivity in upbringing hints at the sliding away of authentic upbringing into the domain of mere instrumentalized education. Reflexive upbringing requires constant insights into the modes of upbringing, because each of our reaching out to different modes includes

different views of human nature and this ultimately leads to different upbringing achievements. The anthropocentric reflexive paradigm of upbringing emphasizes a continuous process of penetration into the networks of teaching and learning within which a healthy human being develops oneself. Anthropocentric dimensions of reflexive upbringing determine spiritual areas in which the strongest formative influences operate. To take account of this anthropocentricity in reflexive upbringing means to ensure that upbringing remains what it originally is, authentically and essentially – a human process. The anthropocentric character of reflexive upbringing shows that all reflexivity in upbringing activity is actually self-reflexivity.

Chapter Two discusses the terminology used to define the current events in connection with the arrival of large number of people from Asian and African countries in the EU, which is also used to design the guidelines of intercultural education. The author underlines the imprecision and problematic phrases such as "conflict between Islam and the culture of the West." What the above formulation denotes as "Islam" are, in fact, parts of the world where there are different cultures. The reconciliation of different cultures to only one identity (e.g., religious) means depersonalization of human individuals and conversion of real people and their characteristics into the vague, imprecise and ideologized formulation. The attitude towards immigrants in general and towards the education of children and young people from the countries affected by the terrible war should not be blurred by concepts such as "the relationship of the West and Islam". The intercultural education cannot be built on the "integration" of children of immigrants only as "members" of Islam, but also as human beings who have their natural right to education and whose potentials should be developed throughout their universal, group and individual characteristics. Therefore, all the concepts of interculturalism in education which are based

on unacceptable terminological definitions are, regardless of good intentions, contrary to the very essence of the notion of interculturalism in education. Upbringing and education, as such, cannot stand for development of anything other than themselves within themselves.

Modern pedagogy is defined as an integrative science. This means that it integrates knowledge from various scientific disciplines and also its own theoretical and methodological advances in the study of upbringing/education, child and the learning process. Therefore, pedagogical theoretical pluralism implies looking at the child in the process of learning from the perspective of different theoretical flows that occur within the science of education. Methodological pluralism is reflected in respect and combining different methodological paradigms in the study of children's subculture, which is reflected through a mixed methodology in the most modern pedagogical researches. In this sense, Chapter Three presents the development of mutual relations and final permeation of various theoretical and quantitative-qualitative research starting points that had appeared through a brief but turbulent development of pedagogical science. The analysis is especially focused on the importance of pluralistic approach for detection and identification of areas of pedagogical research of a child, teaching and subculture within childhood that, in large part, remains outside of interests of educator researchers. In this respect, the article attempts to provide a review of the most important theoretical approaches as well as methods, techniques and procedures used in the research in these areas and indicate the possibilities of contemporary conceptualization of educational research in the context of theoretical-methodological pluralism.

The concept of education for development has been – next to other educational concepts – subject to many attempts of redefinition, which are often determined by different pragmatic

and ideological postulates. Therefore, it is possible that this highly important concept is partially becoming its own antithesis. That is why Chapter Four analyses education for development through different theoretical approaches which have been established during the course of development of educational sciences. In this way, education for development is seen through basic tenets of Normative Educational Sciences, Empirical Educational Sciences, Humanistic-Scientific Pedagogy, Critical Educational Sciences and Systems Theory. In addition to this, integrated pedagogical review of education for development is observed through confluent education theory. Within this theory, the concept of education for development is based on education as a human (individual) need, and only after that education as a social need.

The production and usage of high quality textbooks is one of the most important aspects of education system. Textbooks are one of the main teaching aids and entail a number of key requirements that must be met in the course of their drafting and design. In this regard, Chapter Five will analyse the basic pedagogical determinants of production and utilisation of a textbook in modern pedagogical-educational reality. It will, in particular, deal with the extent to which a textbook is defined by the relevant curricula, and the extent to which the teleological function of textbooks is achieved by means of didactic, graphic design and technical, linguistic and health-hygienic formatting. It will also briefly touch upon the role of textbooks in a teacher's choice of teaching method and structure of classes in the context of contemporary approaches to the educational process.

The basic starting point in the research of the educational reality within the critical educational science was represented by criticism of the ideology and comprehension of the influence of social processes on education. The purpose and principal objective of education from the critical educational science point

of view is striving towards maturity and self-determination leading to emancipation and solidarity development. Contemporary society is marked by large educational crisis determined by postulates of so called "neoliberal pedagogy" where, very frequently, education becomes its opposite. Due to that, within Chapter Six the question arises of whether we could and should analyse the existing contemporary educational crisis through the reception of the critical educational science.

I hope that all these chapters will be at least partly provocative for all those readers who are trying to identify some of the key issues of upbringing and education. Any criticisms, suggestions as well as contrary opinions are of great benefit and welcome.

I would like to take this opportunity to express my gratitude to the Center for Advanced Studies for the support while completing research for some chapters.

May 2019.
Author

Chapter One

The Anthropocentric Character of Reflexive Upbringing

Introduction

Man is a being who at birth is not yet someone he ought to be, but rather someone he has yet to become. This means that man does not start out as an "end product" right from the onset, and much of his prospective character has only been assigned. This assigning of characteristics becomes realized through a process we call upbringing. For this very reason, upbringing is a human universal, timeless, and all-generational phenomenon, and, certainly, the most interesting dimension of human existence. In this process "the shortest way to a man's exaltation until humanity" is realized (Slatina 2000). It is simultaneously a distinct social, intergenerational, and transgenerational relationship, but also a subtle and profound intra-individual pathway between a man and himself or, perhaps better articulated through a Kantian wording, *the pathway towards where we already are*. These social and individual features of upbringing are always necessarily intertwined, the latter being of primary importance, as upbringing is first and foremost an individual and then a social need, therefore likewise pri-

marily intra-individual and then a social process. Although necessary, this interweaving of the social and the individual in upbringing also provides for the possibility of a social instrumentalization of upbringing which leads to its abolition in a strictly conceptual sense. The abolition of upbringing mentioned above relates to the conversion of upbringing into similar in form but essentially completely opposite phenomenons such as drill and indoctrination. These have been recognized by theoreticians of upbringing as a hard social instrumentalization of the concept of upbringing which inevitably leads to its deterioration. In this regard, the usage of a determinant such as "bad" in relation to upbringing is entirely wrong, both terminologically and essentially. Upbringing cannot be "good" nor "bad" (if it is, e.g., bad, how then can it be upbringing?). We can speak of upbringing or of its antithesis, ill-upbringing, which occurs in the form of drill and indoctrination. Naturally, in this case, we can no longer speak of upbringing, as not every influence on man is such in nature. What is truly at play here?

Upbringing is a reaction process

Upbringing is, in its essence, a reaction process and, instead of being something that occurs entirely "between" men, it occurs, essentially, "within" a man. One can say that upbringing occurs when "external" influences, i.e., other people's influences on an individual, combine with the fundamental potencies and tendencies that "spring" from within, i.e., those that come out of the internal development of a human being. These influences are found in the acts of stimulation and prevention, both essential components of upbringing with the former boasting the primary role. In the combining of *the internal* and *the external* in up-

bringing, a multitude of processes[1] take place within the domain of human nature, resulting in differing traits we call distinct human characteristics and life forces of men. However, here, in concordance with Erich Fromm, it is necessary to point out that human nature can develop in differing directions because precisely it "makes of man, a man or brute." Seen from the perspective of the pedagogical understanding of human nature, this claim indicates that there exist endpoints in the upbringing continuum at which upbringing ceases to be upbringing. A descriptive identifying of these endpoints would be *"leaving the child to grow on his own"* on one end and *"absolute guidance"* on the other.[2] The former occurs when the process of upbringing omits acts of prevention, whereas the latter when the acts of stimulation and advancement are the ones being omitted. Upbringing, hence, is not a unidirectional process, nor a mere conferment of already fully realized characteristics (knowledge, opinions, memories, emotions, will, etc.) In truth, these characteristics cannot "be given" to a man; however, what we can do is constantly bring them out in each other. This tells us that upbringing is not a simple bidirectional process either, in the sense of a mere interrelation and exchange of information.

The process of upbringing is not, as stated, a mere process of instruction-giving and information disclosure; rather, it is a process through which a man is being actualized in his totality through the gratification of authentic demands of human nature. In this sense, upbringing is indeed a human relational process where "the inter-

1 In the theory of confluent education four pairs of processes are mentioned: sociocultural (enculturation and acculturation), psychosocial (socialization and internalization), biopsychological (differentiation and integration), and intra-psychological processes (individualization and personalization). See more in: Slatina 2005: 103–148.

2 Herbert Gudjons introduces the following metaphors in speaking about an educator: an educator-gardener and an educator-sculptor. Gardener corresponds with the "leaving the child to grow on his own" endpoint, whereas the sculptor with the "absolute guidance" endpoint. See more in Gudjons 2008: 183 – 210.

nal" and "the external" meet, that takes place in the domain of authentic human activity and which enables the internal growth and development to be supported by "the external." Therefore, upbringing is a bidirectional process, but a process in which a reaction is always being induced that, ultimately, determines the process itself. A manifestation of this reaction is a reflection, metaphorically speaking, of a human eye's effect on another human eye, human heart's on another human heart, human mind's on another human mind, etc. Knowledge, therefore, much like love, like opinion, memory, speech, etc., a man cannot give to another man, because they exist within each and every one of us through potencies and tendencies. The one thing we can do, however, is to constantly bring out knowledge, love, opinions, memory, speech, etc. in each other. Hence also come the most important guidelines for the understanding of various aspects of a man's initiation into upbringing.[3] This all, in essence pedagogical, takes place in that which Herman Nohl, a representative of human science pedagogy, already named "the pedagogical relation", in the sense of *a passionate relationship between a mature man and a mature man in becoming, for him alone*. Passion, here mentioned, implies a reflexive approach to the very act and process of upbringing.

Reflexivity, not only due to being a necessity in itself, appears in upbringing also due to an intention to penetrate into the very essence of the process of upbringing so that it could be understood and improved internally, and maintained between the two already mentioned endpoints. In achieving this, an educator does not only gain insight into the state of mind of the one being educated, but also into the state, possibilities, and scope of the mutual relationship between himself and the one being educated which, as noted before, is essential for the process of upbringing. The reflexivity of the upbringing process indicates that all upbringing is simultaneously meta-upbringing. Why is this

3 Herbert Gudjons speaks of the biological and the philosophical aspects of a man's initiation into upbringing. See more in: Gudjons 2008: 175 – 182.

necessary? The teleological character of upbringing is measured by and reflected in the domain of "the gratification of the demands of human nature" (Slatina 2011; 2012), in much the same way as the axiological dimension of upbringing is necessary for the self-actualization of an individual (Maslow 1943; 1954). All upbringing is, hence, simultaneously, its own reflexive analysis as upbringing should always be questioned from educational standpoints so that it would not lose its fundamental anthropological grounds (see in: Wulf 2013; 2015; 2019). In speaking of reflexive upbringing, one implies its anthropological character.

Anthropocentric paradigm of upbringing as a reflexive act, event, and activity

Pedagogical anthropology speaks of upbringing as an act, event, process, and an activity wherein man treads the path of human metamorphosis, the path where the processes of ontogenesis combine with those of phylogenesis. This emphasizes the human inability to rely on purely the hereditary, as man is directed towards other necessary processes through which he transcends heredity. The basic problem of pedagogical anthropology and practice of reflexive upbringing is the issue of a man's amenability to upbringing.[4] Man is, hence, a being who ought to

4 Amenability to upbringing is an anthropological category that indicates the susceptibility of human nature to upbringing, that points to the possibility of a man's upbringing, that talks about the sense and need of a man's upbringing, that tells a story of a man's humane and human life in general. Amenability to upbringing is inseparable both from the development of the "ability of species homo sapiens" and the development of "a single individual." Therefore, the potential for upbringing implies that a child can and should participate in the process of upbringing, that it should only be given help to do what a child can do; that an educator should work with an educatee, and not instead of him. To have potential for upbringing means to be able to participate in the process of upbringing. Pedagogical anthropology directs to amenability to upbringing as a possible realization of a higher degree of a man's humanization, a higher degree of a man's existence. Thus, in reflexive upbringing one must monitor all the calls of human nature (Slatina 2011).

do something with himself, and he has an opportunity to think through and reflect on his actions. Man's initiation into upbringing, as his universal and general anthropological designation, is achieved again and again, invariably in a different, and thus the same, phenomenological manner, through the growth and development of each and every individual. Human character, evolving out of the internal growth and development supported by the external stimulating influences of another, becomes realized. In this hides the axiological dimension of upbringing as does its teleological character too. The designation *teleological* is here not restricted only to the consciously and intentionally set goals of upbringing (which is a regular characteristic of institutionalized upbringing and education), but, before all, sees upbringing as an activity that is a goal in itself (in this, likewise, lies the key to authentic upbringing). Man is a being of upbringing, so goal-oriented upbringing does not only stand for the path towards the set goal, in general expressed through the syntax *to be brought up*; rather, the very process of upbringing is a goal in itself, as it is central to being human. As such, upbringing, in its essence, contains reflexivity, in much the same way that the entirety of human life, time and time again, raises the same questions about the essential and existential determinants of our existence. As man is a being of self-perception, employing it in answering the eternal questions about himself, then upbringing too, as a process of a man's formation into a spiritual, mental, and active being boasts a reflexive character.

Reflexivity, in the anthropological sense, points out to the entirety of upbringing as a conscious and goal-oriented process; thus the pointing out of the paradigmatic nature of the anthropocentric character of upbringing as a reflexive process is a call for the preservation of the essence of authenticity in upbringing which the artificial structures of institutionalized (instrumental) education can partly corrode. The discontinuation or the

lack of reflexivity in upbringing hints at the sliding away of authentic upbringing into the domain of mere instrumentalized education. To bring up means to look for the reflexivity of the educatee's eye in the educator's eye, educatee's heart in the educator's heart, educatee's mind in the educator's mind, and vice versa. In this reflexivity lie hidden the opportunities to understand that which is the central pedagogical category, and that, certainly, no matter the attention placed on them by pedagogues, are not goals, methodologies, or means of education, but upbringing itself.[5]

Therefore, the anthropocentric character of the reflexivity of upbringing is a paradigm directed towards the source, course, and the outcome of upbringing — Man. It is based on a few essential questions that ought to be provided with answers, which act as pointers and have a salvific role, during the process of upbringing, lest we be led astray. Those questions are: Whom do we bring up? How do we do it? Which educational content do we use? What is the point? The order of these questions is not coincidental; rather, deliberate. Immediately after being knowledgeable about human nature (Whom do we bring up?), comes knowledge on how to do it. The end result of upbringing does not depend primarily on the content of upbringing but on the manner in which that content had been "presented" to the one being brought up. Even the content which, at first glance, seems "good" can prove antagonistic to the process of upbringing in much the same way that, at first glance, "bad" content can assist it in different modes

5 It is quite an interesting position, the one occupied by pedagogues who, pretending to belong to the science of upbringing, have focused their undivided attention and exhausted their brainpower in trying to answer the following questions: What are the goals of upbringing? Which are the best methods in upbringing? Which factors of upbringing are the most important and which resources the best to use? At the same time completely neglecting the central pedagogical category – upbringing itself. What is upbringing as a phenomenon? – Is for them either an unnecessary question (upbringing is something that is implied, common knowledge) or a slippery slope that could soon prove fatal due to the great ideological weight they carry on their pedagogical backs.

of upbringing. This helps explain how, e.g. , some ennobling content in the domain of art, literature, religion, etc. can act antithetically to upbringing, reflected in the development of, e.g. , egocentrism, nationalism, ethnocentrism, chauvinism, and the like, especially in instrumentalized education. The results of upbringing we can label as *(good) upbringing* have been primarily determined through the mode of upbringing and then the content. A mode of upbringing is, in fact, a mode through which, in a human encounter, individual life forces of men spring into life. Reflexive upbringing, from this perspective, is a constant reflexivity on the advancement of an individual's development and the approach to upbringing as a primarily human individual and then a social need. The anthropocentric character of reflexive upbringing provides for the fullness of human nature; upbringing permeates human nature and springs from within a man. It is a paradigm that separates man neither from his human nor his subject essence. This means that, through this paradigm, a man's anthropological life forces (physical and spiritual senses), on the one side, and the good those life forces strive to, on the other, are being simultaneously recognized (Slatina 2011). Our insights into upbringing are primarily reflexive insights into the modes of upbringing. Reflexive upbringing requires constant insights into the modes of upbringing, as our striving towards different modes of upbringing implies different understandings of human nature that, ultimately, lead to different achievements in upbringing.

Therefore, the anthropocentric paradigm of reflexive upbringing emphasizes a constant process of penetration into the networks of teaching and learning wherein man develops into a healthy mental, spiritual, and humane being, so that, in what can be called "a pedagogical tact", it could be possible to, heuristically, come to the knowledge of appropriate educational goods which are then to be "presented" to the human internal and external senses. Reflexivity, in all this, implies the dependence of

each upbringing act on the previous response (reaction) of the educatee which arises in the encounter of an educational good and a human potency and tendency. Taking care of the anthropocentricity in reflexive upbringing ensures that upbringing remains as what it genuinely and essentially is—a humane process. This means that, although goal-oriented and a designed, organised process, upbringing in itself also necessarily contains the possibility of failure as, otherwise, it would be a largely inhumane process, i.e., it would not be upbringing. Ultimately, anthropocentric reflexive upbringing stipulates the generation of insights into not only the domain of a successful encounter between an educational good and a human sense, but, likewise, into the domain of the failure of such an encounter. Also stipulated is the understanding of the needlessness of meddling with certain domains of man which only ought to be affirmed through upbringing. The objective of upbringing is not simply to *"develop something"* or *"prevent something,"* whereas an exceptionally important objective is likewise to *"preserve something"* in a man, something that accompanied him when he came into this world and that emanates from his nature, and it is sufficient to only affirm and strengthen that throughout upbringing. These three can be distinguished only through insights gained through a "colorized" analysis of upbringing, and precisely through the image generated by the reflexivity of the upbringing activity. The aforementioned image provides a clear overview of the needs of a specific personal human nature which, in fullness, do not have to correspond with the educatee's mere wishes and desires. This means that the anthropocentricity of the reflexivity of upbringing and upbringing activity is not and cannot be mere anthropocentrism, especially not mere pedocentrism. In different words, the anthropocentric qualities of reflexive upbringing enable the upbringing activity to truly retain, in its entirety, reflexivity as the essential thing.

This implies that, in the upbringing activity, simultaneously go the internal human sense and the external content corresponding to that sense through which it is developed, strengthened, and affirmed. Simultaneity in relations between a human sense and an educational good that corresponds to that sense can be achieved only through constant reflexivity of upbringing which enables the educator to deliberately gain insight into the "state" of connection between a human potency and tendency and the educational good. It could be possible that, without this, and it occurs in educational practice, mere educational content (programme-centrism) or a reckless evasion of a conscious and intentional advancing and encouraging activity with an inarticulate call to the false "free upbringing" (pedocentrism) could dominate "the educational scene." Both represent the displacement of human nature from the centre of the upbringing activity and through neither can be achieved the reflexive contact between the educator and the educatee. Upbringing as such, therefore, is possible through the establishment of a connection between the knowledge of the demands of human nature and knowledge of the appropriate educational goods that correspond to these demands, and the connection itself, awareness of its existence and effect, are possible through the reflexivity of upbringing. The full image of the upbringing activity appears through the reflexivity of the interweaving of two complementary fields of upbringing, and those are human growth and the development of personality on the one side, and, on the other side, the environment in which that growth and development are being realized (the upbringing ambient). These two fields can only be analysed in their complete and utterly interweaved state. The encouraging and advancing influence of the educator in the process of upbringing is primarily, indeed, the insight into the tiniest threads of this upbringing embroidery, the seeking for the consequences that this interweaving causes and abandons in

the human nature of the educatee, and the evaluation of the reactions those consequences induce. In reflexive upbringing, the educator and the educatee, both in their own way which is conditioned by a position in the interactive-communicative relations of upbringing, seek out upbringing situations, contents, resources, etc., and evaluate them. This all is not just about evaluation and the understanding of the situations of upbringing, but, ultimately, about the activity of upbringing which is sensible and deliberate. Therefore, the anthropocentric dimensions of reflexive upbringing, relational in nature, determine the spiritual domains in which the most powerful catalysts and forces of upbringing operate and, as such—phenomenological, upbringing is most present therein.

The reflexivity of upbringing, in this sense, cannot be forced, or caused by some methodological technique; rather, reflexivity is always a provocation of the forces of upbringing brought about through encouragement of self-activity. The anthropocentric character of the reflexivity of upbringing is vividly showing that upbringing, in its reflexivity, is slipping away from the predefined methodological – technical performance plan, because upbringing is a living process wherein less present are the laws of nomological causality as opposed to those of spiritual causality. Upbringing is an induced reflexivity of the individual and the mutual self-activity of the educator and the educatee, and not some mere sum of artificially induced or forced acts. Any type of force or guidance would here be the squeezing of "the upbringing juices" out of the educational goods before they would have entered "the spiritual bloodstream" of the educatee causing even "the juiciest" of educational goods to potentially become deserts and dry riverbeds, there being no value whatsoever in them anymore regarding a man's development. This, of course, likewise implies that the reflexivity of upbringing does not solely mean the constant delving into the state of the educatee's

mind and his development but also stands for the crashing of the gates through which the educatee, in his self-activity, enters into the domain of reflexivity and self-reflexivity. In truth, reflexive upbringing shows that all reflexivity in the upbringing activity is self-reflexivity and that the insights of the educator and the educatee into the upbringing activity, if truthful, are always different. This is a necessary contradiction, as the educator and the educatee find themselves on the same field of upbringing only when their thoughts on that field are different. To have (self)-reflexivity of the upbringing activity, i.e., *to gain insights* in upbringing, here always means *to see differently*, in much the same way *to understand* in a hermeneutical sense always means *to understand differently.* This *seeing differently* enables both the educator and the educatee, in the reflexive nature of the upbringing activity, to look within and seek throughout themselves, to reveal one's self to self so they can become a presumption of the mutual development (Slatina 2011). This implies the constant consideration of each upbringing act, but also the consideration of this consideration (meta-cognition) in order to generate an insight into the state of development of human personality and the possibilities for further improvement of that state. As already noted, this is simultaneously true for both the educator and the educatee. "The educator equitably considers the reality of the young man as well as the anticipated ideality. In this way, the child too is active and responsible for its own process of upbringing and development so one, therefore, speaks of a mutual relationship" (Gudjons 2008: 194). Hence, the anthropocentric nature of reflexive upbringing helps to situate the act, the developments in, and the upbringing process, with all its components and determinants, in the centre of pedagogical interest as a fundamentally intra-individual and interpersonal relationship. Insights into upbringing are to be found deep within those relationships, and one must always delve deeper and

anew, so that we would not be taken by the external manifestations of pedagogical activity and forget the inquiry into what is upbringing in and of itself.

Conclusion

Upbringing is deeply entrenched in human nature. For this very reason, questions concerning upbringing are of that type one could designate as "eternal." Hard instrumentalization of upbringing often makes one unable to clearly perceive the essence of upbringing, and this becomes mended through the constant setting of goals, resources, methods, and factors of upbringing that are conditioned to suit different external purposes and not the internal development of man. Thus, these goals, resources, methods, and factors assume an octroyed character, and, as such, inhibit reflexivity in upbringing. Upbringing, as a phenomenon of being human, can most faithfully be conceptually depicted through its reflexivity, i.e., through the reflexivity of authentic acts of human nature in interpersonal relationships wherein these acts are being influenced and stimulated. The anthropocentric nature of reflexive upbringing implies the constant obtainment of insights into the aforementioned reflections on human nature, reflections which act as pointers towards different paths of a man's internal human growth and development, and which dissuade us from side-tracking into oblivion, all for the sake of goals set beyond the man himself. In accepting the anthropologic character of reflexive upbringing, on the one hand, achieved is the harmonization of upbringing, and its respective environments, with even the most delicate domains of human nature, and, on the other hand, upbringing itself is being safeguarded from manipulation. Reflexivity in upbringing always

proceeds from the man and to him it, likewise, returns. In this lies the very essence of founding upbringing on freedom as being achievable by man—the man is made free. The anthropocentricity of reflexive upbringing allows for that glimpse of freedom to be seen.

Chapter Two

Terminological Determinants in Structuring Intercultural Upbringing and Education

Introduction

One of the fundamental issues of multiculturalism in the contemporary world is certainly related to intercultural education. Education, as an important and complex human social activity and also a phenomenon that refers to the most sensitive processes within "human nature," embodies a scientific field of growing interest in this day and age. Surely, education has always been a field of scientific interest but today, in the contemporary world which, in Ulrich Beck's words, is "risk society", it is also observed as a domain for achieving different goals and as a field for resolving many social issues. Thus, different attempts have been made at redefining the tenets of education based on different pragmatic and ideological postulates. Those postulates ignore the idea of education as a primarily human (individual) need, and only consider it a social need (Tufekčić 2014).

Today's rapidly changing, increasingly virtual and abstract reality accentuates the need to revise and update the concept that carries meaningful and, at the same time, questionable (debatable) designation – "intercultural education." It is above suspicion that education is fundamental to development of the indi-

vidual and of society as a whole, that education in itself is development and that it directs towards the change that leads the individual and society to their final contours (Tufekčić 2014). "Education is a process during which something assumes shape, idealists would say 'its own shape'" (Hentig 2004). Hence, education is inseparable from development and interculturalism. But it is also possible to problematize even the syntagm *intercultural education* because it raises the question: Is there education against interculturalism and what kind of education is that? Certainly, more detailed problematizing of that linguistic structure is not the subject matter of this article and our belief is that here "intercultural education" refers to the overall progress of the individual and society. That fact points out that the idea of *intercultural education* might provide a conceptual framework for making certain occurrences "more pedagogical," especially occurrences which often contrast with upbringing and education. That way, education becomes its own antithesis (Tufekčić 2014).

That is, the word *interculturalism*, which is in this concept added to the word *education*, is made relative in today's world where, alongside progress, human powerlessness, indifference, relativism and nihilism are also increased (Gudjons, 2008). Instead of presenting interculturalism as a way which leads to final form and character, ideological tendencies dominate. They ideologically distort aforementioned final form and character; they portray distorted freedom as freedom, distorted justice as justice, distorted life as life (Tufekčić 2014). In that way, "education" which leads towards distortion might be presented as "intercultural education". "It is unacceptable, however, when education demands one thing (values, culture, responsibility, maturity, leadership) and promotes something else" (Hentig 2004).

It is believed that this also happens when imprecise and often suspect terminology is used in explaining intercultural education. It is possible to pose and nominate the question whether true inter-

cultural education is possible if its determination and structuring employs problematic terminology. To put it differently, Is interculturalism in education possible, if it starts with so-called "conflict or compromise between Islam and the Western culture?" This formulation, "conflict or compromise between Islam and the Western culture" is seen and understood as problematic. Why?

Imprecise, suspect and problematic terminology

In the context of so-called "conflict of cultures," how can something defined as "conflict between Islam and the Western culture" exist? In the classical sociological meaning of the word, Islam is not a culture. Islam is a religion which, like all other religions, has followers in all parts of the world and in all cultures. What is being denoted as Islam in the above-mentioned formulation "conflict between Islam and the Western culture" are, in fact, parts of the world where various cultures exist. Members of those cultures cannot be reduced to only one identity, e.g., the religious identity. Within those cultures there are people with different world views, religious orientations, and they all belong to various social classes. Reducing those people to the term "Islamic culture" or using only the term "Islam" represents stripping individuals of personality and turning real people, their characteristics and human fates into an unclear, imprecise, blurred and deeply ideologized formulation, which is for this reasons often malicious.[6] For example, in Europe there are de-

6 It is not possible to experience one's religious or civilizational relationship as a comprehensive identity. For example, that being a believer is the only identity of anybody who became a member of the actual religion by birth, then that religious identification would have to carry a huge burden of solving many other problems that a person faces in the rest of his/her life (Ninčević 2009: 62).

bates regarding whether the Constitution of European Union should include a formulation related to "Christian roots".[7] The Catholic Church made several announcements declaring that this formulation should stand in the Constitution. However, there is much resistance toward this proposal in all European countries because their citizens refuse to be identified exclusively through one component of identity, while some even do not find Christianity as part of a personal identity.

Hence, why are immigrants from the so-called Islamic world primarily members of something that is terminologically and linguistically suspect, scientifically imprecise in terminology and quasi-scientific, and yet formulated as "Islamic culture"? In numerous European countries there are domicile individuals who are Muslims by religion (descendants of Muslim immigrants who were born in Europe or those who have "converted" to Islam), and they would, accordingly, belong to the "Islamic culture", while they are in no conflict with "the West". There is no religion in the world that can be exclusively tied to any area in the world, since it is a spiritual category and a form of human consciousness. Spirituality does not recognize the East or the West. Islam is present in the West as well as in the East, and also Christianity is present in the East (it originated there, after all) as well as in the West, regardless of the exact number of followers of these religions on either end of the world. The same is analogous for Buddhism and other religions. There are many people in "the West" who express their spirituality through Buddhist teachings. The number of those people is not important here, their existence shows that the West is Buddhist as well.[8] This applies to other spheres of human spirituality. For example, are Arabic numerals, only because they are called Arabic, in conflict with

7 See in: McCrea 2009: 1–55.

8 Probably just this leaves an overwhelming impression on the people of today: with all the colourful diversity of forms and figures, all religions are still the same and still think the same thing; all notice that except for them (Ratzinger 2004: 19).

the West? On the contrary! Or why these numerals, when they "arrived" to the West a long time ago and replaced Roman numerals, were not called Islamic because they were brought by people who, aside from being expert scientists and mathematicians of that age, were also members of Islamic religion.

How is it possible that today, in the 21st century, we call people and their culture as well as everything else that comes from certain parts of the world to Europe exclusively "Islamic"? Of course, these people are mainly followers of that religion (albeit not all of them, lately among war immigrants, especially in the current situation, there is a significant number of Muslims but also Christians and members of other religions from the war affected areas) but they are also concrete human beings, men and women, children, with specific cultural and social characteristics and life orientations. A relation toward them must not be blurred by concepts such as "relation between the West and Islam". What does this ridiculous concept mean in a situation where human beings are not able to satisfy their basic needs for life, food, freedom, education, development and safety?

When we help or do not help people who must run from the atrocities of war and needs a shelter, food, living space, that qualifies as providing or denying aid to real human beings who are victims of a conflict (not "the conflict between Islam and the West" but a conflict, in the most general sense of the word, between good and evil in human existence, between the culture and lack of culture, between the constructive and destructive fuelled by interest, greed, misconceptions, egotism, sociocentrism, culturocentrism, etc.) and not providing or denying aid to Islam. With these actions we, therefore, show our attitude toward another human being and not toward Islam. We cannot feed, dress, educate Islam, but merely a person who may belong to this or that religion, culture, geographic location and who, as all of us, was not asked where he/she wants to be born and belong. And yet that

person belongs to the human race, wherever he/she lives. The suffering of people is not the suffering of Islam or any other religion.

Hence, both everyday terminology and the scientific one must be "cleansed" of notions such as "the conflict between Islam and the West", "Islamic refugees", "Islamic migrants", "Islamic world". If we use this terminology in science, we will share the intellectual habitus of those who used poisonous substances to coin the presently topical term, which is a linguistic weed and that is "Islamic state". Truth be told, the constructors of this beast employ genuine Islamic symbols and names but "truth has the structure of a fiction" and, therefore, it can often be lied through the truth. Such evident "truth" can be the best means of lying (Žižek 2006). These terms are often very useful to justify to our own consciousness the intolerance toward all other and different in the following sense: "Islamic state" does horrible things, so, how can we then aid people who come from "the Islamic world", since "Islam is in conflict with the West"?

It has already been noticed that we do not call these people refugees, which they became due to a horrible war, which is horrible wherever it happens, but we call them migrants (refugees are a type of migrants, but not every migrant is a refugee – those people who go somewhere on vacation or for the purposes of entertainment are migrants but not refugees). This occurs because the language we use to structure intercultural education reflects and portrays the substance (the essence) of our (non-) understanding of interculturalism but also shows how we treat others and different ones. "Language is the house of Being," let us recall Martin Heidegger in structuring and determining of intercultural education.[9] The language of the humanities today is partly contaminated and on the place of basic humanistic concepts and categories come ideological formulations that seman-

9 See in: Heidegger 1982; Hunter 2007: 5-16; Vandevelde 2014: 253–262.

tically never touch the essence of the phenomena to which they relate but only offer illusions and superficial contours.

What are the implications of all this on upbringing and education of immigrants' children?

The implications on upbringing and education of immigrants' children

Can intercultural education be based on unsupportable story of equal importance of all cultures, without deforming members of particular cultures by reducing them to one identity (in this case, religious identity)? Immigrants as individuals belong to a concrete culture, some are Syrians, some Iraqis, others Sudanic, Eritrean, Ethiopian, Tunisian, Moroccan, etc. They, also, belong to a concrete family, some are religious, some atheist, some are children, others grown-ups, etc. It is, thus, possible to propose the following questions: Is it possible for us to build any concept of multiculturalism in education by "respecting Islam as a culture"? Are we really in that way working on integration of children and youth? Can we even begin to think about intercultural educational activities in schools from the position of integrating "followers of Islam" into our education system, thus making education faceless, which it can never be, and achieve something contradictory to education instead? Interculturalism in upbringing and education would in this case represent acknowledging all characteristics of every concrete child, his/her mother tongue, family culture, culture in which he/she was formed and is forming, but also his/her individual aptitudes, potentials, possibilities and needs.

> Multiculturalism cannot insist that a person's identity has to be defined by his/her community or religion disregarding all

> other relationships in their possession and that vary, ranging from language, social class, social relationships to political views and civic role, nor can it automatically give priority to the ancestral religion or tradition, as opposed to reflection and choice. The identity is not given once and for all, it is built and transformed throughout their lives (Ninčević 2009: 62).

We should integrate him/her not only as a member of Islamic religion, if he/she is a Muslim, because it is possible for an individual not to feel as a follower of any religion, but also as someone who has a natural right to education, someone whose personal potential should be developed and someone who has universal, group and individual specificities.

> If educational effectiveness becomes defined in terms of focusing on learning profiles according to cultural membership, there is a risk that education and training will become culturalized by highlighting inter-group differences to the detriment of intra-group and inter-individual differences. Between the 'cultural zero', meaning the ignorance or negation of the cultural dimension of education, and the 'cultural all', meaning an overemphasis on culture as the determining factor of behaviour and learning, the margin for manoeuvring is narrow. The fairly recent emphasis on culture pushes us in the direction of a 'dictatorship' of the cultural by reducing the individual to his/her cultural membership (Abdallah-Pretceille 2006: 476).

There can be no culture without people, so the notion of interculturalism in education, which seems general only at first sight, actually refers to relations between concrete individuals and their characteristics.

By educating people and making education possible for them with all their characteristics we do not educate only followers of Islam or Christianity, or any other religion, but we also direct education toward further development of humanity which is comprised, among other features, of religions and their

followers. In the same manner, by denying people these possibilities due to prejudice that they are less important or even dangerous because they "belong to Islamic culture" or "Islam", and we apparently do not want Islam to develop (as if it depends on us!), we are not denying Islam anything or harming it. We are harming another human being as a member of humanity, the existence and survival of which is founded upon upbringing and education. Therefore, all concepts of interculturalism in education that come from the viewpoint that bridges and connections must be built between "Islamic culture" and "the West" or "the Western culture" are, regardless of existing good intentions, its own opposites, even a disgrace to educational practice and to the very notion of interculturalism.

Upbringing and education as such do not tolerate anything else happening within their processes except their own subject matter. Intercultural upbringing and education, hence, cannot be assimilation, indoctrination, socialization tailored by someone; it also cannot be integration, tolerance, "building bridges and connections between people" – it allows only for upbringing and education. Let us not integrate them, let us only take part in their upbringing and education. Otherwise, we will have a big deceit packed in a pretty "pedagogical" box, embellished with sonorous terminology which is, in the words of Peter Sloterdijk, too beautiful to be true. Enabling every child to receive education with all his/her layers of identity is a path toward building interculturalism in education. When the Turkish writer Orhan Pamuk, upon receiving the Nobel prize, appeared in European journalistic and intellectual circles and was recognized as someone who connects and builds bridges between the East and the West with his writing (although he is also characterized by his critical relation toward certain phenomena in Turkish society), he said in an interview for popular German newspaper: "I am a writer, not a builder of bridges". Immigrants' children should be

raised and educated by preserving their special traits. They are not only "members" of something, often they are not in the least members of something we would prefer for them.

> Understood as a knowledge of the Other, cultural training, whatever the level or depth of knowledge may be, remains external to the act of training because it rests upon a discourse of categorization and attribution particularly on the basis of factual and descriptive knowledge. In this way, it produces an artefact which in return justifies culturalist analyses. The educator no longer meets Yves, Antonio, Mohamed … but the stereotype, established and reinforced precisely on the basis of factual, limited, partial or even biased cultural knowledge, about the French, the Portuguese, the Arabs … The abstract and globalising knowledge of cultures obstructs the recognition of the singular individual, the subject of education, and it overshadows the training dynamics by acting as a filter or even a screen (Abdallah-Pretceille 2006: 477).

There is no conflict between Islam and the West on the scene here, but rather something close to what Perotti calls the boomerang effect (see in: Perotti 1994.) Colonizing, power-hungry and mercenary consciousness does not see this. It only sees "the building of bridges" and "interculturalism" in the areas where others have a developed critical attitude towards what belongs to them, while they see the critique of their own self as a grave danger which demands defacing others.

Conclusion

The right to education is the natural right of every human being who in his/her individuality remains embedded in universal, specific and special. Intercultural upbringing and education as such necessarily have their starting points in every human be-

ing, i.e., in every strata of their identity, or in all of their identities, and must not be blurred with imprecise terminology and definitions. Many language formulations that are used for explanation of interculturalism in education contain within themselves meanings that prevent true interculturalism that would be in its essence primarily the process of upbringing and education, and not just mere schooling or inclusion of "ones" into the culture and society of "others." A prefix "inter" refers to everything that can be developed between concrete human beings, and not between artificially made constructs that are the result of ideologized consciousness. Thus, all language formulations that signify different forms of collectivity such as "the Western culture", "the culture of Islam", "Islamic students", "relationship/conflict/compromise between Islam and the culture of the West" must be submitted to critical analysis in order to avoid ideologization, politicization and abuse of intercultural upbringing and education. Imprecise and scientifically unsubstantiated term relations that dehumanize human beings and erase idiosyncratic, and therefore group and universal characteristics cancel out options of acculturation at the very beginning. On the other side, under the guise of interculturalism, they open the doors for opposite processes such as antagonistic acculturation, social exclusion, marginalization and depersonalization of individuals due to the initial insistence exclusively on one component of their identity, and it is usually the one with which it is "placed" in a previously given collectivity. Thus, insistence of terminological precision is not just a mere language issue. Different linguistic notions that are used for structuralization of intercultural upbringing and education lead to different outcomes of interculturalism in education. Definitions of terminology of intercultural upbringing and education also determine their essence.

Chapter Three

Pluralism in the Pedagogical Approaches to a Child in the Learning Process

Introduction

Pedagogy began its development as a scientific discipline as a normative science. Herbartianism was the dominant direction in the development of educational theory until the end of the 19th century. At that moment appears a certain "saturation" of normative pedagogy and educators who consider that the normative pedagogy is a pure speculation and that it should be based on the model of the natural sciences become noticeable. This way, the science of upbringing has developed as an empirical science whose representatives believed that the science of upbringing should study only the visible and the measurable in humans and that is, in their opinion, behavior. However, along with the development of this direction, alternative directions that can be labeled as "hermeneutic discipline in the science of upbringing" also appeared" (König, Zedler 2001: 89). The human science pedagogy (*Geisteswissenschaftliche Pädagogik*) based on Wilhelm Dilthey's establishment of "human sciences" (*Geisteswissenschaften*) and hermeneutics particularly stands out within these directions. [10]

10 More about scientific directions on upbringing can be found in: König, Zedler 2001.

All different directions in the science of upbringing have made their contribution to the expansion and strengthening of the science of upbringing in its, as it has already been pointed out, short path of development. However, modern pedagogy seems to have fallen into a strange trap of its own. Instead of developing directions of its further development and research of the phenomenon of education and learning through its own reception of development and various own scientific and theoretical accomplishments, pedagogy itself makes "interruptions" in its development by entering the crisis every time when the phenomenon that it studies, i.e., upbringing, is found to be in crisis. Just as the "the history of pedagogy must indeed be differed from the history of upbringing and education" (Lenzen 2002: 213) which are the subject of study of that discipline, so does the distinction should be made between the state in which are today's upbringing and education and the state of modern science of upbringing. This is necessary because, every time a crisis of upbringing and education is diagnosed, the aspirations of establishing "new" science of upbringing, "successful" pedagogy that will be more successful than the "old one" immediately appear on the scene, because new requirements and challenges are set in front of upbringing and education. These phenomena usually result in such form deviations which again lead towards discovering "new" crisis of upbringing and "new" pedagogies.[11] All of this is very evident in many contemporary reforms of the educational system with neoliberal sign (see: Tufekčić 2013).

All of this can be applied to pedagogical approaches to the processes of learning during the child age. Instead of searching for appropriate concepts of comprehensive child research,

11 Herbert Gudjons cites Eckard König "that »developing theory within educational science falls apart on many 'pedagogies'« with the danger of permanent »spinning in circle«, without theoretical and practical relevance" (Gudjons 1994: 43).

childhood and learning and base on that the development of different (and not one) concepts in pedagogical analysis of child's learning on the basis of existing fundamental pedagogical cognitions (but also those that come from other sciences)[12], our efforts are mainly focused on the creation of childhood and processes of learning according to the requirements of modern ideology mere pragmatism and from the position of interest and needs of adults, and not children.[13] Constant emphasizing that we need education and learning in which "the child is the center of attention" is linked to this phenomenon. There are so many different explanations of what is useful and necessary for the child and his learning. The question is how much in all that are we able to explain and understand modern childhood and child. Therefore, it is worth to try, at least for a moment, to stop and look at the position of modern educational science from a historical perspective. Next, we will try to make this look that will here for sure be insufficient in every sense. The question that arises is how the modern science of upbringing sees its own scientific heritage in designing different approaches to the child in the process of learning. On the basis of what was left as a legacy of the normative, empirical and hermeneutic direction of the science of upbringing, we will analyze some basic contours of structuring these approaches between explanation and understanding of childhood (see: Tufekčić 2013: 80).

12 Pay attention to the following: „Every concept can help to solve certain problems and nothing else, but also nothing less" (Gudjons 1994: 44).

13 In regards to this the following statement seems interesting: "Intense institutional colonization of childhood can lead to its disappearance" (Postman 1994, according to: Nenadić 2010: 274).

Theoretical – methodological pluralism and pedagogical approach to the child in the learning processes

Reflections of modern pedagogical approach to the child in the process of learning will intentionally start with Adler's words:

> The child always sees people around him that can fulfill their urges much easily and according to that are in a much better position. That is how, for example, they will learn to appreciate the size of a man which enables him to open doors, the strength that others can use to lift some object, the position that legitimizes others to command and seek enforcement of their commandments. In his spiritual organ, the striving to grow strong as the others or even stronger will circulate, in order to outdo those who have gathered around the child and behave like there is some subordination between them, but they still bend towards the weaknesses of the child and so the child has two operative possibilities: on the one hand, to rise with the help of the same means he felt that the adults use as agents of their power, and, on the other hand, to highlight his weakness, which will others feel like unrelenting need. This branching of human spiritual movements in children will constantly appear (Adler 1999: 27-28).

Depending on how do we as pedagogues see this "branching", we create different concepts of learning in the period of childhood and are more inclined to opt for certain understandings of childhood and child (whether these understandings relate to the child as "unfinished" and still "incomplete" man or whether these understandings relate to the child as a being that is best raised if we leave him to himself). Either we let "the child grow on its own" or we see the child child as a being that seeks our "absolute guidance" and to whom we "give upbringing."

Each of our appropriations for exclusively one starting point in designing different approaches to a child in the process

of learning brings us closer to the situation where there comes to a break of upbringing, i.e., to a situation where upbringing starts to get in touch with the formally similar but fundamentally and qualitatively opposite processes like drill, indoctrination and similar things. In order to avoid this, these approaches cannot be conceived exclusively on explaining of childhood and learning, but also not only on understanding of childhood and learning. Modern concepts of different approaches to the child in the learning process are developed from the elements that we get and through explaining and understanding childhood and learning. The mentioned elements can be found in what the three aforementioned flows of development have brought in the science of upbringing: normative, empirical, and hermeneutic. Presented below are the elements that came from these flows into the pedagogical science and that are important in structuring and designing different accesses to the child in the learning process (see: Tufekčić 2013: 81-84).

The normative direction in the development of the science of upbringing began its development with the thesis that there are different images and conceptions of upbringing and precisely because of that the science that will deal with the study of upbringing without bringing into question different points of view and understandings of education is needed. Its task was therefore to reason the problems of education based on science and thus to give instructions for pedagogical practical work, which is unthinkable without recognition of reliable principles and supreme norms. Modern science of upbringing, in its efforts to conceive different upbringing processes, with full awareness that even today there are different concepts and visions of upbringing and some of these are very vague and suspicious, should be, based on serious research, give instructions for practical educational activities and not adjust itself to certain pragmatic requirements that come from those whose basic activity is

reducing of upbringing and process of learning to a mere algorithmic process. Therefore, the modern science of upbringing should necessarily question what are the basic values and supreme norms without which there is no upbringing in any time, not even ours. Pedagogy as a science cannot be what it is if it ignores this part of heritage of the normative direction in its development. Therefore, from a pedagogical point of view, in designing different approaches to a child in the process of learning, there is no room for "unbridled pedagogical relations" (Slatina 2005).

Empirical direction of the science of upbringing has provided a great uplift in the development of pedagogy as a scientific discipline, and especially the development of the methodological component of pedagogical research that is now called quantitative methodology. This direction in the educational science is also called "the science of upbringing as an empirical science on behavior" (König, Zedler 2001: 37). The representatives of this direction believe that the science of upbringing, if it wants to be real "pure" value-neutral science, should not deal with "inner states of a man," i.e., intentions, motives, desires, interests, goals and so on. With the introduction of the experiment and systematic observation as a method of research, the representatives of this direction are trying to reach nomological knowledge. Empirical direction of the science of upbringing assumes that there are pedagogical facts in which, through research, should look for and discover causal links. It is necessary that the modern educational science outlining different approaches to a child in the process of learning bases also on the fundamental empirical research learning of the modern child. This is particularly important in today's ever changing world where major differences even between chronologically close generations of children are obvious. Certain deviations from the quantitative research, which are today trying to be avoided under the pretext of facts

saturation and statistics about children and childhood, cannot form an integral part of scientific and pedagogical explanations and understanding the child in the processes of learning. The basic empirical findings must necessarily even today be a part of pedagogical dealing with the phenomenon of education and learning. Without these findings and quantitative research, explaining and understanding the child, childhood and the process of learning could draw the pedagogues (if it already has not) towards, according to the words of Habermas, "liberated decisionism".

The basic postulates of human science pedagogy started from the point that the science of upbringing cannot study exclusively external manifestations of human behavior and thereby use methods that correspond methods of natural sciences but in the center of its study should be "the whole man as wanting, feeling and acting being in all its life relationships and that fullness does not exhaust by the concept of ratio" (Gudjons 1994: 29). So, the human science direction restores the entire man in the center of the science of upbringing, in the way that, introducing the hermeneutical method into the science of upbringing, aims towards understanding the meaning of the educational reality. In this way, determining of currently valid concepts and goals of education requires a hermeneutical procedure. "Understanding is valid as a basic methodological concept of human science pedagogy" (Gudjons 1994: 30). The modern science of upbringing in conceiving different approaches to the child in the process of learning necessarily involves this kind of heritage that has been accumulated within the limits of hermeneutical direction of the science of upbringing. It would be very difficult to talk about understanding modern childhoods without the hermeneutical approach and that part of the pedagogical methodology which we indicate as qualitative methodology. This methodological approach in pedagogy was born from the

womb of hermeneutical direction which consists of human science pedagogy, critical science of upbringing, symbolic interactionism and ethnomethodology. Without research that has dominant qualitative approach, the modern science of upbringing would be prevented from conceiving different approaches to the child in the process of learning. This is primarily because the study of the world of childhood within the modern science of upbringing should not be reduced solely to the legitimacy of the process of growing up and socialization where the child is generally studied as an object of concern and influence from the adults. One of the most important principles of modern pedagogical anthropology, as a generative branch of educational science, is the principle of personality subjectivity which is formed and which cannot be reduced to the simple amount of biological processes and social and cultural conditions. The legacy of the human science pedagogy which is available to the modern science of upbringing shows that with all adult addiction, the world of childhood possesses a certain pedagogical, social and psychological autonomy and that distinctive children's culture, namely subculture, must be understood from within and not simply functionally explain as a preparation for the future life of adults.[14] It is interesting to notice that this approach has appeared in other disciplines which are not involved in the study of upbringing as a phenomenon. That is how sociology of the childhood has emerged as a discipline in sociology which today experiences a turbulent development, ethnology of childhood is more and more developing in the ethnology based on the application of ethnographic method of studying children's subcultures. In contemporary pedagogical science the importance of this approach to understanding and studying childhood is particularly evident

14 See more details in: *Российская педагогическая энциклопедия*, [online] available at: http://www.otrok.ru/teach/enc txt 30/page32.html, accessed on 10. 2. 2012.

in ethnopedagogy as one of the youngest branches of pedagogy.[15] One of the basic ethnopedagogical views that relates to the childhood is the one where it is pointed out that in traditional societies adults have never created the content of children's subcultures. This has always been an area which was designed by children and adults created environment for human ontogenesis. The actual children's world (learning, games and entertainment) is a kind of "cultural space" or in other words closed life sphere, which exists traditionally, but the adults do not create it specially for the needs of modern times and that is how it differs from the "world of childhood", which is in official pedagogy created and changed by the will of adults.[16] Hermeneutic approach to the design of modern concepts of studying the child in the learning processes is also important for understanding the influence of children's contact with each other on the process of their upbringing and learning. New researches of this problem have shown that the contacts between children in the earliest age are significantly different from the contacts of the same children with adults and those contacts have important educational functions. It is important for modern educational science to understand the character and specifics of the relations between peers during childhood on the basis of which children's subcultures are formed.

According to that, the modern science of upbringing has a "legacy" which was received from different directions that appeared during its development. It does not matter that the basic theoretical and methodological settings of normative, empirical and hermeneutical directions in the development of the science of upbringing are mutually exclusive and brought into question, in

15 See more details in: Volkov [Волков] 1999, and also in: Tufekčić 2012.

16 See more details in: Burikin [Бурыкин] *Социальные аспекты этнопедагогики – на материале традиционной культуры малочисленных народов Севера*, [online],available at: http://www.etnosfera.ru/ecentr.php?onewnd=ecenter &list=projects&prjid=436&id=1, downloaded 8. 7. 2007.

the phase when all these directions were at the beginning of their development or in the stages when they were losing importance, in the modern science of upbringing these settings are mutually reinforced and complimented. In relation to this, pedagogical concept of different approaches to the child in the learning processes, therefore, it involves active and overall resolving of the norm questions and values from which we start in upbringing, questions of conducting basic research and evaluating empirical knowledge about problems and processes of learning and upbringing as well the issues of essential childhood understanding and the inner world of the modern child from himself.

After presenting the most important characteristics of various theoretical directions in the development of the science of upbringing, it can be said that all of the above mentioned things reflect on the development of methodological trends in the science of upbringing in the way that different theoretical directions within the science of upbringing have also developed different methodological paradigms that we refer to as quantitative and qualitative methodology. The interactions between these paradigms in the development of educational theory have developed through the following phases (König, Zedler 2001: 164-166):

1. Domination of quantitative methodology (until the 60s of the 20th century)
2. Reception of symbolic interactionism and the first usage of qualitative procedures: narrative interview, terrain research, objective hermeneutic (the end of the 60s and the beginning of the 70s of the 20th century).
3. Scientific – theoretical discussion about quantitative and qualitative procedures of research. At the start these procedures were considered as opposites (the second half of the 70s of the 20th century).
4. Discussions about pragmatic – research issues. Specific qualitative research methods were developed: qualitative interview (narrative interview, focused interview, inter-

view about constructive, central problem), biographical method, ethnographic method (80s of the 20th century).

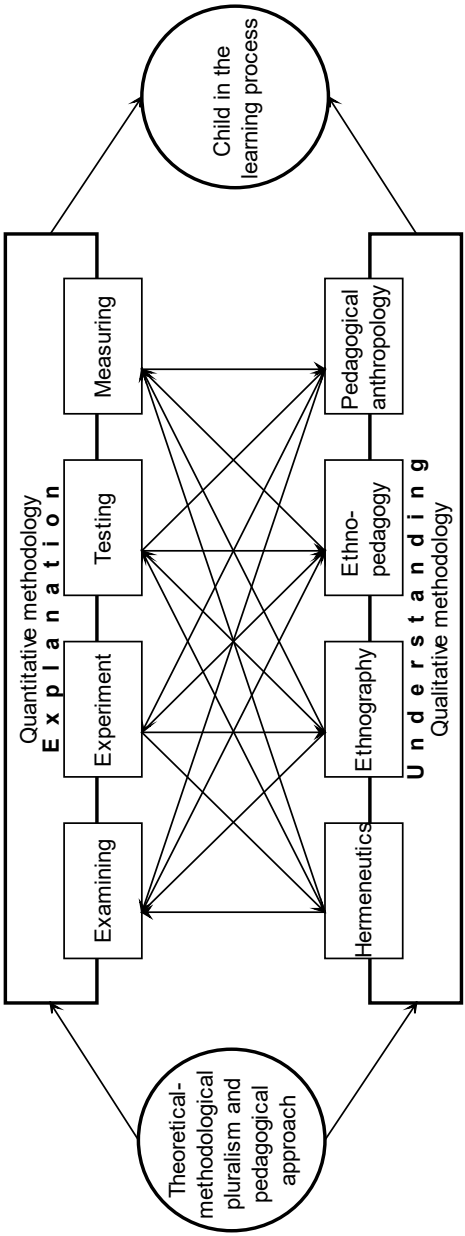
5. Qualitative researches are stabilized methodology in social researches which meet the methodological standards. After that, opposing between quantitative and qualitative procedures is impossible, but instead of this they are intertwining (90s of the 20th century).

Bearing all this in mind, it can be said that modern science of upbringing should not integrate only knowledge about education, child and childhood that come from other sciences, because it is an integration science and it should integrate its own theoretical, methodological and practical achievements[17] and of all these achievements build pedagogical "acquis" that can be left to other related sciences "as an inheritance" (Matičević 1935: 160).

So, in order for modern science of upbringing to avoid conception and articulation of upbringing and the process of learning exclusively on unilateral approaches to childhood and child (only on explaining childhood or only on understanding childhood) and to achieve more comprehensive approach to this problem (the design of the learning process in "pedagogical space" between explaining and understanding child and childhood), it necessarily needs to build for itself an integrating pedagogical theoretical – methodological pluralism.[18]

17 When talking about „the balance of the theoretical development of educational theory" at the end of his presentation of different directions of educational science, Herbert Gudjons believes that "Integration here does not mean that the practitioner simply »applies« some theory, but in different ways »transforms« different concepts, gives them meanings, so he fits them in his subjective construction of reality" (Gudjons 1994: 44).

18 Let us remember once again Herbert Gudjons' words who uses the thoughts of Eckard König (1990), cites: „It would be completely wrong to consider forming educational – scientific theory unnecessary and mostly focus on practical issues or designing guidelines for action. Development of theory in educational science cannot be assessed solely as a process of deomposition, but the opposite: it shows also» the process of integration and convergation of different theoretical concepts «" (Gudjons 1994: 43).



Scheme 3.1. *Procedures of quantitative and qualitative methodology that together form mixed methodology*

This pluralism consists of, at first glance, mutually exclusive paradigmatic, theoretical and methodological starting points but these, in modern science of upbringing, complement and "amplify" each other. So, none of these starting points should be taken as opposites nor an alternative to any other starting point. At each stage of childhood research and conceptualization of learning process every starting point can be complemented and connected to any other starting point. What is particularly important to point out is that when doing that neither starting point will lose the theoretical and methodological essence that is inherent to it. This pluralist methodological network can be marked as a mixed pedagogical methodology. Thus, explaining and understanding the child in the learning process are not in "opposing" relation but these procedures are interconnected in such a way that the design of different pedagogical approaches to the child in the process of learning can at the same time include the area of explaining and the area of understanding in order to with the help of explaining, at the same time explain and encourage understanding of childhood, and with the help of understanding at the same time understand and encourage explaining the childhood. Because, if we choose only the explaining of childhood then we will never understand the real position of a child nor will we be able to see childhood from its own perspective, i.e., we will not be able to see how a child sees the world. On the other hand, if we choose only the path of understanding, we will never be able to find out from where, i.e., from which biological, sociological, psychological and other positions the child sees what he sees in the world around him. Pedagogical – methodological dynamics generated in mixed networking methodologies should disable any of these deviations (see: Tufekčić 2012: 85-86).

Conclusion

The rapid development of the science of upbringing and its large branching necessarily need to be followed and the constant processes of questioning and integrating their own achievements in the field of studying upbringing, learning and teaching. These processes prevent any pedagogical deviation and unilateral access to the child in learning process. Contemporary social phenomenon, among which the problems of learning of modern child are especially distinguished, is characterized by great complexity, so these are therefore almost impossible to analyze through unilateral approaches. In addition, pedagogy as well as other human sciences, nowadays, is often "late" after phenomenons that greatly affect the areas of its studies. How will this "delay" be expressed depends on the aspirations that these phenomenon and problems be clarified from different theoretical – methodological points of view. None of these points of view and especially those that are in the pedagogical public still "exotic" (ethnopedagogical, methodological, ethnographic, biographical etc.) cannot be considered less valuable, but at the same time neither typical quantitative starting points should not be considered "wasted" and unnecessary. This means that in the pedagogical study of childhood and learning, the door should not be closed for different theoretical and methodological concepts and starting points in terms of application of mixed methodology. The use of mixed methodology in different approaches to the child in the learning processes in our time, enables pedagogy to integrate its own and different findings from other fields and by doing this to build directions for its future development.

Chapter Four

Education for Development

Introduction

Different approaches to education as socially organized activity (structural – functional, conflicting, liberal, interactionist and neoliberal points of view) indicate that education, with all its visible as well as invisible functions, enables people to participate in every aspect of social life and work, to acquire knowledge and skills which are important and necessary in the modern world, but, at the same time, they indicate the fact that education serves as the main domain and mechanism for reproducing social inequalities.[19]

All this prompts us to put more emphasis on what should be called education for development as a category of Educational Sciences, alongside all necessary interdisciplinary reviews and attempts at defining education for development. Within modern attempts at understanding education in general and education for development in particular, it is especially significant to accept the meaning of this concept as a part of Educational Science which should enable integration of basic pedagogical assumptions in the interdisciplinary connection between education and overall human development. Below, we will try to explain the

19 For more details, see the following: Bourdieu 1996, Browne 1998: 317–344, Freire 2000, Haralambos, Holborn 2000, Bilton at al. 2002.

meaning of the concept of education for development as one of the fundamental concepts in educational science, while bearing in mind different approaches developed during the history of Educational Science.[20]

Education for development in the context of the normative approach within Educational Sciences: What should education for development be like?

In the formal disciplinary sense of this term, pedagogy or Educational Science was developed as a normative discipline on the basis of Johann Friedrich Herbart's philosophical views. A starting point for this approach is the fact that the goal of Educational Science is offering instructions for pedagogical and educational work, which implies their reduction to reliable principles and standards (Köning, Zedler 2001). Therefore, in the spirit of this approach, there is no pedagogical work or education without universal values and principles. Thus, development of the individual and the society contributes to the acknowledgment of norms and values which preserve the "form" of a human (individual) who educates himself/herself and a type of society that makes that understanding possible. "Concepts of pedagogy as a science based on principles do not have a goal to explore pedagogical and educational reality, but to systematize thoughts about principles that people should follow in their (pedagogical) work" (Lenzen 2002: 141). Procedures and goals of education for development, accordingly, might be standardized according to Herbart's "practical ideas".

20 For more details about those approaches, see the following: Köning, Zedler 2001.

Firstly is presented the 'Idea of Inner Freedom', which is described as education for development in the context of individual and social processes. This idea contributes not only to realization of human freedom, the so called limitless freedom. It also implies freedom which measures humanity and human behavior. That is why education for development should give each individual an opportunity to choose freely between different paths based on their distinctive idiosyncrasies and competences. This kind of freedom achieved through education is in anthropological and pedagogical sense a natural norm, i.e., a principle within individual's natural right to education, freedom of social activity and development that is indicated by the previously mentioned terms.

The 'Idea of Perfection' is mentioned as education achieved through development of the individual and the society. It designates a constant flow and differentiation of the overall human development possibilities, i.e., when "every individual strives toward continuous improvement" (Köning, Zedler 2001: 21).

The 'Idea of Benevolence' implies acquiring knowledge that the individual uses to bring about kindness and benevolence towards the others. These traits are not simply the aim of education for development; they also represent its essence. Otherwise, it might be assertable that "being educated and being good automatically do not concur" (Lenzen 2008: 18).

In Herbart's 'practical ideas' we read about the 'Idea of Justice'. It is about the right of every person to education. That is why education for development should be determined by a demand that a right to education cannot be relativized. It has been relativized by artificially created inequalities between individuals and societies (here, naturally, we do not refer to natural differences which are a part of our „colorful" world) or by modern ideology of technological development and, as Harmut von Henting said "scientific magic" (Henting 2007: 23).

In the context of the Idea of Equity, education in its essence leads to "connection between doing and wanting" (Köning, Zedler 2001: 21). In case of the opposite situation, education cannot be discussed, therefore education for development also cannot be discussed. The normative and disciplinary concept of education for development presupposes that behavior depends on knowledge. As a result, pedagogical work becomes a link that connects knowledge and behavior.

Somewhat different approach to pedagogical work and education was developed by Josef Derbolav, and after him by Dietrich Benner who sets up four principles of pedagogical practical work despite the fact that he did not develop guidelines for practical pedagogical work based on supreme norms. Bearing in mind Benner's four principles, education for development in pedagogical practice implies (Gudjons 1994: 147):

1. Human education with the purpose of productive freedom;
2. Demand for self-activity (because the first principle is developed exclusively by the participation of those who are growing up, i.e. those who are educated;
3. Transmission of social determinism (pedagogical practice) to pedagogical determinism (i.e. social influence must be pedagogically tested, controlled, corrected);
4. All human practices should have one common task – further development of humanity.

The first two principles refer to individual, and the other two refer to social aspect of education for development. Also, the first and fourth principle refer to tasks and purpose of practicing education for development within the framework of overall human practice, while the second and third principle refer to favorable procedures within education for development

relating to individual and social influence on pedagogical work and education (Gudjons 1994: 147).

Acknowledging normative educational science in current debates on education for development, and bearing in mind Brenner's four principles, enable us to at least notice and understand – if they do not enable us to prevent – endless possibilities that occur within many modern inconsequential instrumentalizations of pedagogical thought and educational work in the field of education for development.

Education for development in the context of the empirical approach within Educational Sciences: how to nomologically explain education for development?

The empirical approach within Educational science was, in its beginnings, based on an attempt to develop Educational science modeled on natural sciences. Such Educational science would question facts in the field of pedagogical work and education in order to establish nomological knowledge. Reviewing the concept of education for development and taking into account the most important principles of empirical approach contribute to scientific research. We analyze the most important objective facts within reviews of general education and in particular education for development. What does that mean today? As it has been said, a lot is expected from education today. Investing in education is classified as an essential investment in a particular society. Modern society has over the past few decades been called the "knowledge society" and/or the "learning society" which vividly proves that society's survival and development (especially the so-called sustainable development) is contingent

upon education and learning. It is necessary to mention that these concepts may be subjects to serious and justified criticism.[21]

Independently, the functioning of a modern individual or society and thought on their future are problems that are directly and indirectly related to education. That also suggests significant investments, especially in the field of education, which enables development in the broadest sense of the word. On the other hand, modern education is marked by numerous changes, reforms or thoughtless experiments, or maybe overturns, as Liessmann points out when he says that today's reformers basically do not bring about reforms, but overturns (Liessmann 2006). He also says that only a very rich or very stupid country can afford to make up a new architecture of studying for every generation of students because chaos will bring about new reforms (Liessmann 2006). Indeed, is it possible to develop the concept of education for development based on too expensive, often suspicious projects made and led by different power centers – projects that consist of simple "workshops", stories about "excellence", "quality", "indicators of excellence and quality", and "learning outcomes" (?). Insistence on those untested and often scientifically unproven ideas casts a shadow on real educational needs and necessary activities that could fulfill those needs. In the age of constant crisis, including the current economic crisis, there is much opposition to educational techniques that seem "unproven" or "too experimental". This means that taxpayers are not willing to give more money for programs and educational activities which have not been proven yet.

21 Here, we will not deal with the meaning of the abovementioned concepts of knowledge society and "learning society", or with what makes them important and what could be the basis for criticism. We will only mention that different relations could be established between those concepts, from equalization, juxtaposition to mutual exclusion (lately, it has been said that the knowledge society cannot simultaneously be the learning society). For more details, see the following work by Konrad Paul Liessmann (2006).

In the light of the facts that have been explained, the concept of education for development in the context of empirical Educational Science is necessarily based on independent (we could say "pure") scientific research of pedagogical and educational issues and facts. Those researches can bring nomological knowledge about the most significant traits of education for development, starting from scientific research of real (and not artificially made) educational needs. They explain the most significant factors of education for development, but also visible and invisible barriers to education set up by today's unrestrained world, as Anthony Giddens calls it. In other words, today's world of virtual reality needs empirical (critical and rational) comprehension of education, in order to preserve it among numerous reforms and attacks, and to keep it a significant development factor. Empirical research and theories of modern education that can be subjectively tested should provide a significant part of the answer to the question "What kind of education do we actually need and want?" (Henting 2008: 13) in today's world filled with contradictions.

Besides, that approach to education for development is also necessary to determine those characteristics that separate education from other human activities, as Wolfgang Brezinka wanted (Lenzen 2002). This can raise a provocative question: Are empirical and scientific explanations unnecessary in today's world of superficial experiences, to determine a difference between certain procedures in education and, for instance, certain activities in show business, on the stage or on the circus floor.

The basic principles of empirical Educational Science are necessary when discussing education for development in order to preserve the essence of science in Educational Science, and to preserve rational basics of education, an exceptional human activity that cannot be reduced to current political (in the so-called countries in transition *political* can be understood as populist or antiscientific) techniques, styles and crazes.

Education for development in the context of human science pedagogy: hermeneutics of education for development

As mentioned before in Chapter Three, human science pedagogy is an approach in educational science developed on the basis of Wilhelm Dilthey's foundation of "human sciences," and it was an opposition to the empirical approach. Basic methodological paradigm of human science pedagogy was understood, not explained, i.e., the basic method for this approach is hermeneutical method (hermeneutical circle). That method refers to "pedagogical reality as a practical field of 'pedagogical acts'. They should be understood and explained within their meaningful content" (Gudjons 1994: 30).

Therefore, the humanistic–scientific pedagogical aspect of education for development implies detecting, understanding and explaining the internal sense of this concept of education from itself, not from something outside of this concept. Human science pedagogy (humanist pedagogy) teaches us, in the spirit of Dilthey's definition of Educational Sciences, that education for development is an activity which "forms spiritual life" of the individual. Therefore, the humanistic – scientific understanding of education for development "is not thinking in the category of necessity, instead it is a battle" (Lenzen 2002: 169).

At the time of different attempts at deconstructing many human cultural and spiritual achievements, the humanistic–scientific tradition within Educational Sciences encourages us to question the essence of education for development in order to understand replaceability of education, and also the essence of human individual and social development that occurs in every age. This understanding of education for development enables us to structure it in a way that does not direct all attention to "preparation for the future," but accentuates that the goal of education for development is also directed to the present (which

also implies (presupposes) the past that precedes) where "here and now" occurs in a form of a "pedagogic relationship" as a passionate relationship between "a mature human and a human in making because of himself, to accomplish his own life and its form" (Gudjons 1994: 32). Thus, education for development does not become questionable and changeable due to our focus on the uncertainty of the future and its unpredictability. It is good to anticipate the future and development by using education, but is it possible to miss the right path because of our focus on the goal? How to determine the goal of education, if education itself is the goal? Constant orientation on the needs of future development can cast a shadow on current education as a goal, so it could happen that the target is hit and everything else is missed, as had been said by Georg Wilhelm Friedrich Hegel.

Human science pedagogy highlights that education for development is a human activity which has its inner sense and spiritual and cultural logic. Thereby, it is seen as a part of social, political, economic and cultural development, i.e., it is observed in the light of historical relations between those different factors. As such, it also has a substance of its own distinctive activity. Its creation is contributed by autonomous (independent) historical and pedagogical conscience or autonomous educating or educated conscience.

Education for development in the context of Critical Educational Science: what education for development should not be?

The Critical Educational Sciences originated in an attempt to "transfer" basic theoretical postulates of critical social theory into the field of pedagogical work and education. The basic methodological model used in this approach is criticism of the ideology that should

set forth and reveal different ways of ideological subdual of pedagogical work and education, in order to achieve self-determination, solidarity, maturity and emancipation, i.e., liberating humans of unnecessary discipline and rule of the others. Education for development, observed in the tradition of Critical Educational Sciences, is considered a human activity, individual need and social need that is carried out with the emancipative interest in the first place. That means that it cannot contain means for manipulating or means of unnecessary repression over people.

Many analyses of modern reforms and educational structures on all levels have shown what is behind those reforms, especially in the so-called countries in transition – usually those are not emancipative interests of the individual and free society, but rather new aspects of economic and neoliberal demands which refer to public service branding and therefore "education branding" and in a particular way "university branding" (Klajn 2003). Let us pay attention to some of those analyses: Hill (2003) deems that education reforms can be observed as "part of the ideological and policy offensive by neo-liberal Capital", while privatization of public services, capitalization and commodification of humanity and global rules set by international financial organizations precede the reform. Also, Whitty, Power and Halpin (Hill 2003) conclude that one of the results of marketization of education is the increase or decrease of racial discrimination in schools.

The market is deepening the existing inequalities. It is visible not only on the racial level, but on the social level, too. "On an international level, World Bank and IMF dictates have resulted in the actual disappearance of formerly free nationally funded health and education services" (Hill 2003). Hatcher and Hirt (1999) write about public invitations from economic and political organizations to carry out fast education reform to satisfy the needs of new global "knowledge – based economy". Thereby, globalization is constructed as unrelenting powerful change that everyone

needs to adapt to and become a flexible workforce. Accordingly, basic postulates of Critical Educational Sciences teach us what education for development should and should not be (Lenzen 2002). It is, hence considered a "space" liberated of different ideological influences of interest groups that, by using the form of education, aspire toward the goals that do not respond to the nature of pedagogical and educational process, and in that way, they make distorted conscience equal to human need.

Education for development in the context of systems theory: the importance of education for development as a subsystem of educational and social system

General systems theory as well as sociological systems theory have transferred new approaches to social phenomena into Educational Science, next to new conceptual categories. Those new approaches enable us to observe education as a separate system with all the characteristics that make up the system (group of elements and their interrelation, restrictiveness towards environment, hierarchical segmentation, emergence, striving for balance). That puts special emphasis on organizational, i.e., social character of education as a purposely organized activity. Education for development represents a special system, actually a subsystem of educational and social system. This means that it is an activity which should be seriously and carefully organized and directed. Ever since the beginning of the nineteenth century, many developed countries have considered educational system as a central social institution.

Education has always been a field of different influences and activities. It has for a long time been a political battlefield, as it is

today, at the beginning of this new age (Giddens 2001). Current educational systems are characterized by different occurrences and issues that sociologists discuss in their "systemic" considerations of education (Thio 1992; Schaefer, Lamm 1992; Hess, Markson, Stein 1993; Macionis 1995; Browne 1998; Haralambos, Holborn 2002; Giddens 2001; Macionis, Plummer 2002; Bilton at all 2002). Some of them are the following: the end of the twentieth and the beginning of the twenty-first century is characterized by educational pluralism. This pluralism is followed by large-scale decentralization of educational systems; decline of educational systems below university level is evident everywhere – that does not mean that educational systems are not declining on a university level; instead, it means that a wider "autonomy" of educational system is present on this level and therefore there is more "resistance" to system homeostasis. Dissemination of universities is also evident, and students' age limit is increasing.

There is an interesting worldwide phenomenon that elite universities have become less attractive for businesses and governments, and that attractiveness now belongs to more open universities. Technology is transforming educational systems more; today's educational systems are organized bureaucratically, and the main bureaucratic elements are visible. Financing is one of the most significant current problems of educational systems and higher education in many countries is going through finance crisis. Lack of educational policies which regulate educational systems is visible, and it results in the loss of equality, loss of economic and social justice, loss of democracy and democratic responsibility, and loss of critical thinking. Educational systems are constantly subject to criticism – as a result of criticism, attempts have been made at improving standards, by better connection between different elements of educational system and their better organization in order to satisfy the needs that society has. Educational systems can be a major force

in stimulating social changes. Such systems in complex societies are also responsible for the goals of a given society and collective progress. All those occurrences in the field of educational systems unavoidably influence social organization of education for development. Is it not true that the term education for development is partially conceived as a result of occurrences and issues that education systems worldwide have encountered?

From the point of view of systems theory, the concept of education for development should be embedded into all elements and parts of educational system – from elementary level to university level. It can also alleviate many breaks which occur within the educational and social system. That way, education for development makes discord in educational and social hierarchy more stable. In other words, by carefully designing and administrating education for development, the synergistic property of educational and social systems as well as their emergent property are increased.

Following the analysis of education for development and bearing in mind the main postulates of different approaches within Educational Science, it seems appropriate to make a pedagogical review of this educational concept by using the theory of confluent education.

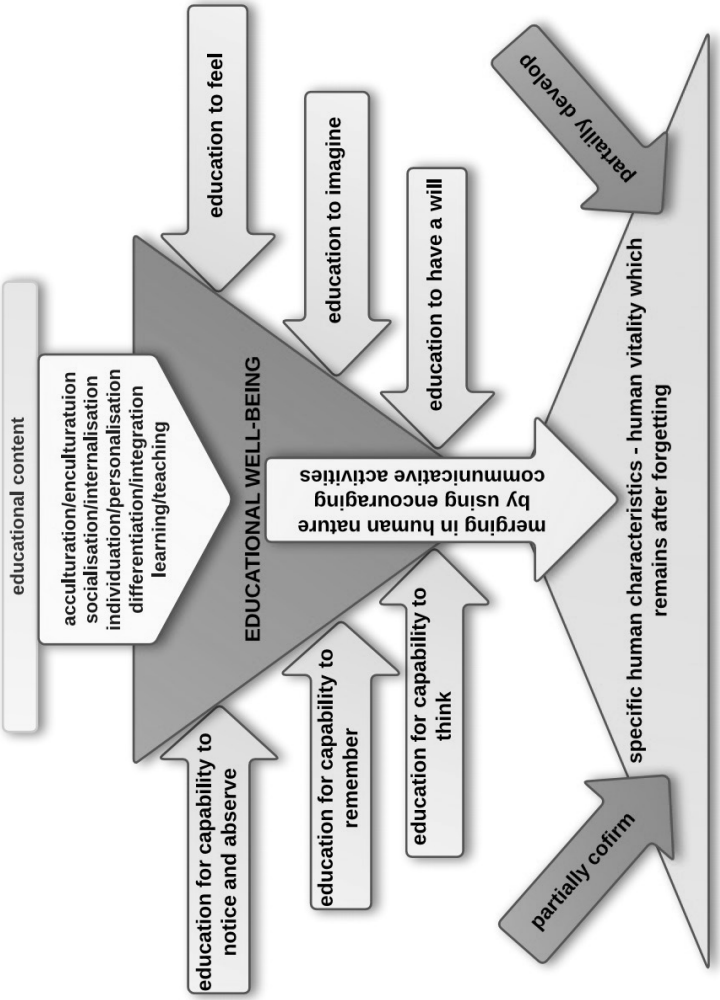
Education for development in the context of the Confluent Theory of Education: development of specific human characteristics and human vitality

The Confluent Theory of Education is particularly significant and inspiring for understanding education as one of basic pedagogical categories. This theory classifies confluent education as a socially organized process of learning and teaching, whereby biological

entity and/or individual instinctive being, by using educational means, (self-)activity, and improving and encouraging factors, develops from internal flow of growth/education into a whole and unique mental, spiritual and active being. It is a way of integrating social, cognitive, affective, voluntary and motivational components of human development (Slatina 2005: 89).

Bearing in mind this definition of education as confluent process, education for development can be understood as a process of developing free, responsible, sociable and self-actualized being which is upon birth still not what it should be, and which is not in its essence "finished and done" but "assigned". That way, education for development intertwines sociocultural (enculturation/acculturation), psychosocial (socialization/internalization), biopsychological (differentiation/integration) and intrapsychological processes (individuation/personalization). Education for development as a confluent process weaves together different elements of the aforementioned processes and makes those elements stronger (Slatina 2005).

Further, observing the concept of education for development within the Confluent Theory of Education contributes to noticing the difference between authentic and instrumental (institutionalized) education, and therefore the difference between education and schooling. Education for development should not be entirely reduced to schooling, and especially not to schooling that favors just one sphere of human activity (e.g., cognitive sphere) at the expense of other spheres (emotional, voluntary and active) (Slatina 2001). In the pedagogical approach, education for development is considered as a primarily individual human need, and only after that a social need; it is considered a process which develops, i.e., establishes specific human traits and human vitality (capability of perception and observation, thinking, remembering, feeling, volition, imagination and others); so this is "education for human being itself ... its purposes are quality changes in cognitive, affective, voluntary and social field of human life" (Slatina 2005: 89).



Scheme 4. 1. *Education for development as a confluent process*

This intellectualization of education for development has been derived from "human nature", from anthropology, from the essence of upbringing, and not from something outside of it, e.g., from economy, politics or ideology. Therefore, the theory of confluent education and the corresponding confluent model of education for development presuppose the following (Slatina 2001: 90):

- teaching the youth to realize and accomplish their possibilities, and not to use their possibilities constrainedly;
- enabling them to have an open mind as opposed to intolerant and rigid conscience;
- securing a development of feeling and need for freedom and personal dignity, not adjusting them to obedience and subservience;
- teaching them how to think, to work, to evaluate, and to believe, not teaching them to think within appropriate framework;
- teaching them to be independent and to freely express their opinion, not teaching them to be dependent on someone else's opinion;
- offering them ideas, not ideology and manipulation;
- pointing out a possibility of choice, not abolishing every alternative;
- teaching them to use verified information, and not teaching them to (mis)use all information;
- sensibly influence the behavior of children and young people, not condemning them senselessly;
- demonstrating mutual teaching, not teaching power relationship.

Basic postulates of the theory of confluent education particularly point out the fact that education for development is primarily internal, individual process of human development which takes

place through constant transformation of human possibilities and capabilities, i.e., that it is a process which always, even when dealing with cruel, artificially made constructions of human society, retains the characteristic of authentic Educational Science. Of course, this does not contest the fact that humans are social beings, but it is associated with the fact that education is a social need from the perspective of self-actualized individual, who is at the same time an active social being.

Overview

An analysis of the concept of education for development in the context of different approaches within Educational Science demonstrates the most significant contours of what should this concept represent, it offers a nomological starting point for its explanation, as well as main hermeneutical starting points for understanding the essence of this concept. It gives warnings of what should not be considered education for development and points to its significance and meaning as one of subsystems within the educational and social system. It also accentuates confluency as a prominent pedagogical characteristic of education for development.

All of the above enables us to notice and understand issues that occur within the field of education for development as a result of modern instrumentalizations of Educational Science which devoid it of its values. There is a need to preserve rational (scientific) basis of education for development as an important human activity, to accentuate the significance of autonomous pedagogical (educational) conscience in designing this concept of education. Moreover, in this light, it is needed to prevent different ideological and interest-motivated influences and trans-

forming education for development into a field for equalization of distorted conscience with human need.

A systemic design of education for development increases synergic capacity of educational and social system; it makes it possible for an individual to develop a free and self-activating personality which contributes to the society. That way, the essence of education is particularly accentuated and "preserved" within this concept, which considers it a natural right of every human being. This is why it is significant for actual education to take place within education for development.

Chapter Five

Basic Determinants in Producing a Modern Textbook

Introduction

One of the most important issues pertinent to the design of a modern pedagogical – educational system is the production and use of high quality textbooks. In the contemporary, rapidly changing world, the role of textbooks in the context of presenting and disseminating the needed knowledge becomes more apparent than ever. A textbook is "a book in which different scientific and professional contents are relayed to the user by means of a specially formatted didactic instrument, concurrent to the objectives of the education process, psychophysical maturity of students it is intended for, and unique requirements of the course and course curricula, i.e. school or level of education" (Potkonjak, Šimleša 1989: 472). With the appearance of the so-called mass education, textbooks became the main teaching aid. Regardless of all the changes and education reforms, textbooks are still a mandatory source of knowledge in the teaching process. The fact that textbooks are irreplaceable leads to the conclusion that successful teaching would be impossible without high quality textbooks. Hence, textbooks remain, "mass, main and mandatory school books" (Potkonjak, Šimleša 1989: 472).

Contemporary social education controversies pertinent to vast tensions defining the twenty-first century education give a new dimension to the importance and function of the recent textbooks. One of the tensions is that between mass "production of knowledge" on one hand, and human ability to absorb and process the knowledge on the other.[22] In addition to this, one of the basic paradigms of production of modern day textbooks is to take into account the new roles of teachers, who are progressively becoming "directors of the course, organisers, coordinators, professional guides, mentors" (Stevanović 1998: 265).

All in all, textbooks as "mandatory textual teaching aids" (Vilotijević 2001: 420) remain one of the main sources of knowledge in the learning process, provided that the principles and methods of their production and use for modelling a modern course are constantly reassessed. Time and again, the reassessment brings into question the pedagogical determinants of making and use of textbooks which by no means is a novel query, but is growing to be more and more prominent in the context of restructuring of the educational systems. Hence, the following sections of this article, without any illusion that something new can be said on the subject, will list, or rather remind of those basic determinants particular contemporary textbook authors depart from for some inexplicable reason.

Pedagogical determinants of producing a textbook for the needs of modern education

Should one wish to underline the distinction between textbooks and all other schoolbooks, one would resort to, conditionally speaking, main components of differentiation of classes from

22 For details on the tensions refer to: Delors, J. et all. 1998.

other parts of the pedagogical – education process. Classes are special in that they are:

1. Based on curricula;
2. Goal-oriented and of limited duration;
3. Managed and led by a teacher.

The basic pedagogical requirements for drafting a textbook are determined concurrently, as explained in detail below.

1. From the perspective of pedagogical and didactic discourse, the issue of the textbook design is necessarily and inseparably connected with the issue of course curricula, for textbooks are, as a rule, made and modelled in accordance with the curriculum for particular domains of teaching or for courses for particular types of schools. Therefore, one could say that the design and production of textbooks is always curricula-based. In a didactic sense, textbooks must reflect all the characteristics of curricula for particular courses and for particular levels of schooling. The characteristics include:

- Type of allocation of a course content foreseen by the curriculum (linear, concentric, spiral and combined allocation of a course content);
- Allocation of a course content by stages of the teaching process (domain of teaching, teaching topic, teaching unit);
- Extent and intensity of a course content (psychophysical capacities of students the textbook is intended for);
- Correlation to the content of other courses and teaching domains (vertical and horizontal correlation between all textbooks in particular types and levels of schools).

2. Given that textbooks are one of the permanent sources of knowledge in the teaching process, they must also entail a tele-

ological dimension, i.e., they have to be created as to meet objectives, goals and purpose of teaching in the relevant course. The objectives may be classified, conditionally, in three groups: pedagogical, educational and functional. Everything that in the pedagogical – educational – functional terms should be achieved pertinent to the students in a particular domain of teaching or a course must be reflected in the course textbook. "Scientific, logical – methodological, conceptual – semantic, didactic – method and other values a textbook may contain are in the closest possible correlation with the actual results of the course. However, the values themselves are never a sufficient guarantee that the particular goals and objectives of the teaching process will indeed be met" (Slatina 1998: 137). The goals and results of a course will be achieved if the process of producing the relevant textbook meets the following requirements:[23]

- *Appropriate didactic formatting of a textbook*

This is the main requirement of the process of producing a textbook, for the didactic apparatus of a textbook is exactly what makes the textbook, "an object of the student's daily interest" (Potkonjak, Šimleša 1989: 472). Didactic design of a textbook is based on the:

- Basic principles of the teaching process and the principles of confluent education (principle of self-activism and spontaneity, principle of interaction and communication, principle of actualisation and totality);24
- Didactic values and principles (principle of age-appropriateness, principle of systemisation and gradualisation, principle of evidence, principle of rationalisation, principle of individualisation);

23 For details refer to: Vilotijević 2001: 420 – 422.

24 For details on education as a confluent process and the principles of confluent education refer to: Slatina, 2005.

- Learning processes at different stages of development (analysis and synthesis, abstraction and generalisation, induction and deduction, systematisation and classification);
- Values and principles of learning and teaching in courses (mandatory interconnectivity of learning and teaching, learning by observing, researching and discovering, principle of active learning);
- Stages of a lesson (introduction, realisation, confirmation of knowledge, exercise, repetition and assessment).
- With this, one should bear in mind that textbooks are not the only teaching aid in the modern education process and that, consequently, the didactic formatting of a textbook should also abide by the principle of the didactic – methodical complementation of the textbook with all other teaching aids. "Only in this complementary relationship amongst different sources of knowledge could a textbook fulfil its authentic pedagogical – educational functions. Therefore, the value of a textbook does not lay *only* in the textbook itself" (Slatina, 1998: 137). It is exactly this feature of textbooks to refer a student to other sources of knowledge and encourage him/her to take an active approach to his/her studies thus integrating all available sources of knowledge that is a key feature any textbook must possess in a modern information society. In this light, one should underline the particular importance of the textbooks aimed to prepare students for e-learning within education institutions as well as for the so-called distance learning.

- Appropriate graphic design and technical format of a textbook
Graphic design and technical formatting of a textbook imply that the very appearance of the textbook should be made so to inspire curiosity, inquisitiveness and motivation in students involved in the course as well as to have the textbook be useful and befitting the age of the students. Proper illustration is one of the key factors having the students accept/reject a textbook. The illustrations should additionally enrich the textual parts of a textbook, which is only possible when they are designed to emphasise something and not inserted just for the sake of being there.

Poor artistic and technical design and age-inappropriate graphics can result in a textbook failing to meet the relevant aesthetic requirements. Concurrently, "a textbook should not be only textual, intermittent by thematic titles, from cover to cover, because students, and younger students in particular, will not find it appealing. A textbook must contain illustrations – drawings, pictures, charts connected to the meaning of the text. The illustrations may be black and white or in colour, especially the textbooks intended for younger students. The titles and subheadings should be evenly distributed and nicely formatted. The paper quality must meet the textbook appropriate standards, the covers be tastefully designed to attract the students. Finally, a textbook should not be massive for this would only put off the students." (Vilotijević 2001: 421). Technical format of a textbook also depends on whether the textbook is comprehensive (integrated), workbook or a so-called set. Integrated textbooks encompass all contents foreseen by the relevant course curriculum, workbooks refer to different exercise books, while a set includes several books (the reader, workbooks, practicum, etc.) covering the course curriculum.

Finally, one should underline that a modern textbook must also include different "additional" aids enriching its content, di-

dactic – methodical, but also graphic – artistic dimension of the textbook. This primarily refers to the aids such as CDs and DVDs especially designed to both quantitatively and qualitatively complement the main textbook (multimedia approach to textbook design). The use of a textbook also entails active (creative) use of all such accompanying aids.

- *Appropriate linguistic format of a textbook*

Textbooks are one of the most important media for dissemination of knowledge. For this reason, the linguistic format of textbooks is one of the most sensitive issues, with the linguistic appropriateness for particular student age and the composition of textual and illustrated segments as its most important and most complex aspects. "The choice of language used in a textbook is gradually becoming the most important criteria of its informative value because language serves to relay an information, language is the link to the user, and should this 'speech community' (also referred to as the 'communication community') comprising a textbook and its user face an 'error' ('communication glitch'), the communication will not be possible and the very purpose of the textbook as a source of knowledge will become disputable" (Potkonjak, Šimleša 1989: 473). Hence, the process of drafting a textbook should involve creative participation of linguistic experts and not only in terms of proofreading of the final text but as collaborative effort with the authors in deciding on the adequate textbook wording (based on the age of the students, curriculum, etc.). This is of utter importance as the students are learning the words of specialised science and art registers based on what is used in their textbooks. Therefore, a proper linguistic formatting of textbooks enables a special link between scientific principles and suitability for the age of students in the teaching process.

- Appropriate health – hygienic format of a textbook

Textbooks are the teaching aids students are in daily and permanent contact with, which is why the health of the students should be of concern in the process of producing a textbook. Vilotijević (2001) is of the opinion that this particularly refers to the students' eyesight and proposes that, "Letters must be large enough for a student to see them clearly at a 20 cm range. The spacing between the lines should be even and justified. Titles and subheadings should visually suggest a specific theme and its parts" (Vilotijević 2001: 421). Furthermore, the type of textbook material and ink used for printing should also be taken into account to avoid any damage to the health of the students using the textbook. Given that even very young students are forced to use and carry a growing number of textbooks and handbooks every day, the size and weight of a textbook should also be considered.

3. Meeting the above criteria in the process of making a contemporary textbook will not in and by itself result in the textbook fulfilling all of its functions. The use of textbooks for classes is "in close connection with the creative efforts of a teacher" (Slatina 1998: 137). The teachers' creative efforts should entail them showing the students how to best use their textbooks in order to learn to combine them with other sources in a modern multimedia environment.[25]

Teachers must not transfer any of their basic functions as 'creators' and leaders of courses to textbooks, i.e., teachers cannot base all stages of the education process (from planning, through implementation to assessment) exclusively on textbooks. Quite on the contrary, a textbook must be used in the best possible manner throughout the stages taking into account the set output and objectives of the teaching process. "Textbooks cannot become cushions against the method inertness and indifference of teachers. Teachers are the factor ensuring that

25 For details refer to: Matijević 2004: 73-82; Matijević 2005: 338-350.

textbooks are compliant with other sources of their students' knowledge. Different methods involve different functions and purpose of a textbook" (Slatina 1998: 137). Therefore, in the process of designing a textbook, the authors should take into account the fact that textbooks are not "packages of pre-made knowledge" but an important and not the only teaching aid in the education process. Regardless of all changes and transformations resulting from development of information technology and social relations overall, this aid will remain one of the main sources of knowledge for classes.

Conclusion

Textbooks have always been and always will be one of the basic and main teaching aids, which is why such special attention has been paid to their design process. Today, the process is even more important than ever. Modern age requires constant reassessment of the basic pedagogical criteria and determinants for production and use of textbooks. The pedagogical determinants for production and use of textbooks are based on the very essence of classes and how they defer from all other aspects of the pedagogical – educational process. Hence, the production of textbooks is always directly conditional upon curriculum for particular types and levels of schools and the objectives and results of classes, both of which imply that the process of drafting a textbook must involve appropriate didactic, graphic design, linguistic, health-hygienic formatting along with the role of textbooks in the selection of teaching methods and the set up of classes. Creating textbooks and defining the criteria a textbook must meet will be of importance at all times and for every educational system as the issue, given its significance and substance,

cannot depend on pre-made solutions. High quality education cannot exist without high quality classes, high quality classes cannot exist without high quality structure of the learning process, and the high quality teaching and learning processes cannot exist without high quality textbooks. Any effort to improve teaching and learning must involve the improvement of textbooks at all stages of an education process. There is no room for improvisation on the matter.

As part of the pedagogical – educational reality in Bosnia and Herzegovina, we witness irresponsible and often superficial approaches to the process of textbook design. The majority of the "approved textbooks" are hardly deserving of the title as they would not pass either a scientific or a professional evaluation. Most of those "textbooks" are obviously not made to serve as one of the primary teaching aids but merely seen as a mass-consumption, sellable product. The basic requirements to be met in the process of designing a textbook are not taken into account at all. Furthermore, the requirements are not even discussed any longer, and this presents one of the main problems in the functioning of the educational system at all levels. The issue of the textbook review, as part of the overall problem, deserves special attention.

Chapter Six

Toward a Critical Educational Science and the Contemporary Educational Crisis

Introduction

Critical educational science appeared in the second half (the sixties) of the 20th century. Its emergence represents the tendency of one part of pedagogues to structure the educational science on the basic starting points and fundamental characteristics of the critical theory of society.[26] Therefore, resting upon the most important thesis of the critical theory of society, the representatives of critical educational science believe that the critique of ideology is the basic starting point in understanding educational reality and therefore the fundamental task of educational science. This starting point and the fundamental task attempt to explain the social context of education or in other words the influence of social processes and ideologies on upbringing and education by which "the educational practice enlightens on itself by which, for example, teachers are helped to realize usually unnoticed dependence of the educational system of the governing social structures" (Gudjons 1994: 37). This was the way of accomplishing one

26 The most significant representatives of this direction within educational science are Klaus Mollenhauer, Herwig Blankertz, Wolfgang Klafki, Hermann Giesecke and Wolfgang Lempert.

deviation from empirical/behavioral educational science as well as from human science pedagogy that have not critically illuminated social circumstances in which educational reality takes place, nor the social demands that are being placed on upbringing and education.

The fundamental question of critical educational science, therefore, are upbringing and education whose objective and purpose are striving towards emancipation, which leads to maturity, self-determination and development of solidarity. Emancipation and solidarity as the purposes of education lead to the liberation of children and young people from different kinds of subordinations, in other words, being free for maturity and self-determination (König, Zedler 2001) "Emancipation means freeing the subject – In this case young people in this society – from conditions that limit their rationality, and the related social activity" (Mollenhauer 1973: 11, according to König, Zedler, 2001: 137). The task of all educational reflections, from the viewpoint of critical educational science, is the research and design of pedagogical activities with the aim of clarifying the issues of self-determination, democratization and emancipation. Emancipation and solidarity as the purposes of education lead to liberation of young people from different forms of subordinations, in other words being free for maturity and self-determination.

Although the critical educational science in the late seventies of the 20th century loses its critical – theoretical "edge" in dissecting the existing social and pedagogical relations, the question arises whether we can and should analyze the existing contemporary educational crisis, and therefore the position of children and young people in contemporary social and educational reality from the perspective of critical educational science that in the last few decades has been neglected in considerations and structuring the system of upbringing and education. This question specifically refers to the structuring and reforming educational systems in

the so called "transitional societies." Therefore, the next part will try to show some of the most important guidelines of the contemporary educational crisis and its influence on the lives of children and young people in the current social reality and on the basics of the most important start points of critical educational science.

Some characteristics of the contemporary educational crisis

The modern age is full of various contradictions, problems, and risks, and, according to the words of Urlich Beck, it can be characterized as "risky society" (Beck 1992). A large number of today's reflections of education as a human activity is focused on finding answers to these problems. That points to the fact that education is facing some really high expectations. Almost imperative, education is referred to as the main growth driver, as the field of solving the greatest misfortunes of mankind. We are looking for new solutions, new methods and new concepts of education that will be particularly successful. No area of human activity is so affected by the reforms as education is. However, in all this, the question that arises is what is with the crisis of education itself, that is, in what kind of condition it is in the rapidly changing society full of risks and uncertainties. This question in itself implies the following questions: 1) If education can "cure" or alleviate and solve many social problems, does this mean, then, that they are created by the education? 2) If there are social problems that are caused by education, can we expect education to solve them? 3) If education cannot solve all social problems, how much can it help in restoring and connecting numerous broken social relationships, and social connections and networks? The efforts in this paper are not focused on trying to give answers to these questions.

Highlighting them is the way to show the problem of crisis in education which is expected, as it is pointed out, to alleviate social crisis. This crisis of education is often blurred by various neo-liberal concepts of education in which, under the constant illusion of emphasizing the free development of the individual, the fundamental universal guidelines of education are ignored[27]. Therefore, the question of human's/individual's position in the current crisis of education is more emphasized.

A man treats the world that surrounds him through the system of knowledge and values. He is a being who has not been given "ready-made things" because man is a being to whom things are "assigned". This means that he is a being that by his birth is still not the thing that he should be. This, to use the Nietzsche language, "loose animal" needs to go through the development process after his birth and cross the path from biological individual to personality. This development path, in which special human characteristics are being developed, is based on potential and tendencies that a man has, is named the process of upbringing/education. In upbringing/education as "the shortest way to man's ascent to humanity" (Slatina 2000: 365), a *conditio sine qua non* is being hidden when it comes to human development path and his becoming a human being. It is unimaginable and impossible to find some form of human society in any historical period, nor any human individual, which in its basis of existence does not contain procedures and ways of conquering and transferring knowledge, in the broadest sense of the word, necessary for their survival, changing and transforming. That is why upbringing and education always carry "social" and "individual" in themselves, not as opposites or ex-

27 Consider the following words: "Zealous advocates of reform must be talking about the individual and his responsibilities, but they are deep in their hearts determinists, deeply convinced that the structures determine everything. They therefore prefer to deal with structural reforms, not finding anything so disgusting as structural conservatism" (Liessmann 2009: 142).

clusivities but as two guidelines which overlap and reinforce. On the level of "social," we are talking about the influence of older on younger, introducing young people into the social world and conquered system of social knowledge and values, and on the level of "individual" we are talking about upbringing that enables this influence and introduction. "Among all the characteristics by which a person is very different from other beings, a special place certainly belongs to upbringing. It is exactly the thing that makes him the only truly social being – being that its essence, culture and purpose of its existence, cannot satisfy by the very birth, but only by life and education in the community" (Polić: 1997: 150).

We face, therefore, many problems that are directly or indirectly connected with upbringing and education. "Today's world is not only image of new discoveries and progress but (also) the kind of performance of violence and drama of man's moral action and life. Despite the modern scientific and technological progress of mankind, our time registers a series of assaults and attacks on human life (alcoholism, drug addiction, various forms of euthanasia, genetic manipulation, selfish organ transplantation, torture, executions, murder, terrorism, wars, crimes, genocide) ... It is obvious that the moral progress of mankind today has not kept pace with his intellectual progress" (Slatina 2005: 11). In addition to these problems in today's global information age, the special attention has been directed towards intercultural education which aims at a common and peaceful life of people who come from different cultures with all the diversity which in their totality constitute the uniqueness of the world. In efforts to respond to these problems and challenges and in order to find so called „pedagogical solutions", we often reach for a frequent term which sometimes becomes a purpose in itself and it is "reform of the educational system" (Tufekčić 2009: 266). The phenomenon of upbringing is inextricably linked to the phenome-

non of education and its characteristic is to be always in reform because upbringing and educations are also by themselves reform and change. The misfortune is often in the fact that every time the reform is being accessed, it comes to such occurrences that we believe that everything that is left behind is underdeveloped and that we are the ones that will build a "contemporary, modern, efficient" system of upbringing and education. Such opinions often rise to the level of major "scientific" and "professional" achievements and are declared the "best" solutions. Basically, this occurs mainly because most of the focus of attention is always on the form, and the essence remains "intact"[28]. In addition to numerous reforms, we continue to face the great misfortunes in the modern world (wars, human suffering, hunger and illiteracy in the XXI century), which are mainly "creation" of those who are educated and who have a huge number of scientific information which do not preserve but in various ways destroy the man (Tufekčić 2009).

It is necessary to impose such a simple but also extremely complex question: why is it so? In an attempt to answer this question, it is evident that in the development of some pedagogical areas and their application in pedagogical work, especially the one that is related to school and teaching, there was neglect or some sort of (unusual) distancing from the fundamental anthropological guidelines of upbringing and education. This problem clarifies Slatina (2001: 66) through the analysis of school due to the upbringing and education as human and as a social necessity: "In our teaching practice dominates the cogni-

28 This is very noticeable in the reform stunts of the so called transitional societies such as the Bosnian society, in which among other things it happens that one child-centeredness is formulated in the terms such as "child/student in the center of attention" or "school is child's friend" appears as one of the best solutions for the organization of school work. As much as these ideas appear as new, I offer personal observation that they are consumed and outdated ideas because in essence they are really "production" of limited manpower to "modern times", in other words, of neoliberal capital.

tive school model. A school that is only a means of supplying the society with usable workers rests on the wrong anthropological assumptions." In the foundations of modern educational crisis lies precisely this problem. Moreover, we find an interesting observation by Pastuović (1999: 23-24) that "the educational crisis is not only educational but also upbringing. It is interesting that the upbringing crisis is detected later than educational, although, according to the latest analysis, it is more dangerous for the sustainable development than educational. The upbringing crisis is more complex and less transparent than educational. This can be seen from the list of some of the major causes of the school's inefficiency in upbringing." The next question is: What is the position of children and young people in recent educational crisis?

A possible answer to this question is that the children and young people are usually left to themselves. It happens often that behind the terms like "democratic education", "school as child's friend", "child in the center of attention," etc, we have hidden adults' indifference for essential needs and problems of children and young people. In other words, children and young people are liberated from those activities and "efforts" that they should experience and live through from the aspect of developing their own personalities while on the other side we set before them certain forms of behavior and actions that belong to the world of adults. "Intensive institutional colonization of childhood can lead to its extinction" (Postman 1994, according to Nenadić 2010: 274).

So, big aspirations about "free education" in the result lead to neglect of a child and his surrender to himself and strengthening the preset images on upbringing by the adults. At the same time, neoliberal colors of happiness (hedonism) and child-centeredness in these pictures of adults lead to such (non)educational results that are reflected in the inability of developing the

picture of childhood in children or in other words not being able to develop self-perception and image of life[29] (Tufekčić 2013: 77).

In schools, it is evident that under the pretext of developing "free and creative people" we leave children without the optimal development of their life forces and specific human characteristics. This happens through permanent development of "culture of idleness and consumption" and "management culture" in schools from one side and developing "ideology of success" on the other side. Failure to develop all necessary competences in children and young people in processes of formal education is in a weird and dangerous way compensated with a false image of success. Besides that the questioning about what consequences this phenomenon has on the social position of children and young people necessarily occurs. While in a way we "enchant them with school success" we do not think about the level on which children and young people develop personal skills important for free and self-conscious life in the 21st century. In the process of education of children and young people, we deprive them of these competencies and in return we develop "overprotective" relationship towards them which we want to show as "child care". In addition, the children and young people are often found in the open space between family and school which transfer responsibility on each other for the situations in which children and young people try to point out that they are in the state of neglect and mistreatment, while at the same time that lack of interest for the development of children and young people as free, self-actualized personalities, personalities that are ready

29 In summary, for modern childhood we can argue that the adoption of culture in children has significantly changed: secondary experiences are growing, the ways of behaviour focused on consumption and previously interpreted forms of interpretation. But according to new theories about the activities and findings, the own activity represents a material surface of cognitive activity and the image of the world and reality is related to the active dealing with reality (Folling-Albers 1989, according to Gudjons 1995: 96).

for critical reflection of the realities of life, they explain by the fact that they want to provide children with "free" and "unrestricted" development. Let us recall the words of Hannah Arendt pronounced in the mid 20th century: "It appears that the child freed from the adult authority is not liberated but subject to even worse and indeed tyrannical authority, the tyranny of the majority... The reaction of children to this pressure is either conformity or juvenile delinquency, or, quite often, a mixture of both" (Arendt 1954). Let us add to this the fact that the results of pedagogical research in the field of family upbringing showed that overprotected children ultimately show similar personality characteristics as well as the so called abandoned children.

Furthermore, the deep ideological education institutions, rather strong negative aspects of the hidden curriculum (conformism, subordination, the inability of conscious rejection of the state of humiliation, developing passive traits of will and character, etc.) and who are faithful picture of contemporary social processes, especially in transitional societies, do not allow emancipation, maturity and self-determination of an individual and develop noncritical acceptance of the ideology of consumer society where everything turns into commodities and where "sociability is not based on solidarity but on conflict" (Močnik 1999). "Simply put, instead of parents (*and schools* – a remark A.T.) teaching children to the socially acceptable behavior, they try to as much as possible and as quickly as possible fulfill the wishes of their children. That transformation of one of the key processes in the society is related to the transition from working society to the society of consumption, and the processes of individualization and subjection" (Nikodem 2010: 174).

Efforts of the so called neoliberal pedagogy that are really too beautiful to be true are directed towards subordination of the children to unnecessary forms of rule of man over man or a group of people over another group of people. That is why, the

position of children and young people, their quality of life in the processes of education in today's times and social realities certainly seek actualization of programs of critical educational science, because "the attempt of established critique of existing pedagogical relations is undoubtedly justified" (König, Zedler 2001: 137). This critique of existing pedagogical relations based on the ground postulates of critical educational science involve constant reference to the problem of identifying the contemporary upbringing/education and indoctrination. Therefore, a critical approach to modern upbringing – educational opportunities involves constant differentiation of these two processes that are formally very similar but fundamentally are opposed to each other and are mutually exclusive. In a looser interpretation, here will be given some explanations between differentiating upbringing/education and indoctrination which are discussed by Slatina (2000: 373), in the following tabular overview:

Table 6. 1. *Differentiation between upbringing/education and indoctrination*

Upbringing/education	**Indoctrination**
Preparing people to accomplish their own possibilities	*Forcing people to use their possibilities in limited ways*
Forming an open spirit	*Forming a closed and rigid conscience*
Development of feeling and need for freedom and personal dignity	*Getting people accustomed to loyalty and obedience*
Teaching people they can think anything, work, believe and evaluate	*Guiding people to think, to work, to evaluate in a specific way*
Developing the ability of independent and free thinking	*Making people dependent*
Offering ideas	*Forcing ideology*
Pointing to the possibility of choice, to the alternative	*Removing all alternatives, offering only "one solution"*
Offering information, facts, views on which there is general agreement	*Extortion of a general consent for your own, personal opinion*
Offering the truth as tuition and lesson	*Offering your own message as truth*
Practicing others to set hypotheses in order to check them	*Guiding others to believe in totally suspicious things*
Using checked data	*Misuse of all data*
Reasonable and progressive action on the behavior of others	*Unreasonable judgment*
Entering relationships of mutual learning	*Teaching by the principle „magister dixit"*
Learning to know, to do, to live, to be	*Learning to have, to own, to rule*
Building the authority of truth	*Imposing irrational identity*
Making mistakes from lack of knowledge	*Conscious and deliberate spreading of delusion*
Efforts to expand the knowledge of others	*Desire to narrow down the rational possibilities of others*
The existence of a solid purpose (forming a complete person)	*Accomplishing partial goal*

In a number of mentioned educational reforms a lot more attention is focused on developing new and more successful methods and techniques of learning and teaching, in other words on more successful adoption of educational contents rather than on shedding the light on the differentiation between upbringing/education and indoctrination. This has led to the fact that education in various ways is becoming more in the service of requests that in themselves carry less internal logic to education and more market logic, the logic of manipulation and the logic of "human resource management". Therefore, it is necessary to reaffirm theoretical – methodological traditions of critical theory of society and the so called conflicting views on education in contemporary reflections on education in order to fully comprehend the place and role of this very important human activity. This is because once again the question is raised of whether the inner world of education should be determined by an autonomous educational awareness or is the current "relative autonomy" of education contemporary concealment of the processes of converting natural differences of people in their inequalities (Bourdieu, Passeron 1971, according to Gudjons 1994: 209). The consequences of avoiding this theoretical - methodological discourse reflects in the fact that the reform of educational institutions is not directed towards and from the theory of education but it comes down to adopting various regulations which turn educational institutions from places of free education into places of "unfree service activity" (Liessmann 2009: 77).

Emancipatory education involves developing opportunities for children and young people to participate in present and in some new world in a new paradigm of critical thinking because "education is the field where we show if we love our children enough not to force them out of our world and leave to themselves, not to take their opportunity to try something new but to prepare them in advance for the task of renewing our world"

(Arendt 1954). We are all responsible for this. Education can help, but today the education itself needs to be helped.

Conclusion

Critical educational science provides if not a complete and fully developed concept then at least one very important segment in the range of different theoretical and empirical approaches to looking at contemporary educational crisis as well as the phenomenon of education in general.

At all times and in all areas of human life different ideologies are possible and sort of capture the different ways of social institutions including the sphere of education. The attempt to resolve numerous problems related to upbringing and education has always brought new forms of ideological submission. Education has always shared the fate of the society in which it is organized. All social processes and phenomena and social adversities have always folded up through education. But education, unlike other social subsystems, has a very important and powerful opportunity. As well as receiving certain influences of the society, because it is its integral part, education can influence the society and shine into it positive and developing forces. It has this possibility because the essence of education consists of young people that need to be taught and allowed to treat the world with all its constructive potential that a man can carry with himself. Education therefore should be the space in which we live and gain experience, the human one.

Theoretical concepts of critical educational science help to reflect and invent the situation and the position of children and young people more clearly and pedagogically expressed, for the sake of themselves.

A list of previously published articles on which the chapters are based

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The book that is presented before us represents the author's collected and published works and essays in various journals. All of them in some parts have been revised and arranged in a way that they represent separate chapters here. These chapters represent an attempt to learn about some fundamental issues in the field of education in our contemporary conditions.

* * *

On Upbringing and Education: Pedagogical Essays and Insights is a unique text which represents important theoretical and methodological insights into the determinants of upbringing and education as well as the most recent defining and decisive crises of upbringing and education in modern society. The book developed as a result of the author's long years of reflections on social "illnesses" and their impact on upbringing and education and represents a reaction to the systematic institutionalization and instrumentalization that gradually repress the authentic and human need for upbringing and education.

Amel Alić, *University of Zenica*

These essays stand together as one coherent group inviting further research. Methodologically balanced, all the essays, with the author's attempt to offer his own theoretical contribution, problematize important pedagogical issues. When pedagogy as an integrative science is increasingly divided and moving away from its essence under the influence of various disciplines, this book represents a return to the discipline's pedagogical roots. This book, by its approach, interpretation, systematization, and synthesis of important issues, is a significant contribution to social science. This is a truly pedagogical book.

Haris Cerić, *University of Sarajevo*

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