

**SVEUČILIŠTE U ZADRU  
ODJEL ZA PEDAGOGIJU  
UNIVERSITY OF ZADAR  
DEPARTMENT OF PEDAGOGY**

**MEĐUNARODNI ZNANSTVENI SIMPOZIJ  
INTERNATIONAL SCIENTIFIC SYMPOSIUM**

**Alternativni pedagoški koncepti  
na području nekadašnje Jugoslavije  
Alternative Pedagogical Concepts  
in the Territory of the former Yugoslavia**

**Program simpozija i sažetci izlaganja  
Symposium Programme and Abstracts**



**4. i 5. studenoga 2016. / 4<sup>th</sup> to 5<sup>th</sup> November 2016.**

**Zadar, Hrvatska / Zadar, Croatia**

Sveučilište u Zadru, Odjel za pedagogiju  
University of Zadar, Department of Pedagogy

Međunarodni znanstveni simpozij  
International Scientific Symposium

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na području nekadašnje Jugoslavije**  
**Alternative Pedagogical Concept  
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*Uredništvo / Editorial Board*

Igor Radeka, Štefka Batinić, Edvard Protner, Vučina Zorić

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***NOTE***

The editors have not altered the texts.



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Odjel za pedagogiju Sveučilišta u Zadru organizira

međunarodni znanstveni simpozij

**Alternativni pedagoški koncepti na području  
nekadašnje Jugoslavije**

Zadar, 4. i 5. studenoga 2016.

**POZIV**

**Tema:**

Alternativna pedagogija – zajednički naziv za različite pedagoške koncepte koji se javljaju kao alternativa prevladavajućem pedagoškom usmjerenju – razvija je u europskim zemljama tijekom druge polovine 20. stoljeća oslanjajući se na baštinu i „preživjele“ koncepte reformne pedagogije s jedne strane i na nova promišljanja o odgoju s druge strane. Nijedan reformnopedagoški koncept u većini europskih zemalja bivšeg Istočnog bloka, ali ni u poslijeratnoj Jugoslaviji, tijekom gotovo pola stoljeća nije mogao biti alternativom jedinstvenoj, unificiranoj školi i pedagogiji. Nakon raspada Jugoslavije i uspostave demokratskog sustava u novonastalim državama, javlja se zanimanje za alternativne pedagoške koncepte i njihovu praktičnu realizaciju – ponajprije za najžilavije pokrete reformne pedagogije: pedagogiju Marije Montessori i waldorfsku pedagogiju. No, nakon dva i pol desetljeća pedagoški i školski pluralizam još uvijek je u početnoj fazi razvoja, a alternativne se škole nisu uspjele nametnuti kao ozbiljna alternativa tradicionalnoj formi škole.

Novo doba traži nove pedagoške odgovore. Zato se s pravom javljaju dvojbe u pogledu revitalizacije izvornih koncepata reformne pedagogije, koji su nastajali u određenim kulturnim i društvenim okolnostima kao odraz i rezultat jednog vremena. Koliko su reformne pedagoške ideje i koncepti nastali, između ostaloga, i kao odgovor na industrijski, tehnološki i društveni razvoj u razdoblju moderne primjenjive i aktualne u dobu podmakle postmoderne? Jesu li opstanak i revitalizacija nekih od tih pedagoških koncepata posljedice njihove univerzalne vrijednosti, nekritičkog pedagoškog romantizma, intelektualne mode ili vapaja za humanijim odgojem i obrazovanjem? Je li uzrok zakržljalom pedagoškom pluralizmu na ovim prostorima u nekritičkom preslikavanju starih i(li) stranih modela koji dovode do stvaranja anakronih pedagoških otoka ili je jednostavno riječ o nespremnosti društva i (opravdanoj?!) skepsi prema svemu što odudara od standardnog i poznatog, čak i kada je ovo izloženo oštrim kritikama.

Na simpoziju će se rasvijetliti povijesni i aktualni aspekt alternativnih pedagoških koncepata na području nekadašnje Jugoslavije od početka 20. do početka 21. stoljeća kroz sljedeća pitanja:

- Reformna pedagogija u prvoj polovini 20. stoljeća (*didaktičko-metodička obnova, nova škola* – radna škola, ogledne škole, različiti individualni pokušaji mijenjanja školske prakse);
- Eksperimentalne škole u socijalističkoj Jugoslaviji – „pokrivena“ reformna pedagogija u praksi socijalističke škole;
- Reformnopedagoška baština u tradicionalnoj formi škole (integrirana nastava, projektna nastava, nastava usmjerena na učenika, aktivno i kreativno učenje, škola kao životna zajednica itd.);
- Alternativni koncepti u suvremenoj pedagoškoj praksi (razvoj pedagoškog i školskog pluralizma u posljednja dva desetljeća, alternativne škole, koncepti „nove“ reformne pedagogije kao moderni odgovor na zahtjeve i izazove suvremenog društva);
- Privatne škole i privatne inicijative kao alternativa državnim školama i(li) prevladavajućem pedagoškom usmjerenju.

**Mjesto održavanja simpozija:** Odjel za pedagogiju Sveučilišta u Zadru.

**Sudionici:**

1. dr. sc. Štefka Batinić (Hrvatski školski muzej, Zagreb);
2. dr. sc. Suzana Miovska Spaseva (Filozofski fakultet Sveučilišta u Skoplju);
3. dr. sc. Edvard Protner (Filozofski fakultet Sveučilišta u Mariboru);
4. dr. sc. Vera Spasenović (Filozofski fakultet Sveučilišta u Beogradu);
5. dr. sc. Snježana Šušnjara (Filozofski fakultet Sveučilišta u Sarajevu);
6. dr. sc. Nataša Vujisić Živković (Filozofski fakultet Sveučilišta u Beogradu);
7. dr. sc. Vučina Zorić (Filozofski fakultet – Nikšić Sveučilišta Crne Gore);
8. dr. sc. Igor Radeka (Odjel za pedagogiju Sveučilišta u Zadru).

**Organizacija:**

- do 15. rujna potvrditi spremnost za sudjelovanje i dati prijedlog naslova svoga rada;
- do 15. listopada poslati rezime rada obujma do 3.000 slovnih mjesta na materinskom jeziku sudionika simpozija i na engleskom jeziku;
- do 15. ožujka 2017. poslati konačne tekstove radova na engleskom, njemačkom, hrvatskom ili srpskom jeziku; moguće varijante objavljivanja dogovorit će se na simpoziju.

**Jezik:** preporuča se da PPT prezentacije budu na materinskom jeziku sudionika simpozija ili na jeziku po osobnom izboru.



**Programski odbor:**

1. dr. sc. Igor Radeka (Odjel za pedagogiju Sveučilišta u Zadru), predsjednik;
2. dr. sc. Štefka Batinić (Hrvatski školski muzej, Zagreb);
3. dr. sc. Edvard Protner (Filozofski fakultet Sveučilišta u Mariboru);
4. dr. sc. Vučina Zorić (Filozofski fakultet – Nikšić Sveučilišta Crne Gore).

**Organizacijski odbor:**

1. dr. sc. Igor Radeka (Odjel za pedagogiju Sveučilišta u Zadru), predsjednik;
2. dr. sc. Štefka Batinić (Hrvatski školski muzej, Zagreb).



Department of Pedagogy at the University of Zadar is organising  
an international conference

**Alternative pedagogical concepts in the region of  
former Yugoslavia**

in Zadar, 4<sup>th</sup> to 5<sup>th</sup> November 2016.

**INVITATION**

**Topic:**

Alternative pedagogy – a common denominator for different pedagogical concepts that have appeared as an alternative to the dominant trend in pedagogy – started developing in the European countries in the second half of the twentieth century relying, on the one hand, on the heritage and the “surviving” concepts of the reformist pedagogy and, on the other, on new thoughts about education. During almost half a century, there was no reformist pedagogy concept in most of the former Eastern Bloc countries, or in the post-war Yugoslavia, that could provide an alternative to the monolithic, uniform school and pedagogy. After Yugoslavia broke apart and democracy was established in the newly formed states, there was a growing interest in alternative pedagogical concepts and their practical application – an interest mostly in the harshest reformist pedagogy related movements: the pedagogy of Maria Montessori and Waldorf pedagogy. However, two and a half decades later, the pedagogy and school related pluralism is still in its initial stage of development, while the alternative schools of thought have not managed to impose themselves as a serious alternative to the traditional form of schooling.

The new age asks for new answers in the field of pedagogy. Doubts in relation to the revival of the original reformist pedagogy concepts are therefore justified, as those were created in particular cultural and social circumstances as a result of a particular time. To what extent are the reformist pedagogy ideas, which were created as, among other things, a reaction to the industrial, technological and social development in the period of modernism, applicable and relevant in the period of advanced post-modernism? Is the survival and the renewal of some of those pedagogical concepts a result of their universal value, uncritical pedagogic romanticism, intellectual fashion or a cry for more humane education? Does the reason for undeveloped pluralism in pedagogy in this region lie in an uncritical copying of old and/or foreign models, leading to the creation of anachronistic pedagogical islands, or is it simply a matter of an unprepared society and a (possibly justified?) scepticism towards everything that stands out from the standard and the familiar, even when the latter is strongly criticised?

The conference will throw light on the historical and the existing aspect of alternative concepts of pedagogy in the area of former Yugoslavia from the beginning of the twentieth century to the beginning of the twenty-first century by looking at the following issues:

- The reformist pedagogy in the first half of the twentieth century (didactical-methodical renewal, the new school – working school, model schools, various individual attempts at changing the school practice);
- Experimental schools in the socialist Yugoslavia – the “undercover” reformist pedagogy in the practice of socialist schools;
- The reformist pedagogy heritage in the traditional form of school (integrated classroom teaching, project method of teaching, student-oriented teaching, active and creative learning, school as a living community, etc.);
- Alternative concepts in the contemporary pedagogical practice (the development of pluralism in pedagogy and in the school during the last two decades, alternative schools, the concepts of “new” reformist pedagogy as a modern answer to the requirements and challenges of the contemporary society);
- Private schools and private initiatives as an alternative to state schools and/or the dominant pedagogical trend.

**Conference location:** the Department of Pedagogy at the University of Zadar.

**Participants:**

1. Dr Štefka Batinić (Croatian School Museum, Zagreb);
2. Dr Suzana Miovska Spaseva (Faculty of Philosophy, University of Skopje);
3. Dr Edvard Protner (Faculty of Philosophy, University of Maribor);
4. Dr Vera Spasenović (Faculty of Philosophy, University of Beograd);
5. Dr Snježana Šušnjara (Faculty of Philosophy, University of Sarajevo);
6. Dr Nataša Vujisić Živković (Faculty of Philosophy, University of Beograd);
7. Dr Vučina Zorić (Faculty of Philosophy, University of Montenegro, Nikšić);
8. Dr Igor Radeka (Department of Pedagogy, University of Zadar).

**Organisation:**

- confirm intention to participate and propose the title of the paper by September 15;
- send a 3000-character abstract of the paper in your native language and in English by October 15;
- send final papers in English, German, Croatian or Serbian by March 15, 2017; the possibilities of publication will be discussed at the conference.

**Language:** it is recommended that PPT presentations are given in the presenter’s first language or the language of choice.

**Programme committee:**

1. Dr Igor Radeka (Department of Pedagogy, University of Zadar), the chair;
2. Dr Štefka Batinić (Croatian School Museum, Zagreb);
3. Dr Edvard Protner (Faculty of Philosophy, University of Maribor);
4. Dr Vučina Zorić (Faculty of Philosophy, University of Montenegro, Nikšić).

**Organisational committee:**

1. Dr Igor Radeka (Department of Pedagogy, University of Zadar), the chair;
2. Dr Štefka Batinić (Croatian School Museum, Zagreb).



Međunarodni znanstveni simpozij  
**Alternativni pedagoški koncepti  
na području nekadašnje Jugoslavije**

4. i 5. studenoga 2016. godine  
Sveučilište u Zadru, Odjel za pedagogiju

**PROGRAM SIMPOZIJA**

<b>PETAК, 4. studenoga 2016.</b>	
<b>14:00-15:30</b>	<b>Ručak dobrodošlice</b>
<b>15:30-17:00</b>	<b>Izlaganja sudionika</b>
15:30-16:00	Štefka Batinić i Igor Radeka: Od reformne do alternativne pedagogije: Pokušaj drugačije škole u Hrvatskoj u 20. stoljeću
16:00-16:30	Сузана Миовска-Спасева: Педагошкиот плурализам во воспитно-образовната политика и практика во Македонија
16:30-17:00	Edvard Protner: Razvoj in aktualno stanje alternativnih pedagoških konceptov v Sloveniji
<b>17:00-17:30</b>	<b>Pauza za kavu</b>
<b>17:30-19:00</b>	<b>Nastavak izlaganja sudionika</b>
17:30-18:00	Vera Spasenović, Nataša Vujisić Živković: Pokušaji ostvarivanja pedagoškog pluralizma u obrazovnoj politici i praksi u Srbiji
18:00-18:30	Snježana Šušnjara: Uloga časopisa <i>Uzgajatelj</i> u recepciji ideja reformne pedagogije u Bosni i Hercegovini između dva svjetska rata
18:30-19:00	Vučina Zorić: Reformska pedagogija i njen uticaj u obrazovnoj politici Crne Gore
<b>19:00</b>	<b>Simpozijska večera</b>

**SUBOTA, 5. studenoga 2016.**

<b>9:00-12:30</b>	<b>Rasprava o aktualnim temama</b> (prijedlozi tema Programskog odbora)
	Objavljivanje radova sa simpozija u Zadru
	Nastavak i završetak zajedničke monografije
	Mogućnost formalnog povezivanja povjesničara pedagogije u regiji i suradnja s ISCHE
	Tema, mjesto i vrijeme organizacije sljedećeg simpozija
<b>12:30-14:30</b>	<b>Razgledavanje Zadra s vodičem</b>
<b>14:30</b>	<b>Simpozijски ručak</b>



International Scientific Symposium  
**Alternative Pedagogical Concept  
in the territory of the former Yugoslavia**

4<sup>th</sup> to 5<sup>th</sup> November 2016.

University of Zadar, Department of Pedagogy

**PROGRAMME OF SYMPOSIUM**

<b>FRIDAY, 4<sup>th</sup> November 2016.</b>	
<b>14:00-15:30</b>	<b>Welcome Lunch</b>
<b>15:30-17:00</b>	<b>Lectures</b>
15:30-16:00	Štefka Batinić, Igor Radeka: From Reformist to Alternative Pedagogy: Attempts at a Different School in Croatia in the 20 <sup>th</sup> century
16:00-16:30	Suzana Miovska-Spaseva: Pedagogical Pluralism in Educational Policy and Practice in Macedonia
16:30-17:00	Edvard Protner: The Development and Current State of Alternative Pedagogical Concepts in Slovenia
<b>17:00-17:30</b>	<b>Coffee Break</b>
<b>17:30-19:00</b>	<b>Continuing Lectures</b>
17:30-18:00	Vera Spasenović, Nataša Vujisić Živković: Attempts at Achieving Pedagogical Pluralism in the Education Policy and Practice in Serbia
18:00-18:30	Snježana Šušnjara: The Influence of the Magazine <i>Uzgajatelj</i> in Spreading Ideas of the Reform Pedagogy in Bosnia and Herzegovina Between the Two World Wars
18:30-19:00	Vučina Zorić: Reform Pedagogy and Its Impact on the Educational Policies in Montenegro
<b>19:00</b>	<b>Symposium Dinner</b>

**SATURDAY, 5<sup>th</sup> November 2016.**

<b>9:00-12:30</b>	<b>Discussions about actual topics</b> (Programme committee's Proposals topics)
	Publication of papers from the symposium in Zadar
	Proceeding and conclusion of collective monography
	The possibility of formal collaboration with the historians of pedagogy in the region and the cooperation with ISCHE
	Theme, place and time of organising the next symposium
<b>12:30-14:30</b>	<b>Sightseeing Zadar with Guide</b>
<b>14:30</b>	<b>Symposium Lunch</b>

**SAŽETCI IZLAGANJA**

**\*\*\***

**SUMMARIES OF LECTURES**



Hrvatski školski muzej, Hrvatska

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Sveučilište u Zadru, Odjel za pedagogiju, Hrvatska

Prof. dr. sc. **Igor Radeka**  
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## **OD REFORMNE DO ALTERNATIVNE PEDAGOGIJE**

### **Pokušaji drugačije škole u Hrvatskoj u 20. stoljeću**

#### Sažetak

Modernizacijski procesi na svim razinama koji su se odražavali na svakodnevni život i bili glavnim uzrocima reforme života, društvenih, kulturnih i pedagoških pokreta europskog *fin de siècle* reflektirali su se i na Hrvatsku, osobito na njezina urbana područja. Europska je reformna pedagogija sa svojim glavnim predstavnicima i koncepcijama, barem na informativnoj razini, dopirala do hrvatskih učitelja. Začetnici reformne pedagogije u Hrvatskoj su zagrebački učitelji Vjekoslav Košćević i Ivan Tomašić. Njihova reformska nastojanja manifestirala su se u istupima protiv herbartovske pedagogije, u prikupljanju iskustava i spoznaja o reformnim pedagoškim pokretima u srednjoeuropskim zemljama i njihovoj implementaciji u vlastitu pedagošku praksu te u pokušajima organiziranog promicanja ideja reformne pedagogije kroz Hrvatsko društvo za unapređenje uzgoja i časopis *Preporod*. Brojni su učitelji i učiteljice oslušivali puls početka „stoljeća djeteta“ i diskretno prilagođavali svoju pedagošku praksu novom duhu.

Nakon Prvoga svjetskog rata – u novoj državnoj zajednici Kraljevini Srba, Hrvata i Slovenaca (od 1929. Kraljevini Jugoslaviji) – hrvatski su se učitelji angažirali na području praktične školske reforme odnosno *didaktičko-metodičke obnove*, koja je značila nastavak procesa započetog prije Prvoga svjetskog rata. *Radna škola* kao glavni cilj didaktičko-metodičke obnove postala je tridesetih godina 20. stoljeća i službeno pedagoško usmjerenje, pod snažnim uplivom prosvjetne politike i ideologije ondašnje jugoslavenske države. Funkciju učiteljskih ferijalnih tečajeva radne škole, kao modela stručnog usavršavanja učitelja za *novu školu*, od sredine tridesetih preuzimaju državne ogledne škole. Glavni predstavnici pokreta radne škole u Hrvatskoj bili su: Ante Defrančeski, Josip Demarin, Mate Demarin, Salih Ljubunčić, Marijan Markovac, Zlatko Špoljar, Stjepan Zaninović i drugi.

Tijekom dva međuratna desetljeća u Hrvatskoj se profiliraju akademski obrazovani pedagozi, teoretičari koji su se bavili ključnim pitanjima pedagogije kao (duhovno)znanstvene ili filozofijske discipline i istodobno održavali vezu s aktualnom pedagoškom zbiljom i kritički upozoravali na neke negativne pojave u praksi *nove škole*: Stjepan Matičević, Pavao Vuk-Pavlović, Stjepan Pataki, Vladimir Petz i drugi.

Refleksije reformne pedagogije zamjetne su i u ostalim sferama odgojno-obrazovnog rada kao što su: obrazovanje odraslih, zdravstveno prosvjećivanje, socijalna skrb i zaštita djece, organizacije djece i mladih, suradnja roditeljskog doma i škole te različiti oblici kulturnog i umjetničkog rada s djecom i za djecu.

Aktualnost reformne pedagogije na početku 21. stoljeća ogleda se u postojanju i revitalizaciji autonomnih koncepcija „klasične“ reformne pedagogije (kao što su pedagogija Marije Montessori ili waldorfska pedagogija), recepciji alternativnih pedagoških koncepcija nastalih u drugoj polovini 20. stoljeća (Reggio pedagogija na području ranog odgoja), stvaranju novih smjerova pod utjecajem međunarodnih pravaca (kulturna pedagogija povezana s duhovnoznanstvenom pedagogijom) te u utjecaju reformne pedagogije na suvremenu pedagošku teoriju i nastavnu praksu regularnih državnih škola. Alternativni pedagoški koncepti odškrinuli su 1990-ih vrata pedagoškom i školskom pluralizmu u Hrvatskoj, no on je i nakon dva desetljeća u početnoj fazi razvoja.

Croatian School Museum, Croatia

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## **FROM REFORMIST TO ALTERNATIVE PEDAGOGY**

### **Attempts at a Different School in Croatia in the 20<sup>th</sup> century**

#### Abstract

The processes of modernisation evident at all levels, which reflected on everyday life and were the key factors of lifestyle changes and of social, cultural and pedagogical movements at the *fin de siècle* in Europe, reflected also upon Croatia, particularly its urban areas. European reformist pedagogy, with its key representatives and concepts, reached Croatian teachers as well, at least in the form of general awareness. The reformist pedagogy in Croatia was established by two teachers from Zagreb, Vjekoslav Košćević and Ivan Tomašić. Their reformist attempts were evident in their stands against Herbart's pedagogy, in gathering experience of and insights in the reformist pedagogy movements in Central European countries and the implementation of those insights in their own pedagogical practice, as well as in their attempts of organised promotion of reformist ideas through the Croatian Society for the Improvement of Edification and the *Preporod* journal. Numerous teachers were waiting to see how the "century of the child" was going to develop, adjusting discretely their pedagogical practice to the new spirit.

After the First World War, in the new Kingdom of Serbs, Croats and Slovenes (Kingdom of Yugoslavia after 1929), Croatian teachers were active in the area of practical school reform, or *didactical-methodical renewal*, which meant a continuation of the pre-World War I process. The *working school*, as the main goal of the didactical-methodical renewal, became an official pedagogical trend in the 1930s, under the strong influence of educational policy and ideology of Yugoslavia of the time. From the mid-1930s, the state model schools took over the task of working school training courses for teachers as a model of professional development of teachers for the *new school*. The main representatives of the working school movement in Croatia included Ante Defrančeski, Josip Demarin, Mate Demarin, Salih Ljubunčić, Marijan Markovac, Zlatko Špoljar and Stjepan Zaninović, among others.

Academically educated pedagogues and theoretical scholars, who addressed the key issues of pedagogy as a spiritual-scientific or philosophical discipline, appeared in Croatia during the two decades between the two wars: Stjepan Matičević, Pavao Vuk-Pavlović, Stjepan Pataki, Vladimir Petz and others. At the same time, they were also staying in touch with the then current pedagogic reality and critiquing certain negative phenomena in the practice of the *new school*.

The reformist pedagogy was also reflected in other areas of educational work, such as adult education, mass health education, social care and child care, children's and youth organisations, collaboration between parents and schools and various forms of cultural and artistic activities with and for children.

The relevance of reformist pedagogy at the start of the 21<sup>st</sup> century is reflected in the existence and revitalisation of autonomous conceptions of "classical" reformist pedagogy (such as Maria Montessori's pedagogy or Waldorf pedagogy), in the reception of alternative pedagogy related ideas appearing in the second half of the 20<sup>th</sup> century (Reggio pedagogy in the area of early education), in the creation of new directions under the influence of international movements (cultural pedagogy linked with spiritual-scientific pedagogy) and in the influence reformist pedagogy has had on the contemporary theory of pedagogy and the teaching practice in regular state schools. The alternative concepts of pedagogy opened the door towards pedagogy and school pluralism in Croatia in the 1990s, but two decades later, it is still in its initial phase of development.



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## **Педагошкиот плурализам во воспитно-образовната политика и практика во Македонија**

### Резиме

Трудот ги истражува алтернативните педагошки пристапи во воспитно-образовната теорија и практика во Македонија од воспоставувањето на воспитно-образовниот систем по Втората светска војна до денес. Во овие временски рамки се идентификуваат и анализираат два периоди. Првиот се однесува на четириесетипетгодишниот социјалистички развој на македонското образование за време на кој целите, принципите и содржините на образованието на сите нивоа се градат врз идеолошките основи на марксизмот. Сепак, во официјалните документи со кои обликува организацијата и методиката на воспитно-образовната работа во македонските училишта можат да се идентификуваат и други теоретски струења: прагматистичка педагогија, социјална педагогија, работна школа, како и дидактичкиот модел на комплексна настава. Анализата на вториот период го опфаќа развојот на образованието во последните дваесет и пет години во самостојна Македонија и се фокусира на иницијативите за воведување поинакви пристапи во наставата и учењето во државните училишта, како и на постоењето на алтернативни модели на училишта во државата.



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## **Pedagogical pluralism in educational policy and practice in Macedonia**

### Abstract

The article explores the alternative pedagogical approaches in educational theory and practice in Macedonia since the establishment of the educational system after the Second World War. Within this framework two periods are identified and analyzed. One refers to forty-five years of socialist development, during which the goals, principles and contents of education at all levels of schooling were being built on the ideological foundations of Marxism. However, other theoretical currents can also be identified in the official documents that shaped the organization and teaching methodology of educational work in the Macedonian schools: social pedagogy, pedagogy of pragmatism, working school, as well as didactic model of complex teaching. The analysis of the second period covers the last twenty-five years of development of education in the socio-political context of a sovereign state, and is focused on initiatives for altering the process of teaching and learning in the state schools as well as on the implementation of alternative school models.



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## **Razvoj in aktualno stanje alternativnih pedagoških konceptov v Sloveniji**

### Abstrakt

Z nazivom alternativni pedagoški koncepti imamo v mislih prizadevanja za reformo šole in vzgoje ter teoretske konceptualizacije, ki so poznane tudi pod imenom reformska pedagogika, progresivna pedagogika, gibanje za novo šolo ipd. V prispevku najprej orišemo splošne kulturne, družbene in spoznavnoteoretske okoliščine, ki so vzpodbudile omenjeno prizadevanje. Prehod iz 19. v 20. stoletje označuje čas izrazite pluralizacije pedagoške misli. V slovenskem pedagoškem tisku se že pred 1. svetovno vojno pojavijo posamezni članki, v katerih avtorji bralce informirajo o novih pedagoških trendih, manj pa je tistih, iz katerih je mogoče razbrati naklonjenost tem trendom. Ta naklonjenost se je bistveno povečala v času med obema vojnoma. Najbolj izrazit predstavnik je bil Anton Osterc – njegove polemike s predstavniki drugih pedagoških smeri nam pomagajo izrisati različne teoretske pozicije tega obdobja. Za uveljavitev reformskopedagoških idej so si v Sloveniji prizadevali predvsem učitelji praktiki – univerzitetna pedagogika je bila s Karlom Ozvaldom in Stankom Gogalo do tega zelo zadržana. Ideje reformske pedagogike je zagovarjala Pedagoška centrala v Mariboru. Kljub prizadevanje v Sloveniji v tem obdobju ni zaživela nobena eksperimentalna šola.

Pedagoška doktrina po 2. svetovni vojni je ideje reformske pedagogike odločno zavrnila. Glavni akter kritike je bil Vlado Schmidt, ki je v reformski oziroma progresivni pedagogiki (pedologiji, kot jo je imenoval) prepoznaval tipične elemente buržoazne pedagogike – z reformskopedagoškimi idejami je povezoval pomanjkljivo znanje otrok in neustrezno vzgojno orientacijo, ki ob sklicevanju na otrokovo naravo zanemarja družbene vzgojne smotre. Elementi reformskopedagoških idej so se v slovenskem prostoru začeli ponovno uveljavljati znotraj samoupravljalne pedagogike, celodnevne šole in eksperimentov s permisivno vzgojo.

Prva alternativna škola v Sloveniji z javno veljavnim programom je bila ustanovljena leta 1992 – to je bila Waldorfska škola v Ljubljani. Njeno ustanovitev je omogočila nova družbena situacija po osamosvojitvi in spremembi političnega sistema. Ustanavljanje novih alternativnih šol je z regulacijo zasebnega šolstva omogočila šolska zakonodaja iz leta 1996. Trenutno v Sloveniji delujejo štiri alternativne zasebne šole: Waldorfska škola Ljubljana (od 1992/93), Montessori inštitut, Zavod za pomoč staršem pri razvoju otrok (od 2010/11), Zasebni vzgojno-izobraževalni zavod Waldorfska škola Maribor (od 2015/16) in Vzgojno-izobraževalni zavod Antona Martina Slomška Maribor, Osnovna škola Montessori (od 2015/16).

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## **The Development and Current State of Alternative Pedagogical Concepts in Slovenia**

### Abstract

By alternative pedagogical concepts we mean the efforts for reforming school, education and theoretical conceptualization which are also known as reformist pedagogy, progressive pedagogy, new school movement, etc. The article first outlines the general cultural, social and cognitive theoretical circumstances which encouraged the mentioned effort. The transition from the 19th to the 20th century is a time of high pluralisation of pedagogical thought. The Slovenian pedagogical press saw individual articles before World War 1 where authors inform their readers about new pedagogical trends; there are less of those which infer favourableness towards the aforementioned trends. This favourableness grew substantially in the time between both wars. The most prominent representative was Anton Osterc - his polemics with representatives of other pedagogical courses help us outline various theoretical positions of this period. Teacher practitioners were mainly the ones who strived for the implementation of reform pedagogy ideas - university pedagogy with Karl Ozvald and Stanko Gogala was very reserved towards the idea. The ideas of reform pedagogy were defended by the Pedagogical Central in Maribor. Despite the efforts in Slovenia, this period did not see a taking off of any of the alternative (experimental) schools.

The pedagogic doctrine after World War 2 strongly rejected the ideas of reformist pedagogy. The main advocate of this critique was Vlado Schmidt who saw typical elements of bourgeois pedagogy in reformist or progressive pedagogy (pedology, as he named it) - he linked reformist pedagogy ideas with a lack of knowledge in children and an inadequate educational orientation while referring to the child's natural neglect of social education aims. Elements of reformist pedagogy ideas started establishing themselves again in the territory of Slovenia within the self-management pedagogy, all-day school and experiments with permissive education.

The first alternative school in Slovenia with a publicly valid programme was established in 1992 - this was the Waldorf School in Ljubljana. Its establishment was made possible by the new social situation after the change of the political system. Establishing new school alternatives was made possible by the school legislation of 1996 with the regulation of public schools. Currently, there are four alternative private schools in Slovenia: Waldorfska šola Ljubljana (The Ljubljana Waldorf School) (since 1992/93), Montessori inštitut, Zavod za pomoč staršem pri razvoju otrok (The Montessori Institute for Helping Parents in Child Development) (since 2010/11), Zasebni vzgojno-izobraževalni zavod Waldorfska šola Maribor (The Private Educational Institute Waldorf School Maribor) (since 2015/16) and Vzgojno-izobraževalni zavod Antona Martina Slomška Maribor, Osnovna šola Montessori (The Educational Institute Anton Martin Slomšek Maribor, Montessori Primary School) (since 2015/16).



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## **Pokušaji ostvarivanja pedagoškog pluralizma u obrazovnoj politici i praksi u Srbiji**

### Rezime

Rad je posvećen razmatranju pitanja uspostavljanja i razvijanja pedagoškog pluralizma u obrazovnoj politici i praksi u Srbiji u periodu od sredine XX veka do danas. Pod pedagoškim pluralizmom podrazumevamo uvažavanje i afirmaciju različitih pedagoških koncepcija i pristupa u razvijanju teorije i prakse obrazovanja, odnosno negovanje različitih teorijskih orijentacija u području obrazovanja, kao i omogućavanje i ostvarivanje alternativnih rešenja u pogledu organizacije i funkcionisanja školskog i nastavnog rada u odnosu na dominantni model školovanja. U vreme jugoslovenskog socijalističkog sistema, koga karakteriše nepostojanje demokratskog političkog poretka i odsustvo negovanja pluralističkih stavova i vrednosti, izostao je i pedagoški (i školski) pluralizam. Ideološki monopol nad područjem obrazovanja vodio je uspostavljanju homogenosti pedagoške misli usmerene ka izgradnji autentične socijalističke pedagogije, a, shodno tome, i snažnom kritičkom odnosu prema tzv. buržoaskoj pedagogiji, kao i reformnim pedagoškim pravcima, odnosno pokretima za "novu školu". Obezbeđivanje jedinstvenog obaveznog obrazovanja u javnoj školi, istoj za sve i dostupne svima, i stvaranje uslova za masovnije obrazovanje na narednim nivoima školovanja u okviru državnog sistema školstva bio je dominantan cilj prosvetnih vlasti u tom periodu. Iako su se u par navrata, posebno šezdesetih godina prošlog veka, javljali pokušaji osnivanja oglednih (eksperimentalnih) škola u Srbiji, čiji rad je zahvaljujući uvođenju i proveravanju određenih pedagoških i didaktičkih inovacija odstupao od uobičajene prakse vaspitno-obrazovnog rada, dometi ovakvih napora nisu bili veliki, niti su dali značajniji doprinos širenju napredne školske prakse.

Povoljniji uslovi za razvoj pedagoškog i školskog pluralizma u Srbiji stvoreni su u post-socijalističkom periodu. Nakon 90-tih godina XX veka otvorena je mogućnost osnivanja privatnih vaspitno-obrazovnih ustanova, a od nedavno i vrtića i škola posebne pedagoške orijentacije (tj. alternativnih škola). Za sada još nema zvanično priznatih škola posebne pedagoške orijentacije, ali je primetno sve intenzivnije promovisanje metoda Montessori pedagogije, posebno na nivou predškolskog vaspitanja i obrazovanja. Takođe, u proteklom periodu realizovan je veći broj projekata, programa i obuka usmerenih ka unapređivanju kvaliteta nastavnog i školskog rada, u okviru kojih se mogu prepoznati ideje i koncepti karakteristični za reformne pedagoške pokrete (npr. aktivno učenje, tematska nastava, nastava usmerena na učenika itd.). Međutim, utisak je da se inicijative i naponi kojima se podržava pluralizam u obrazovanju, a koji dolaze od naučne i stručne javnosti, kao i od prosvetnih vlasti, odnose uglavnom na demokratizaciju i unapređivanje kvaliteta obrazovanja unutar javnog sistema školstva, a ne na promovisanje i podršku privatnom obrazovanju i/ili alternativnim pedagoškim koncepcijama u njihovom izvornom obliku. Razlozi takvog stanja mogli bi se tražiti u tradiciji kulture obrazovanja u Srbiji, ali i uverenju dela naučne i stručne javnosti da se afirmisanjem tržišnih principa i privatizacije u domenu obaveznog obrazovanja, posebno u ekonomski nestabilnim prilikama, može narušiti princip jednakih šansi u obrazovanju i ostvarivanje obrazovne i socijalne jednakosti u društvu.

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## **Attempts at achieving pedagogical pluralism in the education policy and practice in Serbia**

### Abstract

The paper addresses the issue of introducing and fostering pedagogical pluralism in the education policy and practice in Serbia from the mid-20th century onwards. Pedagogical pluralism implies the appreciation and affirmation of different pedagogical conceptions and approaches aimed at developing education theory and practice, i. e. the promotion of different theoretical orientations in the field of education, as well as the implementation of alternative solutions to the organisation and functioning of school work and teaching that differ from the prevailing education model. During the Yugoslav socialist system characterized by the lack of a democratic political order and pluralistic attitudes and values, there was no room for pedagogical (and school) pluralism either. The ideological monopoly in the field of education resulted in the uniform pedagogical line of thinking directed at building authentic socialist pedagogy and consequently led to a strong critical attitude towards the so-called bourgeois pedagogy and reform pedagogy movements for a “new school”. Ensuring a unified system of compulsory education in public schools, identical and accessible to everyone, and creating conditions for widespread access to education at further levels of the state education system was a main goal of the education authorities in this period. Although during the 1960s there was a series of attempts at founding experimental schools in Serbia whose work based on introducing and evaluating certain pedagogical and didactic innovations deviated from the traditional educational practice, the effects of these endeavours were neither far-reaching nor did they significantly contribute to progressive school practices.

More favourable conditions for the development of pedagogical and school pluralism in Serbia were created in the post-socialist period. After the 1990s, possibilities opened up for privately founded educational institutions, and since recently – kindergartens and schools with special pedagogical orientation (alternative schools). For the time being, there is still no officially recognised schools of special pedagogical orientations but the Montessorri pedagogy is gaining popularity, particularly at the level of pre-school education. A significant number of projects, programmes and trainings were also implemented in the previous period aimed at enhancing the quality of school work and teaching conveying the ideas and concepts typical of reform pedagogy movements (e.g. active learning, thematic instruction, student-centered learning etc.). However, it seems that the initiatives and efforts encouraging pluralism in education undertaken by the academic community and the education authorities are directed more at fostering the democratisation of education and improving its quality inside the public school system and less at promoting and supporting private education and/or alternative pedagogical approaches in their original form. The reasons for such a state of affairs may be traced not only in the education tradition in Serbia but also in the fact that a certain part of the academic and professional community believes that the affirmation of market principles and privatisations in compulsory education, especially in unstable economic settings, may undermine the principle of equal opportunities in education and jeopardise educational and social equality.

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## **Uloga časopisa *Uzgajatelj* u recepciji ideja reformne pedagogije u Bosni i Hercegovini između dva svjetska rata**

### Sažetak

U Bosni i Hercegovini se između dva rata pojavljuje prosvjetno-etički pokret koji nudi poseban koncept obrazovanja odraslih, a osnivač mu je Miljenko Vidović. Zamisli pokreta bile su sprovesti preporod škole, pučkoga prosvjećivanja te umjetnosti i tiska. Ciljana skupina Vidovićevih prosvjetnih nastojanja bili su radnici i namještenici. Kako je u Bosni i Hercegovini stanje u prosvjeti bilo iznimno teško te 1919.godine, Vidović nastoji nastavne sadržaje povezivati sa stvarnim životom kako bi odgojio čovjeka, pojedinca kao slobodnu ličnost. Vidović i njegovi sljedbenici su smatrali da škole toga vremena „nijesu bile škole života, svjetla, topline i intimnosti, već škole skolastičke ukočenosti, bezbojnog života, gutanja znanstvenih disciplina, kojima su upravo sterilizirane za snažnu afirmaciju volje i osjećaja, bez kojih nema uspjeha u uzgoju.“<sup>1</sup> Ovaj pokret je uvelike uznemirio BiH javnost i u početku je imao mnogo podupiratelja. Jedan od Vidovićevih najodanijih pristaša bio je učitelj Salih Ljubunčić koji je redovito pisao u časopisu *Uzgajatelj* (1923-1926) i propagirao ideju etičkog pokreta zalažući se posebice za prava žena. Ljubunčić je smatrao Vidovićevu školu radnom školom u pravom smislu riječi. Časopis se bavio pitanjima reformne pedagogije u kontekstu općeg društvenog i kulturnog razvoja. U većini članaka se kritiziralo nedostatak morala u svim segmentima društva, te materijalistički pogled na svijet, čemu je u prilog išao odgoj u društvu i školi koji je razvijao intelektualne a zanemarivao moralne snage. Prvi princip koji je Vidović uveo u svoj rad bio je: ljubiti i poštovati čovjeka bez obzira na njegov socijalni položaj, prestiž ili inteligenciju. Važan je jedino stupanj moralnih sposobnosti čovjeka. Godine 1925. Vidović je osnovao i dopisnu školu s istim pedagoškim, moralnim i

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<sup>1</sup> Narodni prosvjetni preporod i Vidovićev moralno-etički pokret, (Predavanje održano 21.3.1925. godine na svečanoj akademiji na dan proslave Etičkog proljeća što je priredi u Varaždinu gimnazijska ekstenza sa prijateljima Vidovićevog prosvjetno-etičkog pokreta), *Uzgajatelj*, br. 3-4, 1926, str. 86.

etičkim principima. Glasilo škole bilo je *Novi čovjek*. Ovim radom će se nastojati istražiti koliko su Vidović i njegovi sljedbenici kojih nije bio mali broj kroz časopis *Uzgajatelj* utjecali na promicanje promjena u BiH školstvu toga vremena i pokušat će se razotkriti utjecaj ovoga pokreta, koji je još nazivan i 'pravi put'. Ovaj pokret nije bio pošteđen ni oštrih kritika i optužbi da se radi o običnom kopiranju jednog stranog filozofskog nazora, a nipošto o „hramu, koji je narod sebi stvorio i komu je dao sadržaj i formu,“<sup>2</sup> kako se to voljelo isticati od strane njegovih gorljivih sljedbenika.

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<sup>2</sup> A. Živković: Recenzije Salih Ljubunčić, Vidovićeve škole, [hrcak.srce.hr/file/67142](http://hrcak.srce.hr/file/67142)

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**The influence of the magazine *Uzgajatelj*  
in spreading ideas of the reform pedagogy  
in Bosnia and Herzegovina between the two world wars**

Abstract

The new educational-ethical movement with special concept of the adult education appeared in Bosnia and Herzegovina between the two world wars. The founder of this movement was Miljenko Vidović who had brave ideas to modernize schools, work on common people education, on art promotion and the newspaper's organization. Target group of Vidović's educational attempts were labourers and employees. When it comes to education, the situation in Bosnia and Herzegovina was extremely difficult in 1919. Therefore, Vidović's intention was to connect teaching contents with a real life in order to educate a human being as independent individual. Vidović and his followers considered schools of that time as institutions without life, light and intimacy. According to them, these schools were full of „scholastic inflexibility, scientific discipline and diffident that only sterilized strong affirmation of will and emotion on which educational success was dependant“.<sup>1</sup> This movement made contradicted affection in BiH publicity. In the beginning it has many supporters. One of the Vidović's most loyal followers was a teacher Salih Ljubunčić who regularly wrote in the magazine *Uzgajatelj* (1923-1926) and propagated the ideas of ethical movement giving a special attention to women's rights. Ljubunčić considered Vidović's school as a working school in the real meaning of this word. The magazine dealt with the issues of the Reform's pedagogy within the context of a general social and cultural development. In the majority of articles published in *Uzgajatelj* the authors criticized the lack of morality in all segments of social life as well as materialistic approach that prevailed in it. According to them, education in the schools developed intellectual forces ignoring morality. The first principle that Vidović implemented into his work was: love and respect of human being no matter of

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<sup>1</sup> National educational progress and Vidović's moral-ethical movement, (Lecture given on March 21, 1925 on celebration of Ethical Springtime organized by gymnasium extense and friends of Vidović's educational-ethical movement), *Uzgajatelj*, No. 3-4, 1926, p. 86.

his social position or intelligence. The only important thing that matter was a degree of his moral capabilities. In 1925, Vidović established additional seminar for adults applying the same pedagogical, moral and ethical principles. There was also a magazine related to the seminar, under the name New Man. I would like to research in which extent Vidović and his followers influenced the changes in BiH schooling in the mentioned period of time and to uncover the influence of this movement that was also called a 'right road'. Nevertheless, the movement faced a serious critics and accusation that it presented only plain plagiarism of a foreign philosophical attitudes and not at all „a temple built by common people who ensured right content and form to it.“<sup>2</sup>

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<sup>2</sup> A. Živković: Recenzije Salih Ljubunčić, Vidovićeve škole, hrcak.srce.hr/file/67142



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## **Reformska pedagogija i njen uticaj u obrazovnoj politici Crne Gore**

### Rezime

U Crnoj Gori je prije Prvog svjetskog rata bila dominantna i zvanično od strane državne obrazovne politike proklamovana Herbartova paradigma pedagogije, ali su prosvjetne vlasti bile u određenoj mjeri tolerantne prema nastavnicima koji se nje u praksi nijesu u potpunosti pridržavali. Naime, do nastavnika u Crnoj Gori su u to doba počeli dopirati raznovrsni novi pedagoški koncepti iz Evrope, što je još više dobilo na intenzitetu njenim ulaskom u sastav Kraljevine Jugoslavije. Ipak, ideje reformskih pedagoških pokreta u Crnoj Gori između Dva svjetska rata nijesu našle svoju primjenu, iako su sticale sve veću afirmaciju u stručnoj javnosti. Tadašnja pedagoška naučna misao u Crnoj Gori bila je nedovoljno razvijena, a obrazovna politika se nije razvijala samostalno i nezavisno od ostatka zajedničke države. Tako je u velikoj mjeri bilo i poslije Drugog svjetskog rata kada je Crna Gora postala sastavni dio SFR Jugoslavije i dominantne socijalističke pedagogije. Raspadom zajedničke države pojavio se brisani prostor koji je omogućio restartovanje i osvijestio potrebu za preispitivanjem i otvorenost za dotada drugačije pedagoške koncepte, nove i stare nedovoljno istražene. Ponovnim osamostaljenjem Crne Gore, u njoj, kao i u ostalim bivšim republikama savezne države, došlo je do preorijentacije ka novim sadržajima i vrijednostima političkog, odnosno pedagoškog pluralizma, čiji je razvoj u praksi bio ograničen tradicijom, ekonomskim, kulturološkim, stručnim i drugim kapacitetima. Naime, pedagoški pluralizam se razvijao i primjenjivao samo u prihvatljivim granicama za državnu obrazovnu politiku i to ne kroz na primjer otvaranje privatnih i alternativnih škola, već uglavnom samo kroz afirmaciju pojedinih ideja reformske pedagogije.

Alternativni pedagoški koncepti u Crnoj Gori nikad nijesu zaživjeli. Međutim, posljednjih par decenija, posebno u okviru reforme cjelokupnog obrazovanja, postoje određeni pokušaji implementacije određenih ideja i koncepata iz okvira reformske pedagogije, kao što su najčešće ideje Marije Montessori u predškolskim ustanovama. Praktično se reafirmacija pojedinih ideja reformske pedagogije predstavlja kao alternativa prethodnim paradigmama obrazovanja. Takođe, kao alternativa „staroj školi“ realizuju se brojni projekti,

programi stručnog usavršavanja nastavnika i druge aktivnosti koje imaju za cilj da unaprijede nastavu i učenje u školama, kao što su *Aktivno učenje – primjena metoda aktivne nastave/učenja*, *Korak po korak*, *Čitanje i pisanje za kritičko mišljenje*, itd. Navedene aktivnosti i pojedine ideje reformske pedagogije su sve više prisutni i u zvaničnim dokumentima strategija obrazovne politike Crne Gore, kao što je to slučaj i u gotovo svim državama bivše Jugoslavije. Međutim, u tim dokumentima je moguće pronaći i brojna nerazumijevanja i problematične interpretacije, što se odražava i na programe za implementacije ideja reformske pedagogije. Višedecenijska zatvorenost pedagoških paradigmi u Crnoj Gori tokom XX vijeka pokušava da se, nerijetko bez prethodne temeljne kontekstualne, teorijske i analize praktičnih kapaciteta i mogućnosti primjene, premosti implementacijama savremenih koncepata obrazovanja preuzetih iz zvanične obrazovne politike u Evropskoj uniji.

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## **Reform Pedagogy and Its Impact on the Educational Policies in Montenegro**

### Summary

Before the World War I the educational system in Montenegro was officially dominated by Herbart's paradigm of pedagogy. However, the educational authorities tolerated, to a certain extent, the practice of those teachers who did not apply it in strict terms. Namely, at that time, new and various pedagogical concepts created in Europe began to reach the Montenegrin teachers as well, which was intensified when Montenegro became part of the Kingdom of Yugoslavia. Still, the ideas of the reform movement in Montenegro between the two world wars were not applied despite their increasing popularity in the professional circles. The pedagogical expertise of that period was not advanced enough, and the educational policies were not developed independently from the rest of the state. These conditions remained more or less the same after the World War II, when Montenegro became member of the SFR of Yugoslavia and, hence, the part of its dominant socialist pedagogy. After the dissolution of the state, a clear new space for revisions and a re-start was created, raising the consciousness about the necessity of opening towards different pedagogical concepts, new but also the old ones that had not been sufficiently explored. The renewal of Montenegrin sovereignty as independent state brought about another set of transformations, similar to those in other countries – former Yugoslavian republics, in which new contents and values appeared, mostly reflected in pedagogical pluralism, whose practical applications were somewhat limited by tradition, economic, cultural and professional capacities. Namely, pedagogical pluralism has been developed and applied only to an extent acceptable to the state's official educational policies, not, for instance, through establishing of private and alternative schools, but mainly through affirmation of only some ideas of the pedagogy of reform.

Alternative pedagogical concepts have never been developed in Montenegro. However, in the last couple of decades, particularly within the reform of the overall educational system, there have been certain attempts to implement some of the ideas and concepts of the reform pedagogy, such as those by Maria

Montessori that have been used in the preschool institutions. Reaffirmation of some ideas of reform pedagogy is often presented as an alternative to the previous educational paradigms. Also, as an alternative to the “old school“, numerous new projects have been carried out, as well as programmes of the vocational training of teachers and other activities aiming at improvement of teaching and learning process, such as *Active learning – applying of active teaching/learning method*, *Step by Step*, *Reading and writing for critical thinking*, etc. All these activities and some of the ideas of reform pedagogy are increasingly more present in the official documents for educational strategies in Montenegro, which is also the case in almost all countries of the former Yugoslavia. In those documents and strategies, however, there can be found many miscomprehensions and problematic interpretations, which is reflected on the programs for implementation of the reform pedagogy. The long maintained *status quo* of the pedagogical paradigms in Montenegro in the 20th century is intended to be forcefully surpassed by implementation of the contemporary European concepts of educational policies, often without a careful contextual, theoretical and practical analysis of the Montenegrin capacities and current potentials for application.

## **IMPRESSUM**

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