

Snježana Dubovicki\*, Marta Budić\*\*

# Intellection of Upbringing in Global Context of Present and Future Challenges in Pedagogy

## SUMMARY

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Intellection of upbringing in the global context of science that deals with theoretical and practical research in the field of upbringing and education at all levels has brought about a revival. Traditional teaching, which pays more attention to education and less to upbringing, has led to a partial diminishing in the importance of upbringing at higher levels of education, especially in a university context. Various translations of works from other languages into English, often translating upbringing as education, also contributed to this. In order to give upbringing a place it deserves in the university teaching, and to equate it with education in a university context, we considered social forms as potential preconditions for “returning” the presence of upbringing activities to the university level.

By looking at this issue through the teaching process, it was important to emphasize the contribution of pedagogy workshop to encouraging the upbringing function of teaching. We have distinguished the pedagogy workshop from other social forms because participation in it equally affects the sensory, emotional, and moral functions of all participants in the teaching process (and not just intellectual ones), which were important in the research of the role of upbringing. Previous research has shown that creative university teaching contributes to fostering the educational role of teaching and helps self-actualization, which is beneficial for all participants in the teaching process.

**Keywords:** Education, pedagogy, present and future challenges, teaching, upbringing.

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\* Faculty of Education, Josip Juraj Strossmayer University of Osijek, Croatia.

\*\* Elementary school Alojzije Stepinac, Zagreb.

*Correspondence Address:* Snježana Dubovicki, Department of Lifelong Learning, Faculty of Education, Josip Juraj Strossmayer University of Osijek, Cara Hadrijana 10, 31000 Osijek. ORCID ID: <https://orcid.org/0000-0003-4770-3371>. E-mail: [sdubovicki@gmail.com](mailto:sdubovicki@gmail.com).

## Introduction

Over the last twenty years, pedagogy has been addressing the crisis of education, but also of the disrupted value system that is increasingly present among the young people who are considered to be the future of our society. There are high expectations of educational institutions since young people spend more and more time in those institutions (directly and/or indirectly through modern online tools and online teaching), so the role of these institutions needs to be focused more on the upbringing, not just on education. Modern man needs, more than ever, the return of ethics and new old values, among which upbringing is of primary concern.<sup>1</sup>

Contemporary theoretical development of upbringing science applies different theoretical frameworks, and for these reasons, we can talk about some theoretical approaches today, but despite everything, most pedagogues divide them into three main directions: spiritual science pedagogy, critical rational/empirical science of upbringing, and critical/emancipatory science of upbringing.<sup>2</sup> *Spiritual pedagogy* - the greatest influence on pedagogy was in Germany after the First World War, and its influence lasted until the 1960s and was briefly interrupted during the period of National Socialism. The framework of spiritual science pedagogy represents the philosophy of Dilthey. It starts with the fact that the practice of upbringing is older than its theory. The method most used by advocates of spiritual science pedagogy is hermeneutics, precisely because of its historical significance. Hermeneutics does not refer only to the analysis of texts and languages but also to the upbringing reality. *Critical-rational (empirical) science of upbringing* - important works in the field of theoretical concept belonged to the theoretical teacher.<sup>3</sup> She distinguished three types of pedagogical theories: 1) science of upbringing, 2) the philosophy of upbringing, and 3) practical pedagogy. In recalling the criticism, we understand it as an effort to present theories and laws as much as possible against falsification. That kind of criticism was first mentioned by the members of the “Frankfurt School”, who were gathered around a group of social philosophers: Horkheimer, Fromm, Marcuse, Adorno, and Habermas.<sup>4</sup> They developed a “critical theory” as opposed to a “traditional theory”. *The critical/emancipatory science of upbringing* - shows that the two theories mentioned earlier are not able to critically approach the socio-historical development of upbringing. The theoretical premises of this theory have been developed by Blankertz, Mollenhauer, Lempert, Klafki, Schaller,

1 Vukasović, Ante (2003). Odogojne vrijednosti i putokazi J. A. Komenskog za treće tisućljeće, *Obnovljeni život*, 58(1), 96.

2 Gudjons, Herbert (1994). *Pedagogija temeljna znanja*, Zagreb; Educa, 29.

3 Brezinka, Wolfgang (1971). *Die Pädagogik der Neuen Linken: Analyse und Kritik*, München; Basel; Ernst Reinhardt Verlag, 72.

4 Gudjons, Herbert (1994). *Pedagogija temeljna znanja*, Zagreb; Educa, 32.

and others.<sup>5</sup> At the center of the critical science of upbringing as a method stands the critique of ideology. Ideologies have the character of socially conditioned, distorted consciousness that supports and justifies existing ruling relationships. By the late 1960s, a considerable number of pedagogues were influenced by the critical science of upbringing, while others regarded it as a new “issue” of Marxism. *The transcendental-critical science of upbringing* - its criteria get back with the educational reality under the terms of opportunities, not according to the terms of its factual reality.<sup>6</sup> *The historical-materialistic science of upbringing* represents a radical criticism of civic education derived from society and the history of Marx. This theory is directed not only towards the criticism of the apparent disadvantages of education but also it is important to discuss and problematize the effective but hidden premises of the society.<sup>7</sup> *Phenomenological pedagogy* - advocates of this theory are: Langeveld, Loch, Lippitz, and Mayer-Drawe. The theory experienced significant development in the seventies of the last century. It is considered that the upbringing of children cannot be learned from a book, but it is necessary to go out, to be among children, and try to spot the problems from their interactions with others and solve them with theoretical knowledge.

## Upbringing and its understanding in the context of Continental and Anglo-American theoretical approach

In this study, it is important to highlight that researchers who have studied (especially in Croatia) the field of upbringing and education face a great challenge when translating this “*terminus tehnikus pedagogikum*” (lat.) into the English language. The word “upbringing” is usually translated as “education”, but it is not the same and has a different meaning. Besides, it is important to highlight that we have not used words *Pedagogic* and *Pedagogy*<sup>8</sup> in the right way. “*Pädagogik is not the same as “pedagogy”. To mark the difference, I use instead the noun “pedagogic”, and will give some reasons for this choice, reasons that I see as important for the translation of Mollenhauer<sup>9</sup> into English.*”<sup>10</sup> Freisen<sup>11</sup> explains why he has chosen to translate *Erziehung* with

5 Ibid., p. 36.

6 Dickopp, Karl Heinz (1983). *Lehrbuch der systematischen Pädagogik*, Düsseldorf; Schwann Handbuch, 22.

7 Gudjons, Herbert (1994). *Pedagogija temeljna znanja*, Zagreb; Educa, 40.

8 Wivestad, Stein M. (2014). *Klaus Mollenhauer’s “Forgotten Connections:” A sketch of a general pedagogic*, *Phenomenology & Practice*, 8(2), 7.

9 Klaus Mollenhauer in 1983 wrote a book *Vergessene Zusammenhänge: Über Kultur und Erziehung*, which is later translated to English language.

10 Ibid., p. 7.

11 Friesen, Norm (2014). *Translator’s introduction: Culture and upbringing in theory and practice*. In K. Mollenhauer, *Forgotten connections: On culture and upbringing*, London & New York: Routledge, xxxiv.

“upbringing”. *Erziehung* is not the same as “education”, which is usually understood as “schooling”. In Continental and Scandinavian European traditions,<sup>12,13,14</sup> pedagogy has been understood as “an academic discipline in its own right”. On the other hand, Wivestad<sup>15</sup> warns us that the same word is not used in Britain and North America today as the name of academic institutes, colleges, or “schools” dealing with education.<sup>16</sup> From the above mentioned, it is crucial to keep in mind that translation is just as important as the content itself, as it can sometimes give rise to many doubts and even misinterpretations or misunderstandings when using certain terms.<sup>17</sup> This should by no means occur to the concept of upbringing because it coexists with the term education and is equally valuable and important at all its levels.

Bognar & Matijević<sup>18</sup> point out different notions of education and upbringing, where upbringing is defined as a broader term than education, which in its essence also contains “upbringing in the narrow sense”. *“Since upbringing is a higher gender concept for education, pedagogy deals with upbringing, and didactics, a branch of pedagogy, deals with education.”*<sup>19</sup>

Bognar & Matijević<sup>20</sup> warned that the educational process was not sufficiently studied from the aspect of upbringing, pointing out that the identification of upbringing and education caused neglect of upbringing and led to education. *“The understanding of didactics as the theory of education has had as a consequence the understanding of the educational and upbringing process (teaching) as an educational process. If didactics is the theory of the educational process, and because there is no other branch of pedagogy that deals with it, and it does not deal with upbringing, then it is clear that this process is understood as one-sidedly as an educational process, which in practice is very often. Didactics that want to be the theory of the educational process, the process of simultaneously*

12 Biesta, Gert J. J. (2011). Disciplines and theory in the academic study of education: a comparative analysis of the Anglo-American and Continental construction of the field, *Pedagogy, culture & society*, 19(2), 176.

13 Autio, Tero (2017). Curriculum theory in contestation? American curriculum, European didaktik, and Chinese wisdom traditions as hybrid platforms for educational leadership. In M. Uljens & R. M. Ylimaki (Eds.), *Bridging educational leadership, curriculum theory and didaktik* (pp. 257–282), Cham: Springer, 257.

14 Autio, Tero (2006). *Subjectivity, curriculum and society. Beyond and between German Didaktik and Anglo-American Curriculum*, New York: Routledge, 18.

15 Wivestad, Stein M. (2014). Klaus Mollenhauer’s “Forgotten Connections:” A sketch of a general pedagogic, *Phenomenology & Practice*, 8(2), 7.

16 Tröhler, Daniel & Popkewitz, Thomas, S. (2011). *Schooling and the Making of Citizens in the Long Nineteenth Century*. Comparative Visions, New York: Routledge, 21.

17 Depaepe, Marc & Smeyers, Paul (Eds.). (2008). *Educational research: The educationalization of social problems*, Berlin: Springer, 379.

18 Bognar, Ladislav & Matijević, Milan (2002). *Didaktika*, Zagreb; Školska knjiga, 17.

19 Ibid., p. 17.

20 Ibid., p. 18.

*achieving upbringing and education, must also deal with the phenomenon of upbringing and the phenomenon of education.*”<sup>21</sup>

Considering that teaching is both upbringing and education, it is crucial that we continue to (through certain activities) achieve upbringing and educational goals equally in university teaching.

## **The importance of upbringing in university teaching**

Reflecting on the importance of education, those who are most intensively involved in the organization and implementation of the teaching process must be aware of its importance, and these are the teachers at all levels of education. In this context, the work is directed to the university professors who, apart from the educational roles, should also attach great importance to the upbringing role. Different authors define upbringing differently, but its neglect in educational institutions, especially in teaching at all levels of education, is more than present. Polić<sup>22</sup> writes about upbringing and links it to the dimension of creativity, while Bognar<sup>23</sup> writes about upbringing at the university and lists some of the essential things we should keep in mind when considering the university teaching. *“University education refers to the adoption of the value system of the profession for which it also qualifies for support in the process of its socialization and self-actualization. University professors, unfortunately, are, in large part, not trained for their upbringing function, but in the process of lifelong education, it is possible to change it. All who deal with people need to systematically work on training for this delicate and important function.”*<sup>24</sup>

Maslow<sup>25</sup> considers that upbringing also evolves as a system of brakes and control over our internal impulses, and in fact, we should work on releasing these brakes because human impulses should be trusted and allowed to come to full expression. The entire education system, from pre-school and elementary school through high school and college, is under different influences based on values and attitudes shaped in the individual’s head. They certainly influence the development of personality as well as self-actualization (Figure 1).

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21 Ibid., p. 19.

22 Polić, Milan (2001). *Odgoj i stvaralaštvo. Metodički ogledi*, 2 (16), 17.

23 Bognar, Ladislav (2011). *Odgoj na sveučilištu. Život i škola*, 26, 167.

24 Ibid., p. 165.

25 Maslow, Abraham Harold (1968). *Psychology of Being*, New York, Cincinnati, London, Toronto, Melbourne; D. Van Nostrand Company, 3.

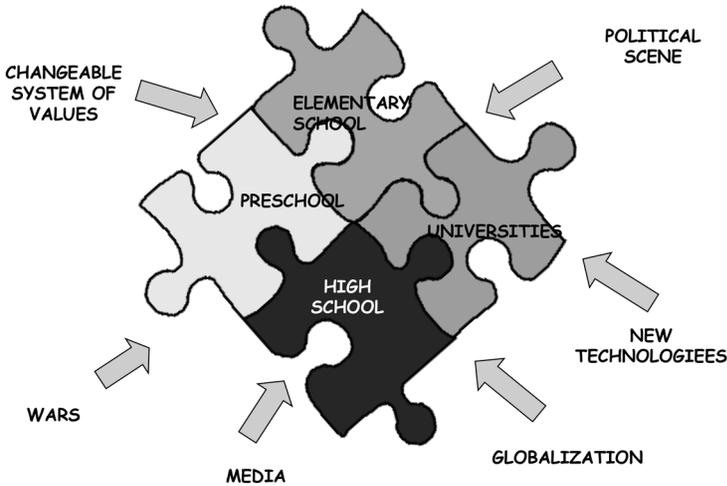


Figure 1 Factors affecting growth  
(taken from Dubovicki, 2013, 201)

If we understand the upbringing as *a process that helps self-actualization*,<sup>26</sup> and self-actualization is perceived as a process that takes place at the peak of our abilities, it is apparent how much importance, in that context, is given to creativity. By introducing creative activities in teaching, we are improving the teaching process and allowing students to adopt desirable values that affect their upbringing.<sup>27</sup> In general, we can understand the whole human life as our creation in which we make the most significant decisions. Sometimes we cannot influence the outcomes of some events, and sometimes we face the risks, but we are still trying to create our own life as we have imagined it. Upbringing plays a major role, so it is very important to look at it from the context of creativity and self-actualization in university teaching. Upbringing is specific because it happens here and now, in all situations and places, even at the faculty.

Along with the educational function, there has always been the upbringing function of university teaching. It is often mentioned that at the faculties, there is no place for upbringing, but only for the education of students. Today we ask the question: *What values should we transfer to young people?* Although the family continues to represent the basic factor in upbringing, due to a series of changes occurring in families (inadequate families, employment of both parents, post-war trauma in families), the

26 Dubovicki, Snježana (2013). [Correlation Between the Curriculum of Teacher Education and Student Creativity Development]. Unpublished Doctoral Dissertation (p. 306), Zagreb; Filozofski fakultet Sveučilišta u Zagrebu, 87.

27 Dubovicki, Snježana (2016a). Kreativnost u sveučilišnoj nastavi, Osijek; Faculty of Education, Josip Juraj Strossmayer University of Osijek, 84.

role of educational institutions in this field is becoming increasingly significant. High expectations are placed on the school, as an institution of special social interests when it comes to upbringing for values. Young people spend more and more time in schools (elementary and secondary) and faculties (undergraduate, graduate, and postgraduate), so the role of these institutions is to focus more on upbringing rather than education for today and tomorrow. Educational institutions themselves have a greater responsibility because they educate young and healthy people, and it raises the question, what kind of people will come out of these schools.

When entering into the educational institutions, young people adhere to the values and behaviors their teachers convey to them and the ways they relate to them. The professors certainly represent a model by which they adopt specific upbringing values that they will bring to the world. It is also desirable that the educational process be innovative and creative to educate for the future. In the most curricula and programs, upbringing is neglected since it is considered that upbringing is being “traced” through all subjects, from elementary through high school, to the faculty, but it is not mentioned anywhere, precisely because of the division of responsibility.<sup>28</sup>

As university professors, we are responsible for what happens in teaching and for the values and attitudes that are present. According to everything that “enters” into teaching (in front of various globalization, socio-economic, and political influences) we need to have a critical review and organize classes in a way that helps students develop their self-actualization, in other words, the teaching that promotes the success of each student.

At the university, there is a problem of orientation towards a man of one dimension, which equally applies to professors and students. A university professor needs to keep an eye on his process of self-actualization to set a real example for his students.<sup>29</sup> In pedagogy, it is known that we learn from the people we love, and we often accept their values as ours. In order for students to love professors, professors must first love themselves, the faculty, and their students, so that “love” is mutual, which is very important for upbringing. Bogнар<sup>30</sup> lists suggestions for being successful at the university: to love yourself, to love your subject (your job), to love your students, to be friendly to students, to set high demands, to be consistent in demands, to set the rules we have to adhere to ourselves, provide them with more activities in which they will be able to express their opinions, incorporate educational content into regular teaching, calmly respond to sudden learning situations as well as so-

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28 Ibid., p. 105-106.

29 Ibid., p. 125.

30 Bogнар, Ladislav (2011). Odgoj na sveučilištu. *Život i škola*, 26, 167.

called “incidents” and try to get all students interested in the subject, even those who initially provide resistance.

Thinking of the possible teaching methods and social forms that most contribute to the promotion of desirable upbringing values, and hence of direct impacts on education, the paper presents a pedagogy workshop as a social form with the help of which it is “easiest” to actively involve all participants in the teaching process and to promote the desired upbringing values through their interaction.

### **Pedagogy workshop - a social form with the help of which it is best to “raise”**

The pedagogy workshop enables the participants in the teaching process to express their wishes, needs, and feelings freely. Everyone has the opportunity to talk about what he is interested in and what matters to him, while the other listeners develop curiosity and encourage them to hear and learn more. Work in the pedagogy workshops has elements of everyday life and informal learning and is therefore particularly valuable. In addition to circular communication, what works in pedagogy workshops is pleasant and democratic climate, humor, expressing oneself and understanding other people’s emotions, and exchanging opinions and experiences. What the pedagogy workshop differs from the regular school programs is that it is not focused on acquiring knowledge and remembering the facts.

Learning in pedagogy workshops is based on two concepts - *experiential and integral learning*. Experiential learning implies creating where the child experiences certain content by the “own skin” method. This can be achieved by playing, simulating, and acting. The game is a fantasy created reality, simulation is the imitation of a certain real situation we did not find, and action is activity in real reality. Experiential learning is focused on the process and learning about success. Integral learning involves a process that integrates all psychophysical functions: physical expression (movement), sensitivity (sight, hearing, touch, flair), emotions and memories, will, imagination, and knowledge (intellect and intuition). This concept of learning links the understanding of the world with the understanding oneself and others.<sup>31</sup>

One of the most important prerequisites for good leadership in a pedagogy workshop is a comfortable classroom where children can feel safe and relaxed and feel the support and confidence of other participants. Apart from respect for each individual and his needs and feelings, the upbringing climate is also achieved by playing. The game creates a pleasant atmosphere in which you can think in a relaxed and

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31 Uzelac, Maja (1994). *Budimo prijatelji*, Zagreb; Slon, 11.

creative way.<sup>32</sup> Also, multidirectional communication is very important (Bognar & Matijević<sup>33</sup> and Matijević & Radovanović<sup>34</sup>). In addition to verbal communication, attention should also be paid to non-verbal communication through acting, dance, movement, mimicry, drawing, music, and more. Therefore, the workshop leader plays a significant role. A leader is not a person from whom the students learn, he is a creator and an instigator of the different situations from which students learn. It is desirable to create behavioral rules before working at a pedagogy workshop to achieve the planned activities according to the planned dynamics. The agreed rules of behavior may be set for a particular workshop, but may also apply to every workshop. It is particularly important to point out that all participants have to adhere to these rules of conduct<sup>35</sup> (Ivanek, 2003).

The pedagogy workshop usually starts with an introductory activity (most commonly referred to as “icebreaker”) where students are introduced, motivated, and relaxed. The primary goal of this activity is to help participants to get to know each other, feel comfortable while working and working together to increase classroom energy. In the central part, it is desirable to carry out two to three activities that are the main theme of the workshop, and the final part is the exchange and the evaluation of personal and collective reflections. Given that each pedagogy workshop is geared to a specific goal, Martinko<sup>36</sup> points out that it is also necessary to control these goals or evaluations. Evaluation can be carried out in a variety of creative ways, most often conducted by surveys, judgment scales, interviews, evaluation lists, with the help of dolls, body movements, microphones, and more (Dubovicki<sup>37</sup> and Kragulj<sup>38</sup>). In this way, the facilitator will receive feedback on the workshop’s performance and will plan and prepare further works based on this information. The time needed to carry out a workshop depends solely on the number of participants and the amount of content, and sometimes the general mood. The area where the workshop is conducted does not have to be a classroom, and sometimes a pedagogy workshop can be carried out either on the school playground or in the school hall. The room should be radiated with a creative, aesthetic, and joyful ambiance.

32 Dubovicki, Snježana (2016b), *Važnost igre u sveučilišnoj nastavi*, In: Hicela Ivon & Branimir Mendeš, Eds., *Dijete, igra, stvaralaštvo*, Zagreb; Split: Filozofski fakultet; Savez društava Naša djeca Hrvatske, 65.

33 Bognar, Ladislav & Matijević, Milan (2002). *Didaktika*, Zagreb; Školska knjiga, 360.

34 Matijević, Milan & Radovanović, Diana (2011). *Nastava usmjerena na učenika*. Zagreb: Školske novine, 400.

35 Ivanek, Ana (2003). *Razrednik(-ica), pedagoško-psihološki voditelj(-ica) razrednog odjela (s primjerima vođenja radionice)*, Zagreb; Profil International, 8.

36 Martinko, Jasna (2012). Radionica – metoda interaktivnog učenja i poučavanja odraslih. *Andragoški glasnik*, 16 (2), 165.

37 Dubovicki, Snježana (2016a). *Kreativnost u sveučilišnoj nastavi*, Osijek; Faculty of Education, Josip Juraj Strossmayer University of Osijek, 88.

38 Kragulj, Snježana (2011). [Educational Climate in University Classes]. *Život i škola*, 25 (1), 35.

Research (Dubovicki<sup>39, 40, 41</sup>) shows that creative teaching influences the creation of favorable conditions for the adoption of positive values. “Involving creative activities in university teaching not only improves the teaching process but through our participation, activity, and behavior we allow students to adopt desirable values that affect the development of self-actualization as well as on upbringing.”<sup>42</sup>

Figure 2 demonstrates how creative activities can refresh and enhance the teaching process that enables us to encourage and develop the values that are transferred by education.

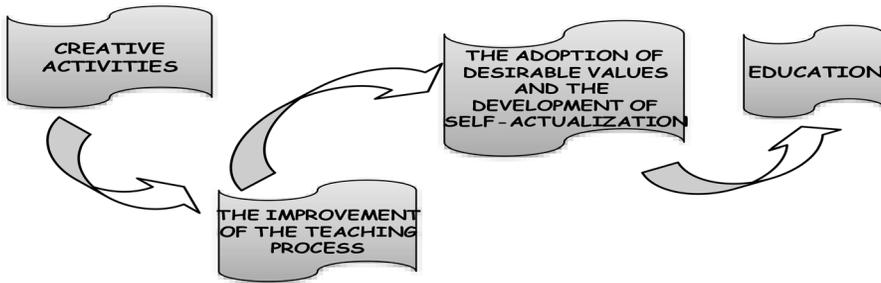


Figure 2 Creativity as an assumption for the successful education  
(taken from Dubovicki, 2013, 125)

We can say that creative teaching is also promoted because it is the right contrast to the traditional teaching in which upbringing was based on repression. The society needs to change according to the criterion of human needs. Thus, upbringing gets a new dimension that will direct the development to an innovative, creative person who critically contemplates and takes up his attitude, who will be able to change society and humanize it. As long as the teaching does not free itself from having a role only to educate, without having a role in upbringing, we will have potential crises in upbringing.

39 Dubovicki, Snježana (2013). [Correlation Between the Curriculum of Teacher Education and Student Creativity Development]. *Unpublished Doctoral Dissertation* (306. p). Zagreb: Filozofski fakultet Sveučilišta u Zagrebu, 125.

40 Dubovicki, Snježana (2016a). *Kreativnost u sveučilišnoj nastavi*, Osijek; Faculty of Education, Josip Juraj Strossmayer University of Osijek, 115.

41 Dubovicki, Snježana (2016b). Važnost igre u sveučilišnoj nastavi. In: Hicela Ivon & Branimir Menduš (Eds.) *Dijete, igra, stvaralaštvo*, Zagreb; Split: Filozofski fakultet; Savez društava Naša djeca Hrvatske, 66.

42 Dubovicki, Snježana (2013). [Correlation Between the Curriculum of Teacher Education and Student Creativity Development]. *Unpublished Doctoral Dissertation* (306. p.). Zagreb: Filozofski fakultet Sveučilišta u Zagrebu, 125.

## Conclusion and recommendation

Ćurko<sup>43</sup> wrote about upbringing from a philosophical perspective. He points out that in the analyzed journals that publish papers in the field of philosophy, the most explored and written topic is education (323 texts have been identified). Most of these papers are original scientific papers, which confirms once again that this topic is inevitably one of the primary ones to be addressed in the field of pedagogy.

A positive orientation in upbringing advocates an approach focused on the positive, creative potentials of each participant in the teaching process and assumes that each participant has certain abilities that contribute to the quality of the teaching process, which will be useful in later life if developed. This is an approach in which concern, trust, and respect for diversity are the basis on which learning and teacher's activity rest. They develop a student's motivation and plans to achieve set goals.<sup>44</sup> Positive education is a term used in foreign literature, and it coincides with a positive orientation in upbringing.

The contribution of this paper also lies in emphasizing the importance of the correct translation and usage of the term upbringing in relation to the term education, which in English means both upbringing and education. This is why it can lead to the inadvertent omission and loss of the term upbringing from the pedagogical literature, which is translated into English from other languages (especially Croatian).

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43 Ćurko, Bruno (2008), [Education and Teaching Related Activities of the Croatian Philosophical Society] *Filozofska istraživanja*, 28 (111), 670.

44 Lopez, Shane J., Snyder, Charles Richard & Teramoto Pedrotti, Jennifer (2007), *Positive psychology: The scientific and practical explorations of human strengths*. Thousand Oaks; Sage Publications, Inc, 439.

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# Sadašnji i budući izazovi odgoja u obrazovanju

## SAŽETAK

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Poimanje odgoja u globalnom kontekstu znanosti koje se bave teorijskim i praktičnim istraživanjima iz područja odgoja i obrazovanja na svim razinama u novije vrijeme doživljava svojevrsnu rekuperaciju. Tradicionalna nastava u kojoj se više pozornosti pridavalo obrazovanju, a manje odgoju, dovela je do djelomičnog „istiskivanja” i umanjivanja važnosti odgoja na višim razinama obrazovanja, posebno u sveučilišnom kontekstu. Tomu su pridonijeli i različiti prijevodi radova s drugih jezika na engleski jezik, koji su nerijetko odgoj prevodili kao obrazovanje. Želeći dati odgoju mjesto u sveučilišnoj nastavi koje mu pripada te ga prema važnosti izjednačiti s obrazovanjem u sveučilišnom kontekstu, promišljali smo o socijalnim oblicima kao potencijalnim preduvjetima za „vraćanje” prisutnosti odgojih aktivnosti u sveučilišnu razinu.

Promatrajući ovu problematiku kroz nastavni proces bilo nam je važno istaknuti doprinos pedagoške radionice u poticanju odgojne funkcije nastave. Pedagošku smo radionicu izdvojili od ostalih socijalnih oblika zato što sudjelovanje u njoj podjednako utječe na osjetilne, emocionalne i moralne funkcije svih sudionika nastavnoga procesa (a ne samo na intelektualne), koje su nam bile važne za istraživanje odgojne uloge. Dosadašnja su istraživanja pokazala da kreativna sveučilišna nastava pridonosi poticanju odgojne uloge nastave i pomaže samoaktualizaciji, što je višestruka dobrobit za sve sudionike nastavnoga procesa.

**Ključne riječi:** obrazovanje, pedagogija, sadašnji i budući izazovi, poučavanje, odgoj