



ANDRAGOŠKA SPOZNANJA

Studies in Adult Education and Learning

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Kaj transformirati? Izobraževanje odraslih,
trajnostni razvoj in okoljska gibanja

What Should Transform? Adult Education,
Sustainable Development and Environmental Movements

Educating During the Great Transformation:
Relationality and Transformative
Sustainability Education

Making a Case for Ecofeminist Popular
Education in Times of COVID-19

Museums, Socio-Ecological Thinking,
and Activist Pedagogies of Imagination



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UVODNIK

KAJ TRANSFORMIRATI? IZOBRAŽEVANJE ODRASLIH, TRAJNOSTNI RAZVOJ IN OKOLJSKA GIBANJA

V današnji geološki dobi, to je antropocen, so antropogeni procesi – naraščajoči vplivi človeških aktivnosti na Zemljo in atmosfero – ključni dejavnik, ki učinkujejo na planetarno dobrobit (Burns, 2018; Decuyper et al., 2019; Lange, 2018; Wals in Benavost, 2017). Globalno segrevanje Zemlje je posledica povečane vsebnosti ogljikovega dioksida (CO₂) in drugih toplogrednih plinov, ki se v ozračje sproščajo zaradi človekovih dejavnosti. Z naraščajočo okoljsko krizo se povečuje verjetnost nepovratnih negativnih vplivov tako na živo in neživo naravo (npr. dvig morske gladine, taljenje ledu in ledenikov, zakisljevanje oceanov, izguba biotske raznovrstnosti, poplave, suše) kot ljudi (npr. pomanjkanje pitne vode, lakota, migracije, konflikti) (UN Environment, 2019).

Eden izmed odgovorov na naraščajočo okoljsko krizo, h kateremu so pristopile države pod okriljem Združenih narodov, je leta 2015 sprejeti *Pariški sporazum*, to je prvi univerzalni in pravno zavezujoči globalni podnebni sporazum, ki ga je do zdaj ratificiralo 189 držav. Njegov temeljni cilj je globalni odziv na nevarnost, ki grozi zaradi spremembe podnebja, in sicer da se dvig povprečne globalne temperature ohrani znatno pod 2 °C v primerjavi s predindustrijskim obdobjem oziroma da se nadaljujejo prizadevanja, da se dvig temperature omeji na 1,5 °C v primerjavi s predindustrijskim obdobjem, zavedajoč se, da bi se s tem znatno zmanjšali tveganja in učinki sprememb podnebja (UN, 2016, str. 5). Drug izmed globalnih odzivov prihaja prek mobilizacije več kot šest milijonov mladih, ki so se združili v gibanju *Podnebni štrajk* pod vodstvom švedske okoljske aktivistke Grete Thunberg, z jasno zahtevo po takojšnjem ukrepanju v boju proti podnebnim spremembam, saj »hiša že gori« (Ollis, 2020; Reid, 2019). Tretjega izmed globalnih odzivov bi lahko prinesla aktualna pandemija covida-19, saj se je, vsaj v prvem valu pandemije, vpliv človeka na okolje, to so onesnaževanje in emisije toplogrednih plinov, opazno zmanjšal (npr. Khan et al., 2021; Rupani et al., 2020), kar navdaja z upanjem, da je okoljske spremembe možno doseči. A ob več kot letu dni trajajoči pandemiji se zdi vse manj verjetno, da nam bo »odločni preskok v obnovljive vire in ekološko vzdržno ekonomijo« (Dolar, 2020, str. 26) dejansko tudi uspel, saj so se različne industrije že prilagodile novi realnosti.

Tudi področje izobraževanja in posebej izobraževanja odraslih, od globalne do lokalne ravni, ni ostalo imuno za vprašanja, ki jih sprožajo podnebne spremembe in globalna

okoljska kriza. Nasprotno. Mobilizacija izobraževanja za potrebe reševanja okoljskih izzivov ni nič novega, saj tovrstna prizadevanja opazimo že konec 19. stoletja v izobraževanju za ohranjanje narave, v 60. letih 20. stoletja se pojavi okoljsko izobraževanje/okoljsko izobraževanje odraslih, o trajnostnem izobraževanju se govori od vrha o okolju v Riu leta 1992 dalje, danes pa sta v ospredju okoljsko in trajnostno izobraževanje ter izobraževanje za trajnostni razvoj (Lange, 2018; Wals in Benavot, 2017). Izobraževanje za trajnostni razvoj je danes na globalni ravni spodbujeno predvsem na podlagi ciljev trajnostnega razvoja, ki so jih sprejeli Združeni narodi, da bi ustvarili pravičnejšo globalno družbo. Prva agenda ciljev trajnostnega razvoja, to je *Millennium Development Goals and the Education for All*, je bila sprejeta leta 2000, vključevala je osem ciljev, ki naj bi jih dosegli do leta 2015. Druga, trenutno aktualna agenda, to je *Transforming Our World: The 2030 Agenda for Sustainable Development*, pa je bila sprejeta septembra 2015 in vključuje 17 ambicioznih ciljev, ki naslavljajo tri prevladujoče razsežnosti trajnosti: ekonomsko, družbeno in okoljsko. Te cilje trajnostnega razvoja (CTR) naj bi dosegli do leta 2030, pri tem pa naj bi pomembno vlogo imelo prav izobraževanje, saj je CTR 4 – to je zagotavljanje vključujočega in pravičnega kakovostnega izobraževanja ter spodbujanje vseživljenjskega učenja za vse – bistven za doseg trajnosti (Benavot, 2017; Boeren, 2019; Burt, 2019; Komatsu idr., 2020; Orlović Lovren in Popović, 2018; Schreiber-Barsch in Mauch, 2019).

A CTR niso neproblematični, saj temeljijo na dveh v osnovi nezdružljivih filozofijah, to sta zavezanost kapitalizma k nadaljnji gospodarski rasti na eni strani ter spoštovanje planetarnih omejitev in transformacija sveta na drugi (Wulff, 2020). Zdi se, da podobni logiki sledi tudi *Evropski zeleni dogovor* (Evropska komisija, 2019) – ta naj bi pomagal narediti Evropo podnebno nevtralnno do leta 2050 –, ki pri preoblikovanju gospodarstva stavi na spremembe, inovacije in rast (globalno konkurenčnost, tranzicijo v zelena delovna mesta in digitalizacijo). V nasprotju z »zelenim kapitalizmom« pa se npr. zagovorniki koncepta *odrast* (npr. Liegey in Nelson, 2020; Plut, 2019; Živčič, 2015), ki se je začel razvijati že v 70. letih 20. stoletja, svojo celostno podobo pa pridobil na prvi konferenci o odrasti v Parizu leta 2008, raje zavzemajo za ohranjanje kakovostnega življenja ob hkratnem zmanjševanju porabe materialov, surovin in mnogoterih pritiskov na okolje v okviru planetarnih danosti ter, v nasprotju z modelom gospodarstva, temelječem na rasti, z odrastjo ponujajo družbeno in ekosistemsko alternativo tako liberalnemu kot zelenemu kapitalizmu. Skratka, razbliniti je treba iluzijo, da je lahko gospodarski svetovni red, ki temelji na permanentni rasti in maksimiranju dobička, vzdržen za okolje, in si zastaviti vprašanje, kot so to storili Komatsu idr. (2020), kako današnje izobraževanje prispeva k ohranjanju in reproduciranju te iluzije.

Okoljsko in trajnostno izobraževanje lahko poteka v različnih kontekstih (Lange, 2018): tako v sistemu formalnega izobraževanja kakor tudi kot neformalno izobraževanje in informalno/priložnostno učenje v civilni družbi – v nevladnih organizacijah, prek družbenih gibanj in socialnih medijev –, na delovnem mestu (gl. Lemmetty in Collin, 2020) ter prek strokovnih združenj in sindikatov (gl. Clarke in Lipsig-Mummé, 2020).

V osnovi lahko razlikujemo med dvema pristopoma do okoljskega in trajnostnega izobraževanja. Prvi se osredotoča na izobraževanje, ki si prizadeva oblikovati določeno okoljsko znanje, spretnosti, naravnosti, tehnološke rešitve ipd., ki lahko vodijo do sprememb v okoljskem vedenju in ravnanju ljudi (npr. recikliranje, ohranjanje vode, zmanjšanje emisij toplogrednih plinov), a ohranja »status quo« glede družbenega, ekonomskega in političnega sistema. Drugi se osredotoča na izobraževanje, katerega cilj je oblikovati refleksivnega in odgovornega državljana, ki je zmožen samostojnega odločanja in ravnanja v skladu z načeli in vrednotami trajnostnega razvoja (npr. učenje o naravi odnosov med ljudmi in planetom, ki vodi k spopadanju s temeljnimi vzroki uničujočega upravljanja okolja) ter si prizadeva za spremembo obstoječih odnosov in struktur moči. Ta dva pristopa avtorji opisujejo z različnimi opredelitvami: kot »instrumentalni« in »emancipatorni« pristop (Wals in Benavot, 2017), kot »konservativni« in »radikalni« pristop (Griswold, 2017) ali kot »plitki« in »globoki« ekološki model izobraževanja (Misiaszek, 2012).

Raziskave na eni strani kažejo, da ima izobraževanje pomembno vlogo pri obravnavanju in reševanju okoljskih izzivov, saj vodi do večje občutljivosti za okoljska vprašanja, kakor tudi do prookoljskega političnega ravnanja (npr. do podpore okoljskim politikam, glasovanja za zelene stranke, udeležbe v okoljskem aktivizmu), osebne transformacije (npr. spremembe življenjskega sloga), pa tudi širših prookoljskih družbenih sprememb (gl. npr. Cordero idr., 2020; Gal in Gan, 2020; Moyer in Sinclair, 2020; Seddon, 2016; Wals in Benavot, 2017). Na drugi strani kritiki poudarjajo, da četudi ima izobraževanje pomembno vlogo pri oblikovanju posameznikovega dojemanja klimatskih sprememb, slednje ne vodi nujno do sprememb v posameznikovem ravnanju, da naloga izobraževanja ni reševanje okoljsko-družbenih problemov – v CTR je izobraževanje zastavljeno instrumentalno (prim. Mikulec, 2018), vedno v službi napredka pri doseganju drugih CTR – ter da agenda izobraževanja za trajnostni razvoj zgolj podpira obstoječi neoliberalni kapitalistični sistem ter ne spreminja odnosov moči in struktur zatiranja v družbi (gl. npr. Elfert, 2019; Gadotti, 2008; Ireland, 2018; Komatsu idr., 2020; Reid, 2019; Zaval in Cornwell, 2017).

Zdi se, da je v osrčju okoljskega in trajnostnega izobraževanja transformacija (Burns, 2018; Clover idr., 2013; Elfert, 2019; Misiaszek, 2016; Schreiber-Barsch in Mauch, 2019; Walters, 2018), pri čemer ostaja odprto vprašanje, kdo, kaj in v kakšnem obsegu naj bi se transformiral. Eno izmed ključnih vprašanj okoljskega in trajnostnega izobraževanja se torej glasi: Kaj je treba transformirati in kaj ohraniti (prim. Wals idr., 2017)?

Pri raziskovanju tega vprašanja se lahko opremo na teorije transformativnega učenja, ki imajo svojo bogato tradicijo prav na področju izobraževanja odraslih. Kot ugotavlja Lange (2019), lahko razlikujemo med tremi pristopi transformativnega učenja, ki spodbujajo (1) individualno spremembo na mikroravni, (2) transpersonalno in organizacijsko spremembo na mezoravni ter (3) družbeno spremembo na makroravni. Prvi pristop izhaja iz teorije transformativnega učenja Jacka Mezirowa (1991) in se nanaša na spremembo perspektive, to je na sistem nekritično prevzetih prepričanj, da bi postali bolj inkluzivni, odprti, emocionalno zmožni spremembe in reflektivni, da bi ustvarili prepričanja in mnenja, ki so bolj resnična in upravičena. Poudarek je na spremembi posameznika – spremembi njegovega

svetovnega nazora, vedenja, epistemologije in ontologije (Hoggan, 2016) –, ki temelji na kogniciji in racionalnosti posameznika oz. na zmožnosti kritične refleksije, brez katere tudi ni transformativnega učenja (Fleming idr., 2019). Drugi pristop izhaja iz analitične globinske psihologije Carla Gustava Junga in organizacijske transformativne teorije, pri čemer se transformacija nanaša na temeljno spremembo posameznikove osebnosti, ki vodi k celovitosti sebstva. Je transpersonalna, saj spodbuja povezanost posameznikovega sebstva z ostalo živo in neživo naravo. Ta teorija transformativnega učenja sega onkraj racionalnosti v domeno čustev, simbolov in imaginacije. Tretji pristop izhaja iz del Paula Freireja (2005) in se osredotoča na družbene spremembe na makroravni. Transformativno učenje tukaj poteka kot ozaveščanje (*conscientização*), to je proces, v katerem učeči se razvijajo zavedanje o ekonomskih, tehnoloških, političnih, kulturnih strukturah v družbi, ki prispevajo k neenakosti in zatiranju, pri čemer je bistveno, da učeči se reflektirajo svoj svet in ga tako tudi spremenijo, kar prinese osvoboditev tako na osebni kot družbeni ravni. Ozaveščanje torej poteka prek »praxis«, z združitvijo akcije (delovanja) in refleksije (mišljenja). Za tovrstno izobraževanje je prav tako ključno, da poleg kritike različnih oblik zatiranja gradi na viziji, upanju in utopiji o možnem boljšem svetu, s čimer se izogne fatalistični neoliberalni agendi, ki zanika možnosti drugačnega sveta (Ireland, 2018). Okoljsko in trajnostno izobraževanje, ki ga je navdihnil Freire, se danes razvija v gibanju za ekopedagogiko predvsem v Latinski Ameriki. To izobraževanje si prizadeva za spremembo obstoječih človeških, družbenih in okoljskih odnosov ter spodbuja kolektivno ekopismenost in planetarno državljanstvo v nasprotju z neoliberalno globalizacijo in imperializmom (Gadotti, 2008, 2011; Kahn, 2010; Misiaszek, 2012, 2016). Sem sodijo tudi okoljsko naravnana družbena gibanja po vsem svetu, ki si prek kolektivne akcije in z generiranjem novega znanja prizadevajo za družbeno-okoljske spremembe in okoljsko pravičnost (npr. Burt, 2019; Clover idr., 2013; Kahn, 2010; Ollis, 2020; Walters in von Kotze, 2019).

Pri raziskovanju trajnostnega razvoja in transformativnega učenja se pojavlja tudi četrti pristop, to je *transformativno trajnostno izobraževanje*, ki stavi na odnosno razumevanje trajnostnega razvoja – ta v ospredje postavlja način bivanja in vedenja, v katerem smo vsi/vse v medsebojnem odnosu in medsebojno povezani – ter prevpraševanje temeljnih ontoloških, epistemoloških in kozmoloških korenin naših družb (Burns, 2018; Lange, 2018, 2019).

V tokratni tematski številki *Andragoških spoznanj*, ki zajema šest tematskih člankov, avtorice in avtorji razmišljajo o izzivih trajnostnega razvoja, okoljskega in trajnostnega izobraževanja, okoljskih gibanjih, transformaciji in izobraževanju odraslih z vidika različnih teoretskih perspektiv in metodoloških pristopov.

Avtorice Elizabeth A. Lange, Joy Kcenia Polanco O'Neil in Katie E. Ross v članku *Izobraževati med veliko transformacijo: odnosnost in transformativno trajnostno izobraževanje* razpravljajo o tem, kako so posamezniki in družbe, potopljene v ločevalno paradigmo, temelječo na tehnoloških industrijskih vrednotah zahodne evrocentrične kulture, nehoti uničujoči, ker ne zaznajo relacijske narave našega univerzuma, pri čemer pokažejo, da obstoječi procesi učenja in izobraževanja, vključno s trajnostnim izobraževanjem, še naprej reproducirajo ločevalno paradigmo. V nasprotju s slednjo avtorice zagovarjajo odnosno

paradigmo, to je odnosne načine spoznavanja in bivanja, ki terjajo transformacijo zahodnih prepričanj o kozmologiji, načinih bivanja, etiki in epistemologiji, ter tako nakažejo implikacije morebitne svetovnonazorske transformacije za izobraževalce in izobraževalne procese, zlasti v okviru transformativnega trajnostnega izobraževanja.

Shirley Walters in Astrid von Kotze v članku *Razlogi za ekofeministično ljudsko izobraževanje v času COVID-19* prav tako pišeta o nujnosti radikalne transformacije sveta, izhajajoč iz teoretskega okvira ekofeminizma, ki obravnava vprašanja patriarhata, kapitalizma in degradacije okolja. Na podlagi kritične analize zdravstvenega tečaja za ženske v Republiki Južni Afriki, ki je avtoricama služil kot študija primera ljudskega izobraževanja (*popular education*) v času covida-19, razpravljata o tem, kako bi se moral spremeniti kurikulum, da bi bilo pridobljeno znanje za udeležence resnično koristno za transformativno spremembo. Ob identificiranih principih ekofeminizma za izobraževalce avtorici skleneta, da so elementi, ki se neposredno nanašajo na življenje udeležencev (npr. prehranska varnost, voda), tisti, ki lahko izzovejo prevladujoče dojemanje narave kot »stvari« ter vzpostavijo dojemanje narave kot kompleksnega in medsebojno povezanega ekosistema.

Lauren Spring in Darlene Clover v članku *Muzeji, socioekološko razmišljanje in aktivistične pedagogike domišljije* preučujeta vlogo muzejev v trenutni okoljski krizi kot tistih institucij, ki so zelo pomembne, a v literaturi o okoljski krizi vse prevečkrat prezrte, čeprav lahko pomembno pripomorejo k reševanju vprašanj okoljske pravičnosti in okoljskega izobraževanja odraslih ter prispevajo k vseživljenjskemu učenju. Avtorici na eni strani pokažeta, kako so se in se še danes muzeji ukvarjajo s prakso »monokulturnega« (netrajnostnega) mišljenja, ki ohranja patriarhalno kapitalistični neoliberalni ustroj in vizijo binarne delitve moči, prevlade in nadzora med človeškim in nečloveškim, a na drugi strani opozarjata, da vse več muzejev danes spreminja svoje pristope. Na podlagi analize primerov iz Kanade avtorici pokažeta, da muzeji s svojim intencionalnim ravnanjem pri reševanju okoljskih vprašanj lahko ustvarjajo »opozicijske poglede«, ki delujejo kot vzgojni prostori odpora za doseganje družbeno-okoljskih sprememb.

Siniša Kušić in Renata Hasel v članku *Kompetence učiteljev za implementacijo trajnostnega razvoja v okviru izobraževanja odraslih* izpostavita pomen učiteljevih kompetenc za trajnostni razvoj v izobraževanju odraslih ter v empirični študiji, opravljeni na vzorcu učiteljev, ki delajo v institucijah izobraževanja odraslih na Hrvaškem, preučujeta, ali imajo učitelji ustrezne kompetence za implementacijo trajnostnega razvoja v proces poučevanja. Avtorja ugotavljata, da učitelji sicer kažejo pozitivno naravnost do trajnostnega razvoja, a imajo slabše znanje o konceptih trajnostnega razvoja ter le delno obvladajo potrebne kompetence za implementacijo trajnostnega razvoja v izobraževalni proces pri poučevanju odraslih.

Tadej Košmerl v članku *Od kolonialnega učenja do izobraževanja za trajnostni razvoj: pregled izbranih konceptov izobraževanja o globalni soodvisnosti* analizira nekatere temeljne koncepte medvladnih organizacij, predvsem UNESCO in OECD, na področju izobraževanja, kot so globalno izobraževanje, globalno učenje, izobraževanje za globalno državljanstvo, izobraževanje za razvoj in izobraževanje za trajnostni razvoj. Ob tem

ugotavlja, da tovrstni izobraževalni koncepti na eni strani povzročajo vrsto terminoloških in konceptualnih nejasnosti, na drugi pa se v zadnjem desetletju v vseh bolj poudarjajo okoljski izzivi in trajnostni razvoj, organizacije, ki uporabljajo in razvijajo posamezne koncepte, pa jih zdaj postavljajo v kontekst ciljev trajnostnega razvoja. Ob slednjih pa avtor izpostavlja, da ti niso radikalna alternativa sistemom, ki so nas pripeljali do trenutne okoljske krize, ampak prej poskus njihove prilagoditve na način, ki naj bi omogočil (oz. celo pospešil) nadaljnji gospodarski razvoj.

Nevenka Bogataj v članku *Vzgoja in izobraževanje za trajnostni razvoj širi razumevanje javnega interesa v izobraževanju odraslih* razpravlja o potrebi po vključitvi okoljskih tem v izobraževanje odraslih v Sloveniji na način, da vzgoja in izobraževanje za trajnostni razvoj postaneta del celovitejše systemske zasnove, javnega interesa politike ter del širših strateških prioritet države. Avtorica analizira tri vidike izobraževanja odraslih za trajnostni razvoj – sistemsko podporo, raziskovalne podlage in izobraževalno ponudbo – ter ugotavlja, da izobraževanje odraslih za trajnostni razvoj vsebuje potencial za rekonceptualizacijo zasnove izobraževanja odraslih iz ekskluzivne in na primanjkljajih utemeljene paradigme v vključujočo in na potencialih ter prednostih utemeljeno paradigmo.

Poleg tematskih člankov pričujoča številka vključuje tudi dva odprta članka, poročilo, dve knjižni recenziji ter dva spominska zapisa.

Urška Gačnik in Jernej Kovač v članku *Proučevanje mnenj o izobraževanju starejših oseb na kulturno-umetniškem področju* na vzorcu starejših, ki bivajo v domovih za starejše v Mariboru, ugotavljata, da se velika večina starejših oseb zaveda pomena izobraževanja na kulturno-umetniškem področju ter da moški in osebe z višjo stopnjo pridobljene izobrazbe pripisujejo izobraževanju na kulturno-umetniškem področju večji pomen. V članku *Učenje na delovnem mestu v kontekstu visokošolskega praktičnega usposabljanja: primer turizma* Marija Rok preučuje učenje na delovnem mestu na primeru praktičnega usposabljanja študentov v visokošolskih programih na področju turizma v Sloveniji ter na podlagi opravljene analize obstoječih sistemov razvije nov model praktičnega usposabljanja v turističnem sektorju z identifikacijo ključnih indikatorjev kakovosti tovrstnega sistema.

V poročilu *Uporabnost spletne strani Teacher's Climate Guide za samoizobraževanje andragogov in načrtovanje izobraževanja odraslih o okoljski problematiki* Andraž Fink poroča o vsebinah spletne platforme *Teacher's Climate Guide*, ki lahko pomeni kakovosten vir za razvoj različnih oblik izobraževanja odraslih, povezanih z razumevanjem okoljske problematike. Sledita dve recenziji knjig: *Environmental and Animal Abuse Denial: Averting Our Gaze*, ki jo je pripravil Tadej Košmerl, in *Starost II: Biti v svetu*, ki jo je pripravila Dušana Findeisen. Številko zaključujeta zapisa Sonje Kump in Zorana Jelenca v spomin Sabini Jelenc Krašovec – urednici Andragoških spoznanj, profesorici Oddelka za pedagogiko in andragogiko, raziskovalki izobraževanja odraslih, dragi kolegici, ki jo bomo ohranili v naših srcih in spominih.

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EDITORIAL

WHAT SHOULD TRANSFORM? ADULT EDUCATION, SUSTAINABLE DEVELOPMENT AND ENVIRONMENTAL MOVEMENTS

In today's geological epoch of the Anthropocene, anthropogenic processes – the increasing impacts of human activities on the Earth and the atmosphere – are a key factor influencing the well-being of the planet (Burns, 2018; Decuypere et al., 2019; Lange, 2018; Wals & Benavost, 2017). Global warming is the consequence of the increased amount of carbon dioxide (CO₂) and other greenhouse gases released into the atmosphere due to human activities. The growing environmental crisis increases the likelihood of negative irreversible impacts on both living and non-living nature (e.g., rising sea levels, melting ice and glaciers, acidification of the oceans, loss of biodiversity, floods, droughts) and humans (e.g., lack of drinking water, hunger, migrations, conflicts) (UN Environment, 2019).

One of the responses to the growing environmental crisis has been the *Paris Agreement*, an agreement under the auspices of the United Nations that has been accepted by many countries. Adopted in 2015 and ratified by 189 states so far, it is the first universal and legally binding global climate agreement. Its fundamental goal is to ensure a global response to the threat posed by climate change, namely, to keep the rise in average global temperature well below 2 °C in comparison with the pre-industrial period and to continue efforts to limit the rise in temperature to 1.5 °C in comparison with the pre-industrial period; this would significantly reduce the risks and impacts of climate change (UN, 2016, p. 5). Another global response comes in the form of the more than six million young people who have mobilized and joined the *Strike for Climate* movement led by Swedish environmental activist Greta Thunberg. These young people have urgently demanded immediate action in combatting climate change, because “the house is already on fire” (Ollis, 2020; Reid, 2019). The third global response may be part of the current Covid-19 pandemic: at least during its first wave, we have seen the human impact on the environment in the form of pollution and greenhouse gas emissions decrease noticeably (e.g., Khan et al., 2021; Rupani et al. 2020), which gives us hope that environmental change is achievable. However, more than a year after the pandemic began, it seems less and less likely that a “decisive shift towards renewable resources and an ecologically sustainable economy” (Dolar, 2020, p. 26) will in fact take place, with various industries already adapting to the new reality.

The field of education and adult education, from the global to the local level, has not remained immune to the problems caused by climate change and by the global environmental crisis. The mobilization of education for the needs of solving environmental challenges is nothing new. Such efforts have been observed since the end of the 19th century (in nature conservation education), in the 1960s (in the environmental education and environmental adult education of that decade), since the Rio Summit of 1992 sustainability education has been discussed, and today environmental and sustainable education and education for sustainable development have taken centre stage (Lange, 2018; Wals & Benavot, 2017). Today, education for sustainable development is promoted at the global level primarily by means of the sustainable development goals adopted by the United Nations in order to create a more just global society. The first agenda for the goals of sustainable development, *Millennium Development Goals and the Education for All*, was adopted in 2000 and included eight goals that were to be reached by 2015. The second, current and ongoing agenda, *Transforming our World: The 2030 Agenda for Sustainable Development*, was adopted in September 2015. It includes 17 ambitious goals addressing the three predominant aspects of sustainability: economic, social and environmental. These sustainable development goals (SDGs) should be reached by 2030, and education is to play an important. SDG 4 – ensuring inclusive and equitable quality education and promoting lifelong opportunities for all – is central to achieving sustainability (Benavot, 2017; Boeren, 2019; Burt, 2019; Komatsu et al., 2020; Orlović Lovren & Popović, 2018; Schreiber-Barsch & Mauch, 2019).

However, the SDGs pose a problem because they are based on two incompatible philosophies: capitalist commitment to economic growth on the one hand and respect for the planet's resources and limits as well as a commitment to transforming the world on the other (Wulff, 2020). The European Green Deal (European Commission, 2019), striving for a climate neutral Europe by 2050, seems to follow a similar type of logic by basing economic transformation on change, innovation, and growth (global competitiveness, creating green jobs, digitalisation). In contrast with eco-capitalism ("green capitalism"), for example, proponents of *degrowth* (e.g., Liegey & Nelson, 2020; Plut, 2019; Živčič, 2015), which started developing in the 1970s and had its first international conference in Paris in 2008, stand for retaining a quality of life while reducing the use of materials, resources, and various other forms of environmental exploitation. In contrast with the growth-based economic model, degrowth offers society and the ecosystem an alternative to both liberal and green capitalism. In short, it is vital to shatter the illusion that the economic world order based on permanent growth and maximised profits is environmentally sustainable and to ask, as Komatsu et al. (2020) do, how modern education contributes to maintaining and reproducing this illusion.

Environmental and sustainable education can take place in different contexts (Lange, 2018): in the formal education system as well as in non-formal education and informal learning in civil society – in NGOs, through social movements, and via social media – in the workplace (see Lemmetty & Collin, 2020), and through professional associations and unions (see Clarke & Lipsig-Mummé, 2020).

We can distinguish between two main approaches to environmental and sustainable education. The first approach focuses on education that seeks to develop environmental knowledge, skills, attitudes, technological solutions, etc., which can lead to changes in environmental behaviour and human behaviour (e.g., recycling, water conservation, reducing greenhouse gas emissions), but maintains the status quo in the existing social, economic, and political system. The second focuses on education and aims to create a reflective and responsible citizen who is capable of independent decision-making and acting in accordance with the principles and values of sustainable development (e.g., learning about the nature of human-planet relations and thus dealing with the root causes of destructive environmental governance) and seeks to change existing relationships and power structures. These two approaches have been given different names by various authors: an “instrumental” and “emancipatory” approach (Wals & Benavot, 2017), a “conservative” and “radical” approach (Griswold, 2017), or a “shallow” and “deep” ecological model of education (Misiaszek, 2012).

Research, on the one hand, shows that education plays an important role in addressing and solving environmental challenges, as it leads to greater sensitivity to environmental issues as well as to pro-environmental policy actions, personal transformation (e.g., changes in one’s lifestyle), as well as wider environmentally-friendly social changes (e.g., Cordero et al., 2020; Gal & Gan, 2020; Moyer & Sinclair, 2020; Seddon, 2016; Wals & Benavot, 2017). On the other hand, critics point out that while education plays an important role in shaping an individual’s perception of climate change, it does not necessarily lead to change in individual behaviour, that education is not about solving environmental and social problems – in the SDGs education is set out as an instrument (cf. Mikulec, 2018) always in service of achieving other SDGs – and that the education agenda for sustainable development merely supports the existing neoliberal capitalist system and does not change power relations and structures of oppression in society (e.g., Elfert, 2019; Gadotti, 2008; Ireland, 2018; Komatsu et al., 2020; Reid, 2019; Zaval & Cornwell, 2017).

Since it appears that the matter of transformation is what lies at the heart of environmental and sustainable education (Burns, 2018; Clover et al., 2013; Elfert, 2019; Misiaszek, 2016; Schreiber-Barsch & Mauch, 2019; Walters, 2018), the question remains open who, what and should be transformed, and to what extent? One of the key questions of environmental and sustainable education, then, is: What needs to be transformed and what needs to be sustained (cf. Wals et al., 2017)?

In researching this question, we can draw on theories of transformative learning, which have a rich tradition in the field of adult education. As Lange (2019) notes, we can distinguish between three transformative learning approaches that promote (1) individual change at the micro level, (2) transpersonal and organizational change at the meso level, and (3) social change at the macro level. The first approach stems from Jack Mezirow’s (1991) transformative learning theory and refers to perspective transformation – that is, to a system of uncritically accepted beliefs – so that learners become more inclusive,

open, emotionally capable of change, and reflective and thus able to create beliefs and opinions that are more real and justified. The emphasis is on change in the individual – the change of his worldview, behaviour, epistemology and, ontology (cf. Hoggan, 2016) – which is based on the cognition and rationality of the individual or on the capacity for critical reflection, without which there can be no transformative learning (cf. Fleming et al., 2019). The second approach emerges from Carl Gustav Jung’s analytical depth psychology and from organizational transformation theory, where transformation refers to a fundamental change in an individual’s personality that leads to wholeness of Self. It is transpersonal, as it promotes the connection between the individual’s Self and the rest of living and non-living nature. This theory of transformative learning extends beyond rationality into the domain of emotions, symbols, and imagination. The third approach emerges from the works of Paulo Freire (2005) and focuses on social changes at the macro level. Here, transformative learning takes place as conscientization (*conscientização*), a process in which learners develop an awareness of the economic, technological, political, and cultural structures in society that contribute to inequality and oppression; it is essential that learners reflect on the world and thus change it, brings in liberation on both a personal and a social level. By combining action and reflection, conscientization therefore entails “praxis.” It is also crucial that this type of education be built on vision, hope, and utopia, on thoughts of a possible better world, and not limit itself to criticizing various forms of oppression. That is how this approach circumvents the neoliberal fatalistic agenda that denies the possibilities of a different world (Ireland, 2018). Freire-inspired environmental and sustainable education is evolving today in the ecopedagogy movement, especially in Latin America. Such education seeks to change existing human, social, and environmental relationships, while promoting collective eco-literacy and planetary citizenship in opposition to neoliberal globalization and imperialism (Gadotti, 2008, 2011; Kahn, 2010; Misiaszek, 2012, 2016). It is also evolving through environmentally oriented social movements around the world that strive for social and environmental change as well as environmental justice through collective action and the generating of new knowledge (e.g., Burt, 2019; Clover et al., 2013; Kahn, 2010; Ollis, 2020; Walters & von Kotze, 2019).

Research on sustainable development and transformative learning also opens up a fourth approach: transformative sustainability education. This approach relies on a relational understanding of sustainable development – highlighting the way of living and knowing in which we are all interrelated and interconnected – and on questioning the fundamental ontological, epistemological, and cosmological roots of our societies (Burns, 2018; Lange, 2018, 2019).

This thematic issue of *Studies in Adult Education and Learning* comprises of six thematic articles, whose authors reflect on the challenges of sustainable development, environmental and sustainability education, environmental movements, transformations, and examine the role of adult education in these areas from various theoretical perspectives and by applying diverse methodological approaches.

In *Educating During the Great Transformation: Relationality and Transformative Sustainability Education*, Elizabeth A. Lange, Joy Kcenia Polanco O’Neil, and Katie E. Ross discuss how individuals and societies steeped within the Separation Paradigm – based on the industrial (technological) values of Western Eurocentric culture – are unwittingly destructive because they do not perceive the relational nature of our universe. The authors show that current educational processes, including sustainability education, continue to reproduce the Separation Paradigm. In contrast, they argue in favour of the Relationality Paradigm, relational ways of knowing and being, that require the transformation of Western ideas about the universe, ways of being, ethical principles and epistemology. Finally, they explore the implications that a possible shift in worldview will have for educators and educational processes, especially in transformative sustainability education.

Shirley Walters and Astrid von Kotze’s article, *Making a Case for Ecofeminist Popular Education in Times of Covid-19*, also discusses the necessity of a radical world transformation. Within the theoretical framework of ecofeminism, which examines questions of patriarchy, capitalism, and environmental degradation, the authors conduct a critical analysis of a women’s health course in the South African Republic, which serves as a case study of popular education in the time of Covid-19. They discuss how the curriculum should be changed so that the knowledge acquired during the course would serve the participants in a real and tangible way, leading to transformative change. By identifying the principles of ecofeminism that are significant for educators, the authors conclude that the elements that directly affect the lives of the participants (e.g., food security, water) are the ones that can challenge the dominant perception of nature as a “thing” and establish a new perception of nature as a complex and interrelated ecosystem.

In *Museums, Socio-Ecological Thinking, and Activist Pedagogies of Imagination*, Lauren Spring and Darlene Clover examine the role of museums in the current environmental crisis, as well as other important institutions that are often overlooked in literature concerning this pressing global issue. These institutions can address the question of environmental justice and environmental adult education and lifelong learning. On the one hand, the authors show how museums have dealt with the practice of “monocultural” (non-sustainable) thinking, which preserves the patriarchal capitalist neoliberal structure and the human/non-human binary division of power, dominance, and control. On the other hand, they highlight an increasing number of museums are now changing their approach. In analysing examples from Canada, the authors illustrate how by intentionally addressing environmental questions, museums create “oppositional views”, which function as pedagogical sites of resistance and work towards achieving social and environmental change.

Siniša Kušić and Renata Hasel’s article on *Adult Education Teachers’ Competencies for the Implementation of Sustainable Development* centres on an empirical study conducted with a sample of teachers working in adult education institutions in Croatia. The study examines whether the teachers possess the necessary competencies to implement sustainable development education. The authors find that while the teachers have a positive

attitude to sustainable development, their knowledge of the concepts of sustainable development is poor and they only partially possess the competencies required to implement it in adult education.

In *From Colonial Learning to Education for Sustainable Development: A Review of Selected Educational Concepts Concerning Global Interdependence* Tadej Košmerl analyses some of the core concepts employed by intergovernmental organisations (primarily UNESCO and OECD) concerning education, such as global education, global learning, global citizenship education, development education and education for sustainable development. Košmerl finds that on the one hand, such concepts lead to a lack of terminological and conceptual clarity, while on the other, challenges posed by environmental issues and sustainable development have been at the forefront during the last decade, and organisations that use and develop these concepts are now placing them within the context of sustainable development goals. The author points out that the goals do not represent a radical alternative to the systems that have led to our current environmental crisis but are an attempt to adapt these systems in a way that would enable (or even accelerate) further economic development.

Nevenka Bogataj's article, *Education for Sustainable Development Enhances Public Interest in Adult Education*, discusses the need to incorporate environmental topics into adult education in Slovenia. Education for sustainable development needs to become part of a more comprehensive system and one of the country's strategic priorities. Bogataj analyses three aspects of adult education for sustainable development – systemic support, research bases, and education on offer – and finds that it contains the potential for re-conceptualising adult education not as based on an exclusive and deficit-based paradigm, but as an inclusive, potential-based and asset-based paradigm.

In addition to the thematic papers, this issue also features two open papers, a report, two reviews and two *in memoriams*.

The first open paper is Urška Gačnik and Jernej Kovač's *A Study of Opinions on Culture and Arts Education for the Elderly*. The article is based on a sample of elderly residents in retirement homes in Maribor, Slovenia. The authors find that most elderly people are aware of the importance culture and arts education has, and that men and people with a higher level of education assign more importance to this type of learning. The second open paper is Marija Rok's *Workplace Learning in the Context of Higher Education Internships: The Case of Tourism*. It specifically deals with higher education in the field of tourism in Slovenia; based on an analysis of the existing systems for practical training in this area, Rok develops a new model for practical training in tourism by identifying the main quality indicators of such a system.

Andraž Fink's report on *The Usefulness of the Teacher's Climate Guide Website for the Self-Education of Adult Educators and for Planning Adult Education on Environmental Issues* finds that the website is a valuable resource for developing various forms of adult education connected with understanding environmental issues. Next, Tadej Košmerl

reviews *Environmental and Animal Abuse Denial: Averting Our Gaze* and Dušana Findeisen reviews *Starost II: Biti v svetu (Old Age II: Being in the World)*. The issue closes with Sonja Kump's and Zoran Jelenc's *In memoriam* of Sabina Jelenc Krašovec – an editor of *Studies in Adult Education and Learning*, a professor at the Department of Educational Sciences, a researcher in the field of adult education, and our beloved colleague, whose memory we will keep in our hearts forever.

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EDUCATING DURING THE GREAT TRANSFORMATION: RELATIONALITY AND TRANSFORMATIVE SUSTAINABILITY EDUCATION

ABSTRACT

During this shifting of historical epochs, the “usual ways of doing things” is catalysing existential questions about the survival of humanity. Yet, it is precisely these points of severe disruption where the creation of something more complex and life-giving can evolve. In this article, we explore how the dominant Separation Paradigm has created the current disruptive socio-natural conditions. Individuals and societies steeped within the Separation Paradigm are unwittingly destructive, because they do not perceive, and thus unintentionally sever, the incomprehensibly relational nature of our universe. We summarise the overarching dynamics of the Separation Paradigm and critique how existent learning processes, including sustainability education, are reproducing the Separation Paradigm. A salve to the diverse manifestations of Separation, we describe multiple sources of the Relationality Paradigm as well as implications for relational ways of knowing and being, through an interweaving of theoretical and personal vignettes. Finally, we sketch the implications of a possible worldview transformation for educators and processes of education, particularly within transformative sustainability education.

Keywords: Great Transformation, Separation Paradigm, Relationality Paradigm, transformative sustainability education, ecological grief

IZOBRAŽEVATI MED VELIKO TRANSFORMACIJO: ODNOSNOST IN TRANSFORMATIVNO TRAJNOSTNO IZOBRAŽEVANJE – POVZETEK

Velikanski zgodovinski premiki, ki jih doživljamo v tem času, pod vprašaj postavljajo »običajen način, kako počnemo stvari«, in vodijo do eksistencialnih vprašanj o preživetju človeštva. Prav obdobja velikanskih sprememb pa so tista, v katerih se lahko razvije nekaj kompleksnega in življenjsko pomembnega.

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V članku raziskujemo, kako je dominantna ločevalna paradigma ustvarila trenutne razdiralne okoliščine v naravi in družbi. Posamezniki in družbe so potopljene v ločevalno paradigmo in posledično destruktivni, saj se ne zavedajo relacijske, odnosne narave našega sveta. Obravnavamo vseobsegajočo dinamiko ločevalne paradigme in pri tem kritično opredelimo, kako obstoječi učni procesi, tudi izobraževanje o trajnosti, to paradigmo vedno znova reproducirajo. Kot možno rešitev predstavimo odnosno paradigmo, pa tudi implikacije odnosnih načinov spoznavanja in bivanja, s prepletanjem teorije in osebnih zgodb. Ob koncu zarišemo možnost za svetovnonazorsko transformacijo na področju izobraževanja, zlasti v okviru transformativnega trajnostnega izobraževanja.

Ključne besede: velika transformacija, ločevalna paradigma, odnosna paradigma, transformativno trajnostno izobraževanje, ekološko žalovanje

PROLOGUE

...I sit inside, the acrid smell of smoke still seeping in, able to look out the window directly at the blood red sun hidden behind layers of smoke and ash, my throat sore and my head dully aching... watching our Australian news, I see footage of koalas stutter-stepping over the ground, trying to shake off the fire... the pain... engulfing the fur of their hind legs... I sob. I am wrought with grief over what we have done and continue to do... (Katie)

Why do I feel so much pain? Charles Eisenstein explains my experience of the 2020 Australian bushfires from the perspective of “interbeing”, Thich Nhat Hahn’s (2017) radically relational interpretation of reality.

The fundamental precept of the new story is that we are inseparable from the universe, and our being partakes in the being of everyone and everything else. Why should we believe this? Let’s start with the obvious: This interbeing is something we can feel. Why does it hurt when we hear of another person coming to harm? Why, when we read of mass die-offs of the coral reefs and see their bleached skeletons, do we feel like we’ve sustained a blow? It is because it is literally happening to our selves, our extended selves. The separate self wonders, ‘How could this affect me?’ [...] Certainly, as a little introspection will reveal, [...] [t]he reason it hurts is because it is literally happening to ourselves. (Eisenstein, 2013, pp. 16–17)

WHAT IS THIS HISTORICAL MOMENT?

In this intensifying climate emergency, all of us have been and will be touched by its raw and painful impact. Young people on the streets demonstrate how this is a high-emotion time in which the full trauma of our human impact on Earth is so visibly unfolding. We are now in the midst of an epochal shift (Lent, 2017). While the shape of the future is emergent, many are calling this process another Great Transformation, equivalent in magnitude to both the Neolithic Agricultural Revolution (10,000 BCE) as well as the Scientific Revolution (from 1540-1680 CE) (Lent, 2017). All of us carrying the techno-industrial values of Western Eurocentric culture are embedded in the dominant Separation

Paradigm. However, it is the Relationality Paradigm that can take us beyond the toxicities and entrenched ways of thinking and being.

We are not arguing for a replacement of the Separation Paradigm as much as a familiarity with, and perhaps embodiment of, the emerging paradigm of Relationality. We are also proposing that the management, mechanistic and technicist approaches to sustainability education need to be stretched toward deeper approaches that transform our very patterns of our thinking/being/doing, called the “transformative turn” in sustainability education (Bornemann et al., 2020). We will discuss our interpretations of the Separation and Relationality Paradigms as well as the diverse ways we came towards Relationality, interweaving personal vignettes as a “process approach” to education.¹ Importantly, embodying Relationality also requires different languaging to address the restrictions of the English language, explained in the footnotes.

ENTERING THE DARK AGE: WHAT SHOULD TRANSFORM?

Urban scholar Jane Jacobs (2004) described a “Dark Age Ahead”, conceivably the first phase of this epochal shift, where much of what we understand as “normal” will be in decline. This is already evident in the doubling of natural disasters in the last 20 years (United Nations, 2020) and the precipitous biodiversity decline, with an average global decline of 68% in populations of mammals, birds, amphibians, reptiles, and fish in just 50 years (Almond et al., 2020). We are also witnessing the intensification of climate events, habitat unpredictability, epidemics, environmental refugees as well as conflicts over food and water scarcity (United Nations High Commission on Refugees, 2015). It is further visible in the resurgence of unfinished social movements, as well as the backlash, where social and environmental justice remain unfulfilled. As the vignette below demonstrates, there is much to finish and much to begin.

I am a Chameleon (Joy)

Figure 1

Being a chameleon



¹ Inspired by Whitehead (1933), the process approach to education refers to not presenting “an answer” but showing the pathway. It recognises a continual evolving of ways of knowing and being.

I was riding my bike to the university, where I work in Wisconsin. Only this time, it was after the 2016 Trump election and the campaign promises of “building a wall”. As Trump said, “We have some bad hombres and we’re going to get them out” (Gurdus, 2016). These statements are a dog whistle to an already volatile situation igniting fear and uncertainty for immigrants. My mother is a Mexican immigrant. My father is an immigrant too, from Poland and Russia. I happen to look more like the Mexican side of my family – thick and curly black hair and dark brown eyes.

A man stuck his head out of his pickup truck window and yelled, “Go home where you belong!” I looked at my material-discursive self with my big hair flowing in the wind, skin colour, and big hooped earrings and said to myself: “Do I look Mexican today?” As I headed to my class, ironically on cultural identities, diversity, equity, and inclusion, I suppressed what happened and taught from outside myself. I grasp on to my whiteness in these situations and carry on as if I belong. I dared not share my experience out of fear I would further exacerbate the lack of belonging I felt. While not plausible, my fear of the deportation of immigrant families resonated. As Burkett and Hayes (2018) found in their research, “Trump’s recent policies and rhetoric intensified that awareness into a reality of fear.” My parents raised us intentionally not speaking our mother tongue to obscure our minority identity, but you can’t take away colour. I tell myself, “I will be OK; I am a chameleon.” But what about the mattering² of all people of colour? Can I even imagine a world where I do not need to be a chameleon?

Karen Barad (2017) explains a way to respond to my predicament:

In these troubling times, the urgency to trouble time, to shake it to its core, and to produce collective imaginaries that undo pervasive conceptions is something so tangible, so visceral, that it can be felt in our individual and collective bodies. (p. 57)

Clearly, on this day, I did not do a good job of camouflaging to blend in. One example of what should transform is a worldview that generates a perception and resulting enactment of threat according to mere difference, targeting people as outside of belonging, therefore prey.

Toward Relationality

The Great Transformation can provide opportunities for integrating Relationality more fully into collective paradigms and individual worldviews. What needs to transform is our daily perception³ and resulting enactment of Western cosmology (beliefs of the universe), ontos/ontology (way of being/beliefs about reality), our axiology (beliefs of what is ethical and valuable) and our epistemology (beliefs of knowledge, knowing and wisdom). A

² Mattering is an ethico-onto-epistemological entanglement; meaning comes out of entangled matter (Barad, 2007).

³ Here, perception refers to the entire sensory apparatus of the body (e.g. body as mind), rather than a more reductive interpretation of only a mental process.

shift toward a relational cosmo-onto-axi-epistem-ologies⁴ is called for. These profoundly relational worldviews enable a new constellation of performing meaning.⁵

The term relationality is *not* referring to social relationships. In Relationality, the focus is on the entanglement of relations as dynamic processes, not independent objects or subjects. It refers to, for example, a material-discursive intra-action.⁶ Relationality, as an emerging (and ancient) paradigm, is central to theorising and practicing transformative sustainability education. Relationality is transformative by definition, in both challenging the dominant Western paradigm and providing life-affirming processes and patterns for a regenerative future.

WHAT IS THE SEPARATION PARADIGM?

Shared paradigms (and individual worldviews) can be characterised by their underlying philosophical beliefs. For example, people steeped in the dominant cultural paradigm (e.g. many raised within Western culture) tend to perceive, and thus believe: the universe as largely empty, with *separate* material entities, unrelated to our daily experiences (cosmological perceptions); reality as that which we can touch, something external to us (ontological and epistemological perceptions); the most important kind of knowledge as that which is rational, objective, universal, certain and *separate from and superior to* embodied, emotional, imaginal, and other transrational ways of knowing (epistemological perceptions); and values as *separable* from knowing and efficiency, for example, as the most important value in decision-making and action (axiological perceptions) (Ross & Mitchell, 2018).

Another important aspect to paradigms is the logic underpinning beliefs (Morin, 2008). For example, how does a culture create definitions of humanity? Is being human about what makes them “*distinct*”? Are humans defined precisely as that which is *separate from* nature, animals, machines, and gods? Or does “*relating*”⁷ makes us human? Are humans an *emergent relating* between earth, consciousness, and all of nature?

Beyond beliefs about what makes us human, all the beliefs of the dominant paradigm are enabled through an overall perception and logic of separation (Ross, 2020). Further, this facilitates a categorisation process that invariably creates a hierarchy. Not only are human subjects separate from the objects of their study, but conceivably exercise autonomy and control over objects.

4 Ethico-onto-epistemology, coined by Barad (2007) and in other ways by worldview philosophers (Bateson, 1972) points to the inseparability of ethics, ontology and epistemology. We adapt Barad's notion into cosmo-onto-axi-epistem-ologies, which indicates the mutual causality of these belief systems.

5 Performative meaning is when human and non-human entanglements enter into an ongoing inclusive, interdependent flow of structures that co-emerge into new meaning patterns.

6 Material-discursive intra-action is all matter that is intertwined in an enactment or in dynamic processes that result in a pattern of meaning.

7 We are using the word relating here as verb language, in action, rather than the static “relationship”, to capture the relational way of thinking and perceiving.

Living within societies born of separation teaches us to “attend” to life (i.e. perceive, conceive, act, create, be) through *separation* and *oppositional difference* (Hutchins, 2014). In other words, our contexts subconsciously teach us to *perceive* in terms of separatism, which leads to *believing* in separatism, which in turn leads to *creating* separatism. Based on separation logic, separation is then enacted; we fashion the world as we perceive it (Ross, 2020, p. 201).

Arguably, this separation “logic-of-perception” (Ross, 2020), at best, confounds people who have other cultural “logics” and, at worst, oppresses, dehumanises and destroys. Critically speaking, this separation logic has “fuelled slavery, imperialism, colonialism, neo-colonialism, environmental pillage, and shocking forms of patriarchy” (Obeng-Odoom, 2016, p. 5), impacting our nonhuman relatives and life-sustaining Earth systems.

Unfortunately, this logic of separation masks the radically complex interconnections within which we exist, and as such, fragments the very relationships which resilient life depends on, and even more detrimental, puts them in an antagonistic relationship with one another. As Gregory Bateson prophesied in 1972, “it is doubtful whether a species having both an advanced technology and this strange way of looking at its world can endure” (p. 344).

How does the Separation Paradigm Manifest in Education?

Prior to the Industrial Revolution, any formal education for the British majority was largely vocational or ecclesiastical. For the elites, education was provided by private tutors, private schools, and universities, all designed for the reproduction of the social order. Early industrial production and free market capitalism provided impetus for expanding compulsory schooling. Schooling became the agent for creating the preconditions of modernity – disembedding individuals from ties to family, community, culture, and land – still in operation today. Educational provision fulfilled four functions: skills and logic for efficient productivity and employment in jobs; modernising and bureaucratising social institutions; political socialisation for democratic nationhood; and attitudes and values favouring abstract rules, clock time, objectivity, success, achievement, progress, and scientific and technical authority over traditional and religious authorities (Inkeles & Smith, 1974). As schooling was massified and diversified, humans have been deliberately alienated from themselves – their wholeness, their labour, each other, and their organic relations with the natural world (Ollman, 1971). Social, political, economic, and cultural interventionism have been normalised.

Separation is evident in schooling given divisions by age and subject, curriculum as hierarchical knowledge units, grades as standards of acquisition, and future prospects measured through intelligence and aptitude tests. Schooling has focused on the cognitive while scorning other learning modalities, disciplining away the importance of the body, emotion, intuition, psyche, imagination, and levels of consciousness. Schools function on bureaucratic managerialism and global accountability, required for reproducing the industrial model. This model of schooling and higher education has been exported around

the world, remaking cultures. It is this technicist model of formal education, based on separation, that we must break if we are to have a life-giving future.

Since the Scientific Revolution, Separation has permeated our patterns of knowing and being. Separation, especially the categorisation fetish, is embedded in all our knowledge practices so that we forget that we separated things for the purpose of studying them, not as indicative of reality (Morin, 2008). It is embedded in the constellation of modernist assumptions: reductionism separating the parts; skepticism with opposed ideas to ascertain truth; dualism implicit in dichotomies, oppositions, and binaries; rationalism marginalising other ways of knowing; the scientific method as outside of ethical concerns; and anthropocentrism separating humans as well as human and non-human species.

Figure 2 visually synthesizes this discussion, exploring various “layers of reality” influenced by the separation logic-of-perception. For each of these layers of reality, we can develop our awareness and perception of the ubiquity of “Separation”.

Figure 2

Infusion of Separation into layers of reality



Note. Adapted from *Transforming the Ways We Create Change: Experiencing and Cultivating Transformative Sustainability Learning* (p. 217), by K. Ross, 2020, University of Technology Sydney.

With this awareness, we turn to the origin of Relationality and how might it be an antidote to Separation.

WHAT IS RELATIONALITY?

Relationality,⁸ an iterative state of being relational, emerged from the primary conclusion of quantum physicists, that we are made entirely of relations, as basic reality is unbroken wholeness in flowing movement (Bohm, 1980). Relationality means we understand reality as related at all scales, from the smallest quantum level to the cosmic level. As humans, we are not monads divided from the world by our skin boundary or our cognition, but rather we are connected through multiple porosities. Ecophilosopher David Abram (1996) beautifully describes the reciprocity between our sensing body and the sensuous Earth. Philosopher de Quincey (2005) expands: “The matter of our bodies (in our cells, molecules, atoms, etc.) is itself sentient, and it ‘communicates’ with the consciousness of our unified embodied ‘self’” (p. 120). So, consciousness is not separate from our bodies but an integral part of each cell which is constantly communicating with the whole, as the very fabric of reality. As de Quincey says, “consciousness goes all the way down” (p. 21).

The English language has substantive limitations in conveying Relationality, primarily as it is a noun language, where subject and object are separated and described hierarchically. Relationality is best expressed through verb languages, such as Indigenous languages. For instance, a Coast Salish village in the Canadian Pacific Northwest is called *Sia-osun* in the SENĆOTEN language, meaning “the sounds the pebbles make as they are washed up the shore”.⁹ It is not about the place where this happens, but the intra-active¹⁰ happening itself. So, we are intentionally using verbs, given that relationality is about movement, process, dynamics, performing, and emergences. Specifically, we are using *relationing* as opposed to being “in relationship”.

Relationality is not only about embodiedness and process, but embeddedness (Lange, 2017). Adult development is not the growth of individual autonomy. Rather, our relationships constitute us and “*then* our individuality grows out of our relationships—not the other way around” (de Quincey, 2005, p. 12). As Indigenous people say, “we are our relations” (Louis, 2014). Not only do we participate in a fluid world, experienced through our bodies, but we are embedded in human, natural and cosmic relations.

THEORETICAL CONFLUENCES OF RELATIONALITY

The Relationality Revolution is the organic confluence of multiple streams of thought: quantum physics, living systems theory, consciousness theory, process philosophy,

8 When stepping outside of the paradigm of Separation, and into a perception and embodiment of Relationality, it is common to understand Relationality as interpersonal relations; but this remains within the boundaries of anthropocentric humanism. We expand the notion of relationing further, into a cosmo-ontological approach, understanding the cosmos as inherently connected and all beings and non-beings as always relationing, thus decentring humans.

9 T’Sou-ke Chief Gordon Planes, Interview August 2020. Used with permission.

10 “Intra” as in intra-action, does not hold that agency pre-exists in pre-phenomena; events do not precede, but rather emerge and become distinct within the entanglement of the phenomena.

complexity theory, transdisciplinarity, deep ecology, ecofeminist theory, Indigenous philosophies, Eastern philosophies, and some posthumanisms (Lange, 2017). Each author here has taken different routes into Relationality.

Baradian and Overlapping Living Systems (Joy)

“A fire, a fire! Get prepared to evacuate!” We stood there in disbelief as a stranger implored us to knock on other doors and get people out. We had just moved to the Southern Oregon bioregion for its serene beauty of landscape. Now a billow of smoke was just blocks away. The fire was roaring up the valley taking everything in its path. I tried to be brave, relinquishing the meaning I invested in all my belongings in a storage facility now in the line of fire... “If I could only have that one photo, then the rest could just disappear,” I whispered. Little did I process at the time that matter does not just “disappear”. According to the law of conservation of energy, energy can neither be created nor destroyed, rather, it can only be transformed or transferred from one form to another. What forms would be transformed by the fires?

Figure 3

The start of the smoking plume against the blue sky



Next day, smoke consumed the sky in a yellow brown hue. An environmental scientist, I am familiar with the air quality index (AQI), but this apparatus of measurement never extended to my knowing and being with air quality. In an AQI well over 500 or “toxic,” this quantitative measurement alone did not make meaning. I, rather my senses, spoke to me. As the smell of smoke intensified, it seeped through every nook and cranny of our doors and windows. I quickly grabbed our packing tape and began taping us in. This put living with COVID-19 into a whole new level of lock down. As the Western USA was burning, we were also in the height of political and racial turmoil. With the Black Lives Matter movement, the phrase “I can’t breathe” was yet another kind of felt experience. Each day, I felt the breath knocked out of me as I looked out of our window only to hear and see nothingness. Birds that were there one day ago now vanished from tree and sky. No chirping, no people, it was barren and bleak with a mere few feet of visibility. I was comforted by the phone voices of my mother figures, as if Mother Earth speaking through their voices would protect me. Holed up in our hotel room for 9 days straight, breathing to sustain our life was our main focus and the meaning that I diffracted from these entangled apparati.

The news reporter stated that the only way to stay safe from the smoke was to wear an N-95 mask, another reason for these masks. A new shipment arrived in town and our first venture outside was to purchase some – upgrading from homemade masks. With new-found invincibility, we built up the courage to investigate our storage unit in the valley.

In this spacetimemattering of driving past miles of charred Earth as far as the eye could see on both sides of the highway, and with military personnel directing traffic – I actually felt scared.

Figure 4

Entanglement of intra-actions with smoke-filled sky



We found our storage unit, with its cream walls and red roof trim... untouched. Yet all around was the death of a transformed landscape. We proceeded to open up our unit. A thick layer of ash was disrupted and floated all around us. Over these entire two weeks, and now in this moment, all we could think about was leaving – as if climate change would not follow us.

Figure 5

Storage unit wall against fire-charred earth



My husband cupped the tiny particles floating all-around and said, “Do you see what is falling? We are in a crematorium snow globe!” It was then we realised these are the falling flakes of life and death. Every speck of ash was either someone’s home, a tree, or an animal. The visceral pain and grief felt the life and death in that moment, enacted on us. It is then we realized – we cannot run and we cannot hide. Wherever we go, we will live and breathe climate change and social unrest. We must meet social, cultural, and natural co-existing agentic forces halfway (Barad, 2007) and we must be part of the healing processes.

If we are to deeply experience this material discursive “doing-in-action,” one can see we do not hold agency over the fire and resulting smoke, affecting breathing to remain alive. Barad (2007) challenges us to experience a worldview of intra-action, not interaction, as a way for “the mutual constitution of entangled agencies” in which, “...all bodies, not merely ‘human’ bodies, come to matter through the world’s iterative intra-activity – its performativity” (Barad, 2007, p. 152). O’Neil (2018) proposes we engage in a “performative transformative learning” process to experience how matter has power and agentic force, which allows us to process the crisis of climate change and its true devastation. This is a diffractive way of making meaning¹¹ – to verify or validate this meaning of the actual phenomenon (climate change) through intra-acting, as dynamic reconfigurings of the world iteratively remaking (Barad, 2007, p. 23).

I *diffract* our entangled experience as Ecological Grief. Viscerally feeling the pain from the performative intra-actions with nature and culture via the process of breathing or lack thereof, is to *feel* grief. To heal is to immerse oneself in the natural world, and act upon its offerings. Ten days post-fire, we drove up to Mount Ashland – above and out of the critical burn area. We found air to breath, nature to literally dance in, and a *feeling* of hope. I am in a performative process of ecological grieving and healing, as part of my transformative sustainability education.

Figure 6

Grieving-dancing-healing process



¹¹ Barad uses quantum physics to explain diffraction, a physical view/optics to make a new pattern of meaning from an entanglement of an iterative reconfiguring of human and non-human phenomena as opposed to the humanistic and geometrical optics/view of reflecting on phenomena.

The Relational Perception Enabling Many Philosophies (Katie)

Similar to Baradian perceptions, Indigenous cosmologies, and process philosophies, other relevant philosophers can help us recognise, embody, and enact a relational perception. I briefly illuminate a few, from the story of my PhD inquiry.

Passionate about the natural world, I design meaningful learning experiences which nourish an appreciation of nature. While designing and delivering sustainability education courses was energising, something was not right. Through my doctoral inquiry, I hoped to understand why education didn't seem to achieve the necessary changes for our collective trajectory.

My inquiry began with a deep dive into philosophy. My intuition was that if I stepped into the worldviews of certain philosophers, I could compare practices of sustainability education with what these scholars envisioned. Towards this end, I engaged with *transdisciplinarity* (Basarab Nicolescu), *general complexity* (Edgar Morin), *experiential education* (John Dewey, David Kolb), and *systems theories* (Erich Jantsch, Charles West Churchman, Fritjof Capra, Gregory Bateson, Joanna Macy). Their new ways of thinking and being were seeking a transformative shift towards a logic of Relationality that could infuse perceptions and beliefs held by sustainability theorists and practitioners. In their immense diversity, I distilled a strong unifying thread, that of critiquing the dominant Separation Paradigm.

One of the earliest philosophers, John Dewey, perceived how the separatism logic was an error of perception, which deeply frustrated him. In fact, when he first engaged with Georg Hegel's work, another early process philosopher (Seibt, 2017), Dewey responded with sheer relief when the "divisions and separations" that were culturally indoctrinated into him were liberated by Hegel's process philosophy. Relational perceptions subsequently infused Dewey's education theories, such as the necessity of encouraging a relating between work and play, theory and fact, observation and imagination, body and soul in learning experiences.

Systems theories are broad and diverse, but collectively they encourage similar onto-epistemological shifts. Systemic perception requires taking a much broader, wholistic view, rather than a single (e.g. disciplinary, cultural, value) perspective. When one takes a wholistic perspective, we look at how "entities" (parts, ideas, materials, ourselves, etc.) change through our relationships, how the nature of our relationships also change, and how from these dynamics, emergent (unpredictable and irreducible) phenomena occur (Bawden, 2004). In other words, systemic philosophies require a shift in perception from linearity towards mutual causality, from a reduced view to a unifying view across multiple scales, levels and perspectives; and from control to observation and ethical experimentation. More than most, systems philosopher Erich Jantsch (1981) includes a cosmological and spiritual exploration of systemic theories. He describes relational wholeness as a profoundly nondual relationship between the dynamics of the universe and the dynamics of the human mind, as we are all part of the same whole, resonant with David Bohm (1980).

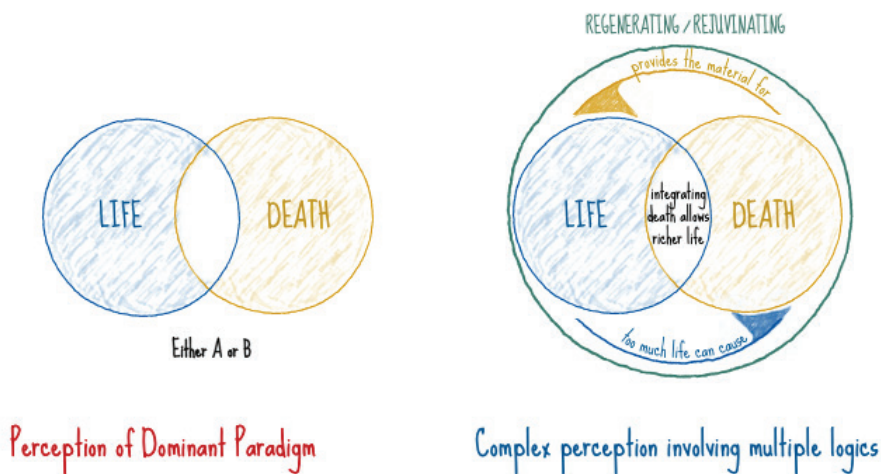
Similarly, transdisciplinarity is founded on relational logic and perception. The intention of Basarab Nicolescu's (2002) transdisciplinarity is to transcend the separation myth which

manifests “destruction” across the world. Rather, Nicolescu perceives reality through the “*logic of the included middle*”. The logic of the included middle is an integrative, relationing process which allows a unifying of “opposites”, but also preserves their distinction. Inspired by his work in quantum physics, Nicolescu (2002) explains how in macro reality, waves and particles are different, but in quantum reality, their contradictions are integrated in the behaviour of quanta. Using the logic of the included middle, we can perceive not only how opposites are distinct, but as well, what is the relationing that unites them? Might we treat each other differently if we engaged in these questions as we meet the “Other” on the street?

General complexity theory also seeks to move beyond the Separation Paradigm. As Edgar Morin (2005) observes: “Since we have been domesticated by our education which taught us much more to separate than to connect, our aptitude for connecting is underdeveloped and our aptitude for separating is overdeveloped” (p. 21). Edgar Morin strives to nourish more complex, relational perceptions in the broader world. Instead of perceiving experiences reductively, as “good” or “bad”, we can begin to perceive what is in relation and in how many ways. For example, in dominant society, we tend to perceive life and death as opposites (see Figure 7), where the idea of death is avoided at all costs. However, Morin provides a more complex perception of the relationality between life and death, where too much life can cause death, and how death actually provides the materials for life. It is in the relationing of life and death that the processes of regenerating and rejuvenating emerge (see Figure 7). Perhaps, if our dominant culture were not so scared of death, but observed life and death in a more relational perception, might we not strive to fill our lives with materials of immortality instead?

Figure 7

Comparisons of a Separation view of life or death; and a Relationing view of life and death



Note. In line with Boolean symbology, the white in the middle of the two overlapping circles on the left diagram indicates a void, or relationship of separation and divide between concepts (e.g. either A or B; there is no middle grey as in the diagram on the right). Sourced from *Transforming the Ways We Create Change: Experiencing and Cultivating Transformative Sustainability Learning* (p. 243), by K. Ross, 2020, University of Technology Sydney.

The significant point in comparing these theorists – and a profound experience for me – was discovering how each in their own way critiqued the Separation Paradigm. Each philosopher agreed with Gregory Bateson (1972, p. 344) that a society with this perception and resulting technology has questionable chances of survival.

It was also profound to realise how relational logics and perceptions enabled the very existence of their philosophies. Yet, a comparison of these philosophies demonstrates the nuanced interpretations and gradations of what relational onto-epi-axiologies could entail. Each on their own are partial, but it is by engaging with many diverse perspectives on Relationality that we are enabled to strengthen our own *ontos* towards a Relational Paradigm.

These experiences opened up a place of conscious awareness of where Separation was manifesting in thoughts and actions within me and around me. How is “the ocean meeting me” (exerting agency) rather than “me swimming in the ocean”; or how are we “meeting each other” in our porosity? When am I immediately judging things as stagnant determination (i.e. good or bad), rather than observing for processes? By changing our perceptions in the minutia of our lives, we are able to create space for relational perceptions to infuse more of our lives.

Indigenous and Process Philosophies (Elizabeth)

Canada is engaged in a truth and reconciliation process between Indigenous and settler people, requiring painful truth-telling. As a settler descendant, my Eastern European grandparents came to Canada escaping constant war and seeking religious and economic freedom, particularly land ownership (Lange, 2017). They believed the colonial mythology that Canada was “empty”. Crushed, I found one family land title clearly showing the land had been taken from a Cree reserve that never materialised, through duplicitous political means. As truth-telling, I have responsibility for acknowledging my people’s arrival was part of land theft, cultural genocide, and systemic impoverishment. In relational accountability, I actively support the Indigenising and decolonising of Canadian education, enacting respect for Indigenous worldviews, ancestral land relations, and Indigenous languages carrying traditional knowledge within unique cosmologies.

The word *Indigenous* in Latin means “born of the land” or “springs from the land”. Indigenous people understand the “Land as living and emergent” (Styres, 2019, pp. 24–25). Informed by the Land, they are a “self-in-relationship” to Land.¹² Marie Battiste (2002) explains:

Indigenous knowledge thus embodies a web of relationship within a specific ecological context; contains linguistic categories, rules and relationships unique to each knowledge system; has localized content and meaning; has established

12 Land is deliberately capitalised as it is a living being.

customs with respect to acquiring and sharing of knowledge [...]; and implies responsibilities for possessing various kinds of knowledge. (p. 14)

Indigenous knowledge systems are profoundly relational. The first Cree word I was taught by my Cree teacher and colleague Claudine Louis, was *Wahkohtowin*, which means “all my relations” (Louis, 2014). As a verb language, this means “the act of being in relation”, not just with past or present humans, but also with trees–*the standing ones*, birds–*the winged ones*, insects–*the crawling ones*, fish–*the finned ones*, animals–*the four leggeds*, the medicine, food and other plants, the elements– *the Thunderbeings*, *Four Winds*... and the planet's *Grandfather Sun*, *Grandmother Moon* and *Mother Earth*. This relationing is constantly forming one's identity and belonging.

Indigenous people know who you are by the land constituting your cells. In this context, I *am* water flowing from the Columbia Icefields in the Rocky Mountains now running in my veins. I *am* oxygen of the boreal forest inflating my lungs. I *am* minerals of the #1 soils suffusing the vegetables of my mother's and grandmothers' gardens. The wind whispering in aspen leaves vibrates my cells, as I *am* this aspen parkland ecoregion. It is my desire to be walking in a good way here.

Indigenous people go a step beyond principles of embodiedness and embeddedness, to kinship. Humans and the natural world are kin. *Wahkohtowin* is part of Indigenous law, including the ethics of respect, balance, harmony, and cyclicity with the natural world (Steinhauer-Hill, 2008). When orca whales spyhopped in front of his home before a large climate conference, Coast Salish Chief Planes says they were reminding him that, in current conditions, he is responsible for their flourishing or permanent demise.

For Indigenous people, knowledge is not an individual entity, an acquisition, or something owned. Knowing brings a responsibility for communal benefit. Further, the Indigenous understanding of intelligence is far broader and more inclusive.

We cannot talk about being an intelligent person without knowledge of and access to all the levels of our intelligence capacity – i.e., the intelligence of the body, the mind, the heart, and spirit. The intelligence of the mind, for instance, does not operate to its fullest creative, discriminating, and encompassing potential without its active partnership with the intelligence of the heart. (Dumont, 2005, in Steinhauer-Hill, 2008, p. 43)

Thus, knowing is accompanied by the development of wisdom, balancing mind and heart (Steinhauer-Hill, 2008).

Indigenous cosmo-onto-axi-epistem-ologies are carried by the language, as syllables carry certain vibrations which echo the land and waters. “We don't speak in lines. We speak in circular motion thinking [...] our sound system is a neural pathway to our memory [...] [that] we inherited throughout cellular memory. Indigenous people learn through listening” (Elder Kinunwa, 1998, in Steinhauer-Hill, 2008, p. 19).

As a descendant of ancestral prairie people on several continents, my work is to help transform patterns of thought, being, and doing toward relationality in this place. It is deep listening that lives “in intimate, sacred, and storied relationship with [land, acknowledging] the ways one is implicated in the networks and relations of power that comprise the tangled colonial history of the lands one is upon” (Styres, 2019, p. 55). Losses in the ethnosphere are just as critical as ecosphere losses (Davis, 2009). This is *not* about appropriating Indigenous knowledge, but providing space for expression, while reclaiming one’s own traditions for remaking relationality. Indigenous traditions inspire, convey the spirit of place present here, and give a sense of what this might have looked like in *our* original homes.

Western philosophy is called a substance philosophy whereas Indigenous philosophy is a process philosophy. The view of time and space as ever-changing, ever-emerging, exists in the texts of Ancient Greeks such as Heraclitus, Taoism, and Buddhism, finding more recent expression in Alfred North Whitehead. Process philosophy understands a “continually becoming” universe, as flowing reality. Thus, our self is an ongoing, ever-renewing creation, emerging out of the underlying unity and returning to this “eternal ocean of Being” (Mesle, 2008, p. x). “Relatedness and process [...] go all the way down to the roots of reality [...] the entire universe bursting into existence in each moment” (p. x). We too are ongoing processes of becoming (Mesle, 2008, pp. 7–8). Indigenous and process philosophies can have a substantial impact on education as we know it.

DISTINCTIONS AMIDST THE CONFLUENCES

Exploring these various pathways towards Relationality reveals nuances amongst and between them. Perhaps more than others, Indigenous philosophies engage with cosmo-ontological ideas of the universe as alive, creative, in which humans are intimately embedded. They convey a sense of self *as* relations to land and nature, and the relational power of the unseen vibrational and spirit worlds.

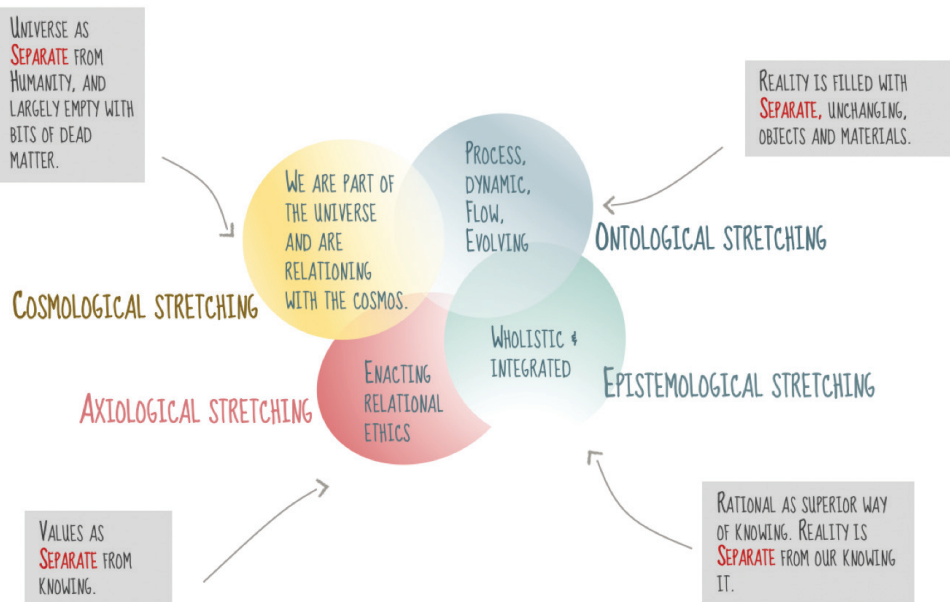
Baradian relationality focuses on the agentic power of materials, thereby lessening the perceived distinction and superiority of humanity’s power. Barad (2007) articulates a relational view of reality in which various agentic forces come together (human, material, nature) to mutually change each other, and it is in this mutual “coming-together-apart” that meaning emerges.

Regarding Dewey, Nicolescu, Jantsch, and Morin – each heralded as moving dominant philosophy beyond Separation, each focusing on a slightly different Relational perception, whether paradox, emergence, mutual causality and influence, or transformative connections (Ross, 2020, p. 252). In some forms of relationing, the distinctions are both preserved and lost, while in other forms, only the entangled identity is recognised. In some forms of relationing, the coming-together-apart happens instantaneously, and in some forms the transformation happens over time. Regardless of the nuance, each of these ways of relationing adds complementary forms to the Relationality perception.

The role of philosophy is to ask the question, “how then shall we live?” Their shared answer regards ethical accountability; a moral obligation to look after and enhance all of that which constitutes us and which we constitute. Each demonstrates how Relationality is a life-giving understanding of existence that can replace the dominance of the Newtonian understanding of existence predicated on separation.

There has also been a dominant bias towards epistemology. So, we have highlighted the opportunity for broader cosmo-onto-axi-epistem-ological stretches and transformations. Each of these transformational “stretchings” in individual worldview or collective paradigmatic belief systems can be conceived of as a type of threshold concept for transformative sustainability learning.¹³ Figure 8 demonstrates how the beliefs of the dominant Separation Paradigm tend to not only view cosmology, ontology, epistemology, and axiology as separate, but the beliefs within these meaning-systems are based on separation logic (highlighted in the four squares). Figure 8 demonstrates that we perceive these meaning systems as inextricably influencing each other, and the beliefs themselves are a logic of Relationality (centre of diagram).

Figure 8
Educational stretching towards Relationality

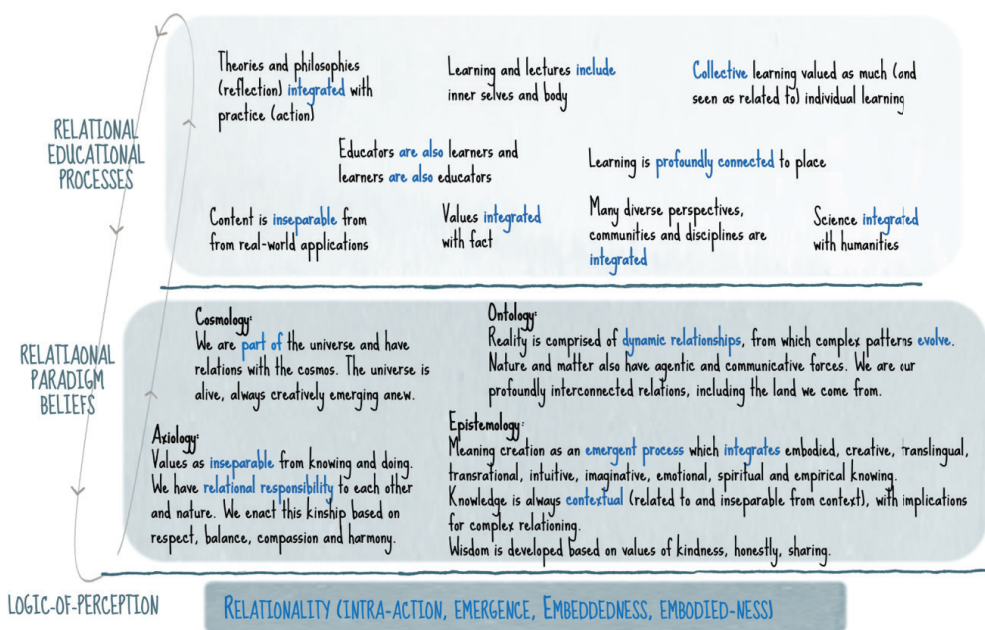


¹³ “Threshold concepts” is a term coined by Jan Meyer and colleagues to describe concepts that, once understood, changed the way a person saw the world (Meyer & Land, 2003). The notion of threshold concepts in transformative sustainability education as a means of worldview stretching have been further proposed in the work of Jade Sandri (2013), M. J. Barrett and colleagues (Barrett et al., 2016), Katie Ross (2020), and Philip Loring (2020).

PEDAGOGICAL STRETCHING

As educators, we are responsible for co-creating the context of learning. We are inviting educators to bring in a Relational cosmo-onto-axi-epistem-ology as a means of creating a relational context and relational learning processes to foster transformative sustainability education (see Figure 9).

Figure 9
Educating towards Relationality



Note. Adapted from *Transforming the Ways We Create Change: Experiencing and Cultivating Transformative Sustainability Learning* (p. 315), by K. Ross, 2020, University of Technology Sydney.

Below we present Relationality principles as they best relate to various paradigmatic beliefs (cosmology, ontology, axiology, epistemology). We recognise these beliefs are inextricably linked, but we have presented the principles in categories as we are bound to a linear method of writing. We use the word “as” in the descriptions because they are about the embeddedness and embodiedness inside a living process, creating the conditions for experiencing relational change processes. Together these enacted principles are not only transformative content but create a much more profoundly relational ontos, or way of being in learning together.

Educating towards Cosmological Stretching

Educating as Life. The intelligibility of Life is all around us. Relational learning can establish the pre-conditions for a life-giving epoch by engaging “Life in all its manifestations:

not only human life, but also the life of the plants and animals, the Earth, and the wider universe” (Xie & McDaniel, 2015, p. 25). One of the central principles, creativity, marks the doings of all living beings and the constant creation of the universe. It recognizes the cyclical relation of life to death as the fertile ground for another cycle of life.

Educating as energy flow. The substrate of the universe is a flowing field of energy, through which information and communication move. Acknowledging and feeling the energy fields around all beings and tapping into the field through other states of consciousness and modalities such as intuition, empathy, felt experience, and resonance, expands knowing and constitutes wisdom.

Educating as consciousness going all the way down. All matter possesses some form of consciousness where “reason alone cannot penetrate the mystery” (de Quincey, 2005, p. 25). Learning, then, is intra-acting with the intelligibility of the world, which goes beyond the contents of our minds toward felt participation and presencing in a constantly creative universe.

Educating as spirituality. Spirituality is a way of being, beyond just the material or containment within religion. It is a direct experience leading to a mystical insight or deep ecological awareness – ultimately part of spiritual awareness. Finding new, and reclaiming old expressions of spirituality, that regard the world and universe as living, can shift our way of being and knowing in profound ways.

Educating towards Ontos/Ontological Stretching

Educating as relationing, dynamic process, non-linear movement, and emergence. Relations are the conditions for education (Ceder, 2015), from which education begins, where we and our learning are always in the making. “Education, then, is not a goal, space, place, technique, or kind of relation between people. Rather education is located within happenings and activities” (Lange, in press for 2021). Educators enter with intention, but flow within the *natureculture* relations available and ever-changing emergent opportunities in a co-reciprocal process, until we cannot *not* perceive and be through a relational lens. These ways of being, then, become infused into the fibres of our learning collective, as intra-actional beings and educational processes.

Educating as material agency. Education can specifically “invite in” materials, such as food, water, or the natural world, as educators, as agential and communicative beings, influencing the learning experience, as part of a living learning emergent system (O’Neil, 2015). Students engage in a “performance” with material, self and others (human and nonhuman) intertwined in an ontological way of *(be)coming* and *(re)membering* (O’Neil, 2015, 2018). (Re) and (Be) signify “livingness” as opposed to the present tense of “being,” as if transformative learning is static and final. Instead, consciousness becomes doings-in-action, feeling emotions (viscerally) while intra-acting in a material-discursive learning process. We do not just change our knowledge, but we change our being in the world – education as sustainability (O’Neil, 2018).

Educating as self-in-community. The self is not singular, as “people dwell in mutually enhancing relations” (McDaniel, 2015, p. 243). There is an intra-connectedness between universe, planet, natural environment, human community, and personal world. The self emerges from participation and locatedness in community. “Knowledge of a place – where you are and where you come from – is intertwined with knowledge of who you are. Landscape, in other words, shapes mindscape” (Orr, 1992, p. 130). In education practice, participating in community might mean embedding the learning in relations with community members, local places, and contextually relevant questions. It might involve exploring natural and cultural places around the community, learning and feeling connectedness to them.

Educating towards Axiological Stretching

Educating as radical relatedness and kinship. Radical relatedness builds compassion and empathy – two principles for a just society – where suffering of the other is part of oneself. Even though we may never completely understand, the existence of the other touches us and we touch them, “gift[ing] us with both the ability to respond and the longing for justice-to-come” (Barad, 2012, p. 217). If we open ourselves up to our deep relatedness and kinship, then we feel the pain of the world, the dark side of loss and grief, which is compost for the new. We are being called to a different way of being human and an expansion of justice. While the dominant ways of being erode, we honour compassion and empathy as central to how we must live in harmony with one another and the natural world.

Educating as diversity, inclusion, and collaboration. Diversity is formed through embodying as oneself all the socio-ecological connections, all the diversity in thinking, knowing, cultures and languages, races and ethnicities, ways of being abled, gender expressions, sexual identities, and socio-economic status. Honouring this plurality brings equity, inclusion, strength and creativity to the ecosphere, ethnosphere and learning sphere, leading to regeneration and reconciliation within and among communities. Strengthening our relations, creating transcultural kinship, and reshaping structures while building trust within these networks, we form new ways of working and making change through the challenges and conflicts.

Educating towards Epistemological Stretching

Educating as transdisciplinarity. When we entangle disciplines, as the authors have done here to demonstrate Relationality, new meanings are made, and creativity is ignited. Ideas are not inert or commodities but highly relational and evermoving. This means weaving a tapestry of disciplines into question-asking and knowledge-exploring, affording opportunities for creating wise, wholistic, sustainable ways of living.

Educating as emergent curriculum. Curriculum is from the Latin word *currere*, which is a verb meaning “a process of seeking in conversation” and of transformation, not pre-packaged information (Xie & McDaniel, pp. 28–29). Thus, curriculum is emergent within continuous exploring among educators, learners, texts and the natural world. Emergent

curriculum allows student and educator to build connections, encourage wildest dreams, create enticing propositions, and foster transformative outcomes.

Educating as pattern-seeking. The natural world has infinitely repeating complex patterns, such as Fibonacci spiral patterns, a fractal. These patterns repeat at different scales in the universe, from seashells, to florals, to galaxies. In the same way, what we practice at small levels influences the patterns of the whole, across space and time. Not only is this a different social change process of connecting micro changes with macro changes (Lange, 2018), but exploring these repeating patterns stretches existing learning foci from static universal laws, reductionism and materialism to contextual and evolving patterns, as a weaving of a tapestry of knowledge.

Educating as multiple modalities of meaning. Knowledge is not an acquisition process, and meaning is not right or wrong. It is about the *journey* of truth seeking and enacting deeper meaning. Transrational learning (beyond right and wrong, truth and falsity) can be integrated via storytelling; kitchen-based learning (O'Neil, 2015); yoga, meditative, or contemplative practices; and innovative service projects. Performative entanglements within these intra-actions diffract new meanings.

Educating the whole, embodied person. Neuroscientists (e.g. Immordino-Yang & Damasio, 2007) provide empirical brain research illustrating that *felt experience* is *antecedent* to other stages of learning. When we begin to operate as nondualist mind and body synergy in which we bring full meaning to our consciousness and our full consciousness into our being (O'Neil, 2015, p. 106). These are the most intimate of relations such as the gaze of one another's eyes or to touch and be touched (Barad, 2012). This intra-action could be in the form of bodily movement, intero and exteroceptive sensing, and listening. The more the embodied knowledge systems are engaged, the deeper the connection and meaning made.

Educating as Sustainability. Stephen Sterling (2001) describes three orders of change. The first "order of change," education *about* sustainability, is described as "doing more of the same" – transmitting knowledge onto students. Education *for* sustainability, the second "order of change," focuses on a teaching method or tool to achieve sustainability. Education *as* sustainability, the third order change, is an epistemic shift of the whole person and the whole institution as transformative processes. O'Neil (2015) expands from Sterling's epistemic proposal toward an ontologically relational process of (*be*)*coming* sustainability, to include emotional, ecological, and material relations in transformative learning *as* sustainability (O'Neil, 2018). As exemplified in a Living Learning System (O'Neil, 2017), it is not what an individual student is doing or learning, it is the students in relational being with others doing and learning as a felt performative dynamic – all at once. It incorporates nonlinear learning processes out of which the self-organising knowing of learners emerges.

CONCLUSION: WHAT TRANSFORMS?

We have described only a few of the Relational philosophies in the Relationality constellation – each one unique but complementary in some way. We assert that transformative

sustainability education has the potential to assist the Great Transformation by cosmo-onto axi-epistem-ological stretching beyond a Separation logic toward a Relationality logic. If we were to live transformative sustainability education as an embodied relational process, it would become more about relational accountability, which is the ethical core of what needs to transform. When we start deepening our understanding of how to take care of each other and the natural world, perhaps we will stretch into the education we need. We do not always need language to explain it; it is about deepening the feeling of existence and our relational accountability within it. Relational accountability is a new language of being—a language of immanence. It is possible to teach in a way that slows down the process, enjoys the seasons and rhythms of learning, and lives compassionately within cultures of deep respect.

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Shirley Walters, Astrid von Kotze

MAKING A CASE FOR ECOFEMINIST POPULAR EDUCATION IN TIMES OF COVID-19

ABSTRACT

Ecofeminism offers a framework that brings together patriarchy, capitalism, and the degradation of the environment, and helps to make sense of and address a world in desperate need of radical transformation. The Covid-19 pandemic has magnified existing fault lines of inequality, poverty, gender-based violence, and turbulence in the biosphere. This paper uses an ecofeminist lens to critically investigate the case of a woman's health course that employs a popular education approach. As imbedded activist researchers, we question how the curriculum should change so that the knowledge generated really becomes useful for transformative action. Thus, the paper brings together popular education theory and ecofeminism. After an overview of ecofeminist principles, we introduce a case study to apply these principles. We conclude that elements which relate to the participants' lives in immediate ways, like food security and water, are entry points for challenging the perception of Nature as a "thing" rather than as a complex interrelated ecosystem. We argue that ecofeminist principles have widespread relevance for popular education and its transformative impulses beyond Covid-19.

Keywords: *ecofeminism, popular education, Covid-19, transformative action*

RAZLOGI ZA EKO-FEMINISTIČNO LJUDSKO IZOBRAŽEVANJE V ČASU COVID-19 – POVZETEK

Eko-feminizem ponuja ogrodje, ki naslavlja problematiko patriarhata, kapitalizma in degradacije okolja ter pomaga osmisliti svet, ki nujno potrebuje radikalne spremembe. Epidemija COVID-19 je še bolj očitno zarisala prepad neenakosti in revščine, spolnega nasilja ter turbulenc v biosferi. Članek v luči ekofeminizma kritično analizira primer zdravstvenega tečaja za ženske, zasnovanega na podlagi ljudskega izobraževanja (popular education). Avtorici se kot aktivistki in raziskovalki sprašujeta, kako bi bilo treba spremeniti učni načrt, da bi pridobljeno znanje postalo resnično uporabno in transformativno. Članek tako združuje teorijo ljudskega izobraževanja in ekofeminizma. Po pregledu načel ekofeminizma je predstavljena študija primera v praksi, zaključek pa prikaže, da so elementi, ki se neposredno nanašajo

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na življenja sodelujočih, na primer zagotavljanje hrane in vode, vstopne točke, prek katerih je možno izpodbijati idejo narave kot »stvari« in vzpostaviti dožemanje narave kot kompleksnega in medsebojno povezanega ekosistema. Tudi zunaj konteksta COVID-19 so ekofeministična načela širšega pomena za ljudsko izobraževanje in njegove transformativne pobude.

Ključne besede: *ekofeminizem, ljudsko izobraževanje, COVID-19, transformativno delovanje*

INTRODUCTION

“Streetfighters and philosophers” – this is what Salleh (2017) calls ecofeminists. Like Paulo Freire’s praxis, educational activists, at best, combine sound theoretical and ethical reflection with empathetic critical action. Popular education, which is rooted in the radical tradition of adult education and grounded in the philosophy of Paulo Freire, is overtly political, concerned with people’s experiences, and orientated towards action (von Kotze et al., 2016). Its purpose is the collective production of “really useful knowledge” which is tested when translated into action. This paper is our engagement with ecofeminist socialist thinking in order to sharpen our popular education practice.

We begin with personal reflections on our own journeys to the point where we are asking questions as to whether, within our own educational practices, feminist popular education is addressing patriarchy, capitalism, and environmental degradation; if it is not, how can this be achieved?

In 1999, I (Astrid) developed educational materials for community workers in the Southern African Development Community (SADC) (von Kotze & Holloway, 1999). Recurrent droughts are a normal part of everyday life in Southern Africa and any efforts at community development must be mindful of the risk of water shortages and drought. The materials employed a popular education approach that was consciously anti-individualist, anti-capitalist, and critical of the status quo built on a history of colonialist relations. This enabled me to focus on the politics of water, food and particularly women’s work, and not simply accept natural hazards such as droughts as an “act of God”. Through popular education I attempted to forge horizontal and reciprocal subject-to-subject relationships between educators and learners to strengthen existing local understandings, knowledge and skills while promoting critical questioning of accepted and stereotypical practices in order to change them in sync with dynamic contexts and conditions. Respectful of varying local livelihood strategies, the educational processes were designed to support local resilience – as a Zimbabwean community leader said, “if hunger [drought] ever came back again we are prepared for it here in Banga. We learnt a lesson and are much wiser” (personal communication, March 1999).

I embraced the “Buen Vivir” (living well) philosophy that had already been incorporated into the Peoples’ Climate Summit in Cochabamba, Bolivia, in 2010. However, a number of experiences had to come together before I learned to regard Nature not as a “thing” but as a complex interrelated and living ecosystem. An enduring drought

created awareness of how we squander the most precious life-giving resource, water; a 400 km hike across six mountain ranges and through arid countryside parched by crippling drought told stories about the destruction of people's livelihoods and dreams; the hunger experienced by thousands of landless unemployed people during the ongoing Covid-19 crisis demonstrates how not just zoonotic viruses, but food connect us with Nature and without nutritious food we are more vulnerable to pathogens and may become hopeless. We need to be actively conscious of Nature (von Kotze, 2020). I had listened to people, but not the soil, the trees, the waterfalls. I now consider an ecofeminist socialist approach to popular education as the philosophy that makes me a better streetfighter. This requires a clearer focus on the question "which way of knowing and what kind of knowledge is most helpful in a time that cries out for affirmation of life?" (Salleh, 2017, p. 283)

In the mid-1980s, being active in the women's movement, I (Shirley) connected with a network of feminist popular educators through the Women's Programme of the International Council for Adult Education (ICAE). This was a time of popular democratic struggle, where the resonances to anti-colonial and feminist struggles in other parts of Africa and Latin America were obvious. The still banned work of Paolo Freire (1970) ensured that many activists and educators wanted to learn more from Brazil and other parts of Latin America, but political isolation and language made this difficult. Two conferences in Canada and Peru in the late 1980s cemented my long-term relationships with feminist popular educators from Asia, Africa, Latin America, and North America, which spawned much activist-scholarship and solidarity relations in the following decades (e.g. Manicom & Walters, 2012; Walters & Manicom, 1996).

Feminist popular education developed in the early 1980s as a critique of the male-biased popular education that was dominant in social movements in different parts of the world. Parallel feminist challenges to educational practice and theory were developing in different sites of social action and feminist pedagogies were beginning to impact adult education; my intention was to encourage these developments.

While feminist popular education is embedded within socio-economic and environmental contexts, it was only during the drought of 2017/18 that I began to focus more intentionally on what the climate crisis means and to question how we as adult popular educators should respond. I wrote (Walters, 2018) of "the drought as my teacher", as we individually and collectively rethought our relationship to water. The crisis, as with many crises, heightened awareness of the inequalities in society and, in particular, of water injustice. The classed, raced and sex-gendered nature of the drought was obvious, with working class and poor women and men, the majority of whom are black, experiencing different issues from me and from one another. The drought-as-teacher reinforced my understanding of the connections amongst all forms of energy and the implications these choices have for the future of society. The entangled nature of water, food, energy, health, climate, economy, politics, sex-gender relations was amplified.

As ecofeminist popular educators we need to integrate feminism and ecological consciousness into our praxis. But how? Addressing this question is the purpose of this paper. We do this by first situating ourselves within the Covid-19 crisis, second, presenting the case study of the feminist popular education Women's Health Course, and third, by developing an ecofeminist framework for analysing the course. We thus move from the basis of the analysis and discussion towards approaches to ecofeminist popular education at this time of multiple crises.

CONTEXT OF COVID-19

The Covid-19 pandemic hit South Africa at a particularly weak moment: umpteen corruption cases against political leaders and corporations intersected with a floundering economy, a loss of trust in leadership, unemployment, increasing rates of gender-based violence, child abuse, and food insecurity. In addition, the climate crisis made itself felt particularly through escalating droughts and soaring costs of food. Electricity switch-offs returned to interrupt everyday life because of poor management and insufficient political will to replace coal and fossil fuels with renewable energy sources. "What we're experiencing right now is the catastrophic failure of the capitalist market system", said McNally (2020, in Gallacher, 2020), adding that "[t]he convergence of these two – an economic downturn and a global pandemic – is what is making this situation so catastrophic" (p. 2). Money needed for healthcare had gone into repaying debts and inequalities sky-rocketed. While being shaken on the same stormy sea, people in South Africa and elsewhere were not in the same boat: disproportionate numbers of Black people, urban poor, foreigners, "others", were infected and affected, losing their jobs, unable to access emergency social support and funding, tossed out of housing and into endless food queues.

In South Africa, the government reacted to the crisis swiftly with a severe lockdown that only permitted the sale of essential items. Informal traders, mainly women, were unable to sell their stock and generate income over several months. The lack of access to comparatively cheaper vegetables hurt people badly. While the strict lockdown was enforced by the army and the police, regular public media addresses by the Health Minister and President, data-free access to Covid-19 crisis website information and limited economic support aimed at reassuring the public. There were various new legal regulations such as laws that forbade evictions – often ignored by property owners and the police who on occasion forcibly removed residents. The severe lockdown gave the health system time to prepare for the deluge of patients. While the numbers of infections have been high (over 1,337,926 as of 18 January 2021), Covid-19 confirmed deaths number 37,105 (Daily Maverick, 2021). But the lockdown took another toll: the increasing isolation of people from each other, ongoing uncertainties, fears, grief and loss, which have led to spiralling stress and depression. Gender Based Violence (GBV) figures have soared (Farber, 2020; Mlambo-Ngcuka, 2020) as women were confined to their homes with abusive men, both their labour and their torture now invisible to family and communities. And the hunger

grew – so that people began to say: “we will not die of Covid-19, but of starvation” (personal communication, October 23, 2020).

Throughout history, pandemics have shown up inequalities in the distribution of health and wealth, the conditions of life and work in societies. Ecofeminists have warned in the past about the “epic contest” between “the rights of Mother Earth and the rights of corporations and militarized states” (Mies & Shiva, 2014, p. xix). Covid-19 has served as a pretext for tactics of repression: curbing media freedoms and criticism, introducing laws that cut rights and instil fear – all kinds of forms of authoritarianism under the guise of protection. The image of George Floyd pleading “I can’t breathe” resonated with the way the coronavirus disproportionately choked disenfranchised people all over the world. Covid-19 happened in the context of a collective global climate crisis; the roots of both the pathogen and climate warming are in the extractives sector of global capitalism (Oxfam, 2020). As WoMin Alliance (Badoe et al., 2019) portrays in the film, *Women Hold up the Sky*, the system exploits the cheap labour of Black working-class people in mines and plantations and rests on the unpaid labour of women as they work to house, provide water and food, care for and generally satisfy the needs of labour and create the conditions for some measure of “peace” that capital needs. The system profits from the dispossession of the peasantry and the working classes of land, water, forests, fisheries, and minerals. It relies on Nature as a free or cheap input to production and a “sink” for the external environmental costs of production. Capital also depends on women’s unpaid labour as the absorber of externalised social and economic costs of production and the rehabilitation of damaged Nature.

For us, Covid-19 offers a glimpse of what is yet to come, and the need to learn from this pandemic for the future has become urgent. It heightens the fault-lines which feminist popular education addresses and it is directly linked to environmental breakdown – therefore, ecofeminism and popular education are important strategic responses to the Covid-19 context. The pandemic offers an opportunity to trigger radical transformative change. As Jacklyn Cock (2015) has previously warned, “We are in a crisis. Survival is threatened and the only way out of this crisis is to build an ecofeminist socialist movement” (2:54).

POPULAR EDUCATION WOMEN’S HEALTH COURSE

We turn now to a description of the Women’s Health Course (WHC) as a case study of popular education in the time of Covid-19.

In March, the civil society based Popular Education Programme (PEP) decided to continue offering its annual Women’s Health Course, physically distanced, using WhatsApp (Popular Education Programme, 2020). The course was based on the work and experiences of popular education activists and working-class women in and around Cape Town. The previous two years’ WHCs, which had been face-to-face, had provided some indications about the information, skills and experiences that were considered useful and would facilitate post-course action on the part of participants. In 2020, as in the

past, the course was not intended to be an information, fact-packed course, but rather a guided opportunity for participating women to explore and communicate with others on health issues and to practice skills related to improving wellbeing – their own, and that of community members.

This case study is based on data from four main sources: previous reports of WHC, participant observer notes taken by Astrid, a detailed report produced by PEP in 2020 after the completion of the course, and the WhatsApp notes and e-mail communications of participants and facilitators, which were accessible to all WHC participants. Permission to use these data was granted by participants who were keen to see their ideas in the public eye and expressed the wish to have their real names disclosed. Critical comments on the curriculum with regards to ecofeminism, however, are attributable to the authors of this paper alone. Primary data were reviewed by both authors of this paper and analysed by means of dialogues guided by the emerging ecofeminist principles outlined below.

Working-class women are often seen as “the buffers” who suffer disproportionately under the load of everyday responsibilities and additional demands in emergency conditions. Health is a political issue that relates directly to sex-gender, economic systems, cultural norms, the history of colonialism – not just women’s bodies. Given the division of labour, the responsibilities of care work, rendered invisible, reproductive responsibilities in addition to exposure to infections, women face much greater risks of disease and poor health. As much as the course addressed health issues particularly for women, it did so with a strong view to analysing power and interests and investigating how patriarchy and capitalism inscribe particular exploitative practices. As one WHC participant commented:

Women have no equal rights in society. Like women must be seen and not heard. Capitalism is that sad side that some women must depend on her husband’s money for a living, depending on the situations we live in. The impact is that it makes our health inferior, at the end of the day. (Marie Petrus)

28 women enrolled in the course; in age they ranged from 20 to 60, with 5 in their 20s, and 5 over 50, an intergenerational mix. The majority had Afrikaans as their home language, with other languages including isiXhosa, Bemba, Shona, and Sesotho. The majority resided in Cape Town, but the online platform allowed participation from elsewhere. While the lingua franca was English, participants were free to respond in their home languages. The educational background ranged from incomplete schooling to post-school qualifications. Several of the participants are long-term unemployed, others work for NGOs or have jobs in the formal economy while belonging to community organisations.

The 10-week course included weekly three-hour tasks and feedback. The participants examined the historical, socio-economic context and its effects on women, how body systems reflect and are intertwined with larger social systems, issues relating to mental, emotional, and physical health, negative attitudes around disease and finally, after envisioning a hopeful future, they sketched preliminary ideas for a different health system for

all. The participants valued learning together and articulated how they emerged stronger, with a sense of determination for change in the future – as one participant said:

The group has helped me immensely in the area of anxiety and control. As women we often have too much on our plate and we neglect taking care of ourselves. It has given me time to think of my own wellbeing and to also implement more me time so as to get more organised and disciplined so that I can offer my family a better... me. GBV remains a huge concern but as a past survivor I urge women to stand up for themselves. (Anthea Wehr)

This comment encapsulates important points raised by the course: firstly, for the majority, the course provided psychological support – the mere possibility to discuss anxieties in a “safe” space with other women, to gain further information that dispelled insecurity, and to feel reassured that one’s personal problem is actually collective. Secondly, GBV emerged time and again as a common experience both of the participants themselves and their female family members and friends. While GBV is very much in the public eye and media, this seems to have made little difference. Given the history of South Africa, violence still plays a huge part in all aspects of everyday life, reinforced through competitive individualism, social injustices and inequality and, of course, the prevalence of patriarchal relations in most institutions.

Women have high expectations of themselves as breadwinners, caretakers, home-based school teachers, while suffering intense poverty due to unemployment and reliance on social grants. For example, in an early session we used a code of a woman balancing and carrying a heavy load on her head and asked participants to label the various loads, including additional burdens that the pandemic had added to their lives. Apart from the responsibilities associated with “women’s work”, anxiety and fear of GBV, locked up with an abusing spouse, featured strongly.

Women’s health emerged as a community issue, inscribed in gender, and a common problem for all. Given the highly unequal, racialized, and gendered relations in South Africa, the WHC related health and care-work tie in closely to the broader socio-economic and environmental living and working conditions of participants. This enabled understanding beyond the individual, towards more collective, holistic, political engagement. As one participant commented, “Covid-19 didn’t break the system. It was already broken” (Theresa Davids), and another said:

The different systems like patriarchy, capitalism and colonialism are contributing factors that shape people. It disables us and it is an infringement on your human rights. Our mental well-being was and is mostly affected and not everyone is resilient to challenge those in power. (Claudine Pretorius)

In many ways, the course was classic feminist popular education. Black working-class women deepened their understanding of their personal and political positions and

conditions in order to act in solidarity with others to change them for the better. The WHC is a small but ambitious intervention attempting to achieve a great deal with very limited resources. We present it here as an example to explore how the curriculum could be reshaped from an ecofeminist perspective. We turn now to a discussion on an ecofeminist analytical framework to help us do this.

ECOFEMINISM: TOWARDS A FRAMEWORK OF ANALYSIS

The basic premise of ecofeminism is the inseparable connection between capitalism, patriarchy, and ecological breakdown (Fakier & Cock, 2018). Mies and Shiva (2014) traced the historical roots of this connection:

Without turning a reciprocal, symbiotic relationship between humans and Nature into a one-sided, master-and-servant relationship, the bourgeois revolutions would not have been possible. Without turning foreign peoples and their lands into colonies for the White Man, the capitalist economy could not have evolved. Without violently destroying the symbiosis between man and woman, without calling women mere animal nature, the new man could not have risen as master and lord over nature and women. (p. 47)

Put succinctly, an ecofeminist perspective posits that current dominant development processes and decisions are shaped by the point of view that Nature, or natural resources, are at the service of humans (Randriamaro & Hargreaves, 2019). This view reduces Nature and natural resources to inanimate “things” to be exploited for human consumption and profit. Eisenstein (2020) argues that humans need to experience Earth as a being and as an organism. This will help “to transition away from systems built on the mythology of earth-as-thing” (Eisenstein, 2020).

Salleh elaborates (2017, p. 292) that the Woman=Nature metaphor draws attention to the massive theft of women’s reproductive labour, a theft that is the very foundation of capitalism. The Woman=Nature metaphor speaks of resourcing; an appropriation of time and energy that might be quantified as “embodied debt.” Women’s unacknowledged and unpaid reproductive labour is crucial to the workings of capitalism.

The dominant division of labour assigns women primary responsibility for the production, processing and preparation of food, provisioning of water and fuel, taking care of household members. Because of these roles, women – and working-class, Indigenous and peasant women in particular – have a fundamental reliance on natural resources and depend on a healthy environment. Vandana Shiva (2017, p. xvi) asks why women lead ecology movements against deforestation and water pollution, against toxic and nuclear hazards. It is not, she suggests, due to any so-called inborn feminine “essentialism” but rather a necessity that is learned through the sexual division of labour as women are left to look after sustenance. Even though provision of sustenance is the most vital of human activities, a masculinist economy that understands only the market treats it as non-work.

An ecofeminist orientation holds that patriarchy, in which men and their perspectives and interests are at the apex of a hierarchical system dehumanises women, excludes women from decision-making, brings women's labour into exploitative service of the dominant economy and men's interests in households and communities.

Furthermore, Mary Mellor (1992, p. 51) states that ecofeminists, like most Greens, trace the destruction of the natural world to the hierarchical dualisms of Western society: culture/nature, men/women, mind/body, science/folk knowledge, reason/feelings, materialism/spirituality. This division, she argues, has allowed the unrestrained development of science and technology, industry and militarism. It is a process of "mastering Nature and losing the Earth" (p. 51). Ecofeminists challenge these binaries.

Ecofeminist perspectives are generally weakly represented by most mainstream liberal feminists or women's rights organisations, where the focus is on individual women's advancement in order to compete with men on a more equal footing. The ecofeminist African network, WoMin Alliance, has found that ecofeminist perspectives resonate powerfully with the experiences and perspectives of women in peasant and poor urban communities across the African continent. Environmental crises are crises for social reproduction – water, soil, food, energy, fires, forests, air quality – they are all interconnected and of primary concern to women in the sustenance of households (Randriamaro & Hargreaves, 2019). Other crises like that of health, dramatically illustrated by the Covid-19 pandemic, have major effects on livelihoods, including water, sanitation, and food. Social and environmental crises magnify the socio-economic inequalities in society. Ecofeminists note the exhaustion of soil, water, forests, air, and ask: what is the alternative?

At the centre of ecofeminism is praxis. Theory is forged in the struggles to challenge the brutality of patriarchal capitalism and to form alternative ecofeminist visions of the future. As Gough and Whitehouse (2019, p. 333) argue, ecofeminism is decidedly transformative rather than reformist in orientation. Ecofeminists seek to radically restructure economic, social and political institutions. It makes explicit the links between the oppression of women and the oppression of Nature in patriarchal cultures. This means coming to terms with a number of cherished and widespread beliefs, most notably the anthropocentric assumption that humans are different from, and superior to, the rest of Nature and therefore ought to dominate. Gender justice and ecological justice are at the heart of the ecofeminist project. The feminism of ecofeminism is about collective empowerment, rather than individual advancement. Ecofeminism is about solidarity, standing together, fighting against domination in all its forms.

An ecofeminist analysis acknowledges that women, because of their assigned social and economic roles in society, have different perspectives on and needs in socio-economic development. Salleh (2017) concludes that the experiences of women, Indigenous peoples, and peasants must be at the centre of politics if we have any hope of confronting the violence and brutality of global capitalism today.

Building on these insights, an ecofeminist framework for analysing feminist popular education programmes would include analysis of the inseparable connections amongst capitalism, patriarchy, and ecological breakdown. There is an assumption that the exploitation of women and all Nature is central to capitalism. It would stand against that exploitation. It would place at the centre of its concerns, women as a constituency, particularly poor, Indigenous, peasant and working-class women. As Giacomini (2018) states, this would affirm life-centred alternatives.

There are many resonances between feminist popular education and ecofeminism but also some absences within feminist popular education. Drawing from the literature, preliminary “ideal type” propositions are presented. In our reading we observe that feminist popular education and ecofeminist popular education both work with women as a constituency, with a focus on poor, working-class, marginalised women; both valorise women’s knowledge, and have gender justice as a goal. Both analyse patriarchy and challenge patriarchal power relations. Ecofeminist popular education addresses the relationship between patriarchy and capitalism; feminist popular education *may* do so, depending on the specific context. It is in the area of Nature and environmental degradation that the absences within feminist popular education become more obvious. The integral connections of capitalism, patriarchy, and ecological breakdown are at the core of ecofeminism, whereas they are not necessarily as explicit within feminist popular education. Both would be looking to imagine a future beyond patriarchal capitalism; both are committed to action; but while feminists stand in solidarity with humans, ecofeminists resist domination in all its forms and also forge solidarity with Nature in a relationship that acknowledges mutuality and reciprocity through interconnectivity.

We suggest an ecofeminist educator might seek to integrate the following in contextually relevant ways:

- Nature is part of the curriculum and the hegemonic view of Nature as a “thing” rather than as a complex interrelated ecosystem is challenged. The mutually beneficial relations between humans and Nature are addressed;
- the curriculum deconstructs the idea of Woman=Nature and shows how this idea is critical to the functioning of patriarchal-capitalism;
- gender and socio-ecological justice are aspirant goals;
- the inextricable links amongst Nature, patriarchy, and capitalism are a centre-piece of the curriculum, implicitly or explicitly; the curriculum explores linkages amongst ecological breakdown, patriarchy, and capitalism;
- it analyses relationships amongst various socio-economic, financial, health, environmental crises in order to illuminate interrelated systems. This includes unpicking the sex-gendered nature of crises;
- the curriculum seeks to stimulate and articulate imaginings towards alternative futures beyond patriarchal capitalism;
- the explicit aim of the education is social action, in which collective solidarity, standing together, fighting against domination in all its forms, prefigures and rehearses social relations of solidarity.

ECOFEMINIST POPULAR EDUCATION

Jacklyn Cock (2018) writes, “The climate crisis presents us with a historic opportunity because to solve it we need radical transformative change in how we produce, consume and organize our lives” (p. 210). However, she advises (Cock, 2015), “If we talk about climate change, this seems very remote for most people. If we talk about food, this brings it close. Food prices are real and immediate; people can unite around it” (9:55). Salleh (2018) also argues for a focus other than “climate change” – she states that “the emergent focus on water is a great chance to work in an integrated way on climate, in terms of both epistemology and politics” (p. 19).

In these quotes we hear the urgency of the times, the need for radical change and a clue as to how best to approach complex, seemingly abstract reality such as climate change. As Mohanty (2012) states:

Feminist popular education provides innovative feminist pedagogical and methodological lenses that allow us to ‘see’, analyse, and enact pedagogies of personal, cultural, and political resistance to inherited patriarchal and misogynist practices. It offers pedagogic and transformative practices, designed to speak truth to power, and transform ourselves in the pursuit of gender justice. (p. viii)

Ecofeminist popular education does all of this and, in addition, it pursues socio-ecological justice.

In the WHC outlined above, the dimensions of Nature and environmental degradation were absent from most dialogues. It was clear that for most participants the hegemonic view of Nature “as a thing” prevailed. This was reflected in food being understood as a commodity for consumption with little connection between food and land, growing and tending. Nature in the form of flowers featured strongly in sentimental images taken from the internet, bearing mostly religious messages – Nature was a passive resource, a backdrop for relaxation when wandering amongst the grass and trees. This prevailing attitude reflected what Shiva (2014) described as seeing ourselves outside the ecological web of life, “as masters, conquerors and owners of the Earth’s resources” (p. xxi). She urged that we would require a paradigm shift towards “seeing ourselves as members of the Earth family, with responsibility to care for other species and life on Earth in all its diversity, from the tiniest microbe to the largest mammal” (p. xxi).

The political economy of food, starting with analysis of soaring food prices, would therefore be a fruitful catalyst for unsettling the understanding of Nature as an abstract “thing”, and exploring connections to patriarchal capitalism.

Another generative theme is water and Covid-19 provides opportunities to engage people on the classed, gendered, racialised nature of water management and distribution, as well as in understanding water as a complex interrelated and living system, not just a commodity that is bought and sold.

The analysis of language, Saltmarshe (2020) argues, can also provide useful ways of uncovering underlying ideologies and power relations, including anthropomorphism. Metaphors need to be chosen carefully as talking about “fighting” the virus, “frontline staff” and “command centre” all suggest war: anti-democratic solutions, individualism, fear and limitations on people’s freedom and information. Instead, messages should evoke care, agency, the common good, solidarity and interdependence.

Popular educators and ecofeminists recognize that individual subjects do not enter into relationships, but subjects are “made in and through relationships” (Gaztambide-Fernandez, 2012, p. 52). How did Nature come to be no more than land that serves as a growth medium for crops? How did people lose their relationship to agriculture, to growing and tending vegetables? What is the relationship between land ownership, agriculture, and consumption? If we accept that Nature, too, is a subject, we realize that we have silenced Nature as much as silencing marginal, poor people by taking away or silencing their voices. When we sever the possibility of “coming into presence” through our relationship with Nature, we collude in our own oppression.

Popular education, similar to eco-pedagogy (Misiaszek, 2016), works through dialogue between subjects; it involves listening to the other in a transitive relationship that is deliberate and active, a relationship of equality. Ecofeminist popular education is one way of drawing attention to the messages emitted from “out there”, connecting it to our experience, and urging people to act in response. Educators, therefore, are charged with asking uncomfortable questions that might bring even more uncomfortable responses.

In summary, we suggest that the elements that need to be interrogated through praxis in an ecofeminist curriculum are those which relate to participants’ lives in immediate ways, like food security and water – these are entry points for challenging the perception of Nature as a “thing”.

LEARNING, UNLEARNING, ACTING TOGETHER

It must be hardest on Rani [the dolphin], knowing that the young ones depend on her. There she is, perfectly adapted to her environment... then things begin to change, so that all those years of learning become useless, the places you know best can’t sustain you anymore and you’ve got to find new hunting grounds. Rani must have felt that everything she knew, everything she was familiar with – the water, the currents, the earth itself – was rising up against her. (Ghosh, 2019, p. 106)

Like Rani, we have to unlearn in order to develop new attitudes, understandings and capabilities for new conditions. Epistemology and politics are central to climate crises. In order to be effective “streetfighters and philosophers” we as ecofeminist popular educators need continually to be learning, unlearning and relearning (Harley, 2012). Our own personal reflections at the start of the paper clearly demonstrate this.

What can we as ecofeminist popular educators do individually and collectively to navigate climate crises and imagine gender and socio-ecologically just futures? The six-year process of collectively crafting a “Climate Justice Charter”, which puts forward demands, aspirations, and alternatives to build a society that can mitigate and endure climate change, is one example of re-imagining (South African Food Sovereignty Campaign, 2020). The set of “Principles for a Just Recovery” is another (Friends of the Earth International, 2020).

We need to have the courage of our convictions and remind ourselves and others that change is inscribed with power: if we aspire to a more just and sustainable future, then one of the great tasks before us is to make clear “*to the wealthiest people in the wealthiest countries in the world* [who] think they are going to be OK, that their privilege, their fortunes, and their physical safety are not predestined” (Abulhawa, 2017, p. 110, her emphasis). For this, we require what Rafeef Ziadah (Transnational Institute, 2020) called “a radical imaginary” to build an “infrastructure of dissent”, deliberately.

Vandana Shiva (2020) advises that activism without science can be attacked and science disconnected from activism lies hidden in publications. It is critical that popular educators engage with theory about broader socio-economic-political-ecological contexts. Ecofeminism is a theoretical frame insisting on the inextricable connection between capitalism, patriarchy, and socio-ecological breakdown. At the centre of ecofeminism is praxis: theory is forged in the struggles to challenge the brutality of patriarchal capitalism and to form alternative ecofeminist visions of the future.

CONCLUSION

As we teeter on the precipice of climate breakdown, we need to engage subversive ideas and revolutionary energies. Climate crises require the collective efforts of all sectors and levels of society, including ecofeminist popular educators, to work and learn together to produce the combined idealism and realism to reinforce hope with scientific rigour.

This cannot be an individual process – systemic change is crucial. Given the global pandemic within the context of the global climate crisis, we need a collective global response. Six years ago, Naomi Klein warned:

There is a desperate need for the different coalitions of the left to get far more engaged with climate change, because this crisis really forces us to decide what kind of societies we want and puts us on a firm, science-based deadline. (Klein, 2014)

Solidarity must include not just humankind but extend to Nature. The seed of most new infectious diseases lies “in the rapid expansion of the extractives sector – mainly logging and industrial plantation style mono-cropping (such as palm oil and cocoa) and livestock production” (WoMin Alliance, 2020). Thus pandemics, as much as wide-scale starvation

and climatic heating, are brought about through decisions made by people with profits in mind. These are “the enemy” who must be engaged through education and action.

Our actions must demonstrate our serious intent to change the way we produce, consume, and organise our lives. Popular education has developed particular relations and processes to help this negotiation and navigation. The calls for food, water and energy sovereignty reflect the orientation towards organising locally and remaining small enough to encourage direct democratic participation in collective decision-making processes. As Maria Mies reminds us, “The world is our household! Let’s take care of it” (Mies & Shiva, 2014, p. XXX).

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MUSEUMS, SOCIO-ECOLOGICAL THINKING, AND ACTIVIST PEDAGOGIES OF IMAGINATION

ABSTRACT

This article explores the complex, “contact zone” nature of museums within the context of the current environmental crisis threatening our planet. Historically and even today, museums have engaged in a practice of “monocultural” thinking which is mired in a pretext to neutrality that has advanced the patriarchal capitalist neoliberal status quo and maintained a vision of a human/non-human binary of power, dominance, and control. However, there is also growing evidence that museums are shifting their approaches. Focusing on examples from Canada, we discuss how museums are using exhibitions and pedagogical and community outreach strategies to render visible deeply problematic and global “technofossil” practices, encourage activism through aesthetic engagement, encourage dialogue between community and industry as well as engage in imaginative decolonising initiatives that remap our understandings of who we are and where we need to go. We argue that in taking up environmental issues in politically intentional ways, museums create “oppositional views” that act as pedagogical sites of resistance.

Keywords: museums, art galleries, ecofeminism, sustainability, Indigenous art

MUZEJI, SOCIOEKOLOŠKO RAZMIŠLJANJE IN AKTIVISTIČNE PEDAGOGIKE DOMIŠLJIJE – POVZETEK

Preučujemo kompleksno naravo muzejev kot »območij stika« v kontekstu okoljske krize, ki ogroža naš planet. V preteklosti je v muzejih obstajala in tudi zdaj obstaja praksa »monokulturnega« razmišljanja, ki se izdaja za nevtrarno, pravzaprav pa podpira patriarhalno kapitalistični in neoliberalni status quo ter ohranja binarij med človeškim in nečloveškim na področju delitve moči, prevlade in nadzora. Vendar pa vse več muzejev spreminja svoj pristop. Osredotočamo se na muzeje v Kanadi, ki z razstavami, pedagoškimi strategijami in vključevanjem lokalnih skupnosti omogočajo prepoznavanje globoko problematičnih globalnih praks »tehnofosilov«. Aktivizem spodbujajo tako, da obiskovalca estetsko pritegnejo, krepijo dialog med skupnostjo in industrijo ter se ukvarjajo z iznajdljivimi pristopi do dekolonizacije, ki na novo rišejo zemljevid našega razumevanja tega, kdo smo in kam gremo. Muzeji, ki intencionalno

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in politično obravnavajo vprašanja okoljevarstvene problematike, ustvarjajo »opozicijske poglede« in s tem pedagoška prizorišča upora.

Ključne besede: muzeji, galerije, ekofeminizem, trajnost, umetnost domorodnih ljudstev

INTRODUCTION

The burgeoning literature on the environmental crisis acknowledges what Janes (2009) calls the “constellation of issues that threaten the very existence of human life and planet” and offers a variety of possible resolutions to this dire condition through sustainability education (p. 26). Surprisingly, or perhaps not as we will discuss in this article, Janes has found that museums “are rarely, if ever, discussed” in this literature, leading him to conclude that their irrelevance to environmental justice and change “is a matter of record” (p. 26). Similarly, until very recently, museums have been excluded from discourses of lifelong learning and particularly, environmental adult education.

However, these institutions are major, albeit complex, pedagogical players on the world stage. Conservation and preservation of both the natural and human culture worlds are central functions of our art and culture institutions, yet visitors tend to frequent museums to learn, be it about history, aesthetics, science, nature or even themselves (e.g. Gordon-Walker, 2018; Marstine, 2006). In other words, as UNESCO (1997) once argued, museums are “first of all, learning places” (p. 4) and this has expanded into a greater mandate over the years with the establishment of actual education or what are more often called learning departments. Through practices of informal learning, non-formal and formal education and strategies of community engagement, museums use their exhibitions – displays, objects, artefacts, dioramas, images, artworks, explanatory texts as well as other narrative and visual devices – to construct, shape and mobilise knowledge (e.g. Clover & Spring, 2020; Hall et al., 2013; Whitehead, 2009). Equally importantly, “exhibitions are designed to stimulate the imagination and creativity of their viewers” (UNESCO, 1997, p. 6) and for Solnit (2014) “the destruction of the earth is due in part [...] to a failure of the imagination” (p. 14).

Given the variety of educational and learning activities and experiences, their community connections and the intentional imaginative visualising and narrative capacities of their exhibitions, one might assume museums would be seen to have a central role in addressing the pressing socio-ecological issues of the Anthropocene, our current geological epoch where humans are irrevocably impacting the environment. However, scholars remind us that the knowledge-making practices of museums can be deeply problematic. Ample evidence shows they have been complicit in upholding and even promoting the ideological and epistemological assumptions that have brought us to our current state of crisis (e.g. Alberti, 2008; Clover et al., 2018; Janes, 2009; Machin, 2008). Yet arguments to the contrary insist that amidst the litany of growing social and environmental ills, our public art and cultural institutions are in fact “sleeping giants” whose adaptive power, which has enabled them to grow and evolve over the decades and thus stay central to society,

is enabling them to transform into agents of change with “the potential to shape a more sustainable, equitable and fair world” through envisioning and presenting the potential for micro, meso and macro level changes (Janes & Sandell, 2019, p. xxvii).

In her book *Monoculture of the Mind*, eco-feminist Vandana Shiva (1993) speaks to the unsustainable practice of “single crop” or “monoculture farming” that has been imposed upon many Indigenous people the world over by Western scientists. It is now widely recognised that this approach to farming (in which the same crop is planted in the same spot every year) depletes the richness of the soil and necessitates the use of strong chemical fertilizers, which bring with them a whole host of other long-term environmental problems. Shiva cleverly uses this concept of a “monoculture” in an agricultural sense, however, as a metaphor for exploring bigger questions about what counts as “knowledge” when it comes to environmental education. For example, she relates the way traditional sustainable farming practices in the global south are often “eclipsed and finally destroyed, both through neglect and aggression” when western knowledge is seen as universal (p. 5). This “monocultural” approach to both farming and knowledge production/sharing is unsustainable—and deprives us from accessing the richness of alternative perspectives (p. 5). Gregorčič (2018) has addressed similar questions, arguing that the practice of silencing certain individuals from the global south along with their “specific expertise, knowledge, and sometimes even epistemology” is both pedagogically detrimental and indicative of the ways that certain perspectives are “ignored by Western science and forgotten by Euro-centric critical tradition” (pp. 70–71).

In this article we critique the ways in which monocultural/unsustainable thinking has historically been found in museum spaces and reflect on the types of knowing that have been excluded as a result. We also explore how museums as public institutions are shifting their approach—especially when addressing head on our global environmental crisis and issues of sustainability. As museum scholars and practitioners, what we are taking up through these dual lenses of positive and negative is that idea that museums are “contact zones”, fraught with practices that reinforce the status quo yet also at times sites of possibility and imagination, the tonics we need today (Clover & Sanford, 2016). In this context, we begin our article with a discussion of some of the problematic ideological and epistemological conventions which illustrate museums’ historical and contemporary complicity in the perpetuation of socio-ecological injustice. Following this we share select examples from several museums within Canada where we are both located, to illustrate how museums are educating formally, non-formally and informally, imaginatively and critically for change. Although many public museums continue on traditional journeys of epistemological complicity and resistance to change, there are courageous pedagogical energies, creative and innovative initiatives, and counter-hegemonic strategies being employed. We argue that these pedagogical acts of what we adult educators often call “the possible” are playing a part in creating a more engaged and knowledgeable citizenry and as such, expand our considerations of what lifelong learning looks like and where it is taking place in the Anthropocene.

MUSEUMS, IDEOLOGICAL AND EPISTEMOLOGICAL COMPLICITIES

Ecological educator Evans (2012) argues that we have “unleashed a juggernaut of self-perpetuating and self-reinforcing systems of power and exploitation” which has placed human societies and all other forms of life across the planet in jeopardy (p. 3). These systems are in fact inter-connected ideological and epistemological assumptions grounded in, maintained and perpetuated through our educational, social and political practices but most importantly for us in this article, by our arts and cultural institutions. We turn now to some of the reasons why museums would be seen as “irrelevant” in a world that in fact desperately needs all its public institutions to play pedagogical roles in creating socio-environmental change.

To begin with perhaps the most obvious, museums carry legacies of elitism. On one hand, elitism has enabled a pervasive didactic pedagogy, a practice of “telling” based in a profound belief in their unequivocal superiority of authority of knowledge. Much like the “monoculture” farming practices Shiva (1993) addresses in which “dominant scientific knowledge” renders other forms of knowing “invisible” by declaring them “non-existent or illegitimate” (p. 4), this elitism in museum spaces is nurtured behind a carefully constructed façade of neutrality, impartiality and objectivity, and a pretext to “detachment from real-world politics” (Phillips, 2011, p. 8). This façade has been so effective that museums are amongst the most trusted of all our knowledge constructing and legitimating institutions (e.g. Alberti, 2008; Gordon-Walker, 2018).

For Janes (2009), elitism and impartiality work together to eschew “on both moral and practical grounds, a broader commitment to the world in which they operate” (p. 13). Museums are in fact far from neutral; indeed, they are awash in the problematic assumptions and what Code (2003) calls “epistemologies of mastery” that they intentionally, actively and often quite imaginatively transmit to the public. One pervasive ideological epistemology of mastery practised traditionally and still very much alive in the present, is patriarchy (Clover et al., 2018). Although many poignant examples exist, an excellent one comes from a study by Machin (2008) who used a feminist lens to explore the natural history galleries of the Manchester Museum, UK. She found androcentric biases across all the displays; “male specimens dominated female specimens with respect to number, the postures and positions in which they were displayed, and in the quantity and style of language used in interpretative text” (p. 54). Through both image and language museums channel patriarchal epistemologies of domination, oppression and exploitation which are absorbed by visitors both consciously and unconsciously.

Building on the above, the advancement of patriarchal capitalist neoliberal ideology is also embedded within the museum in complex ways. Historical narratives told through objects, texts and representations such as dioramas in Canadian museums, for example, romanticise masculinised accounts of natural resource extraction including logging, fishing, mining, agricultural expansion and manufacturing. These powerful hegemonic patriarchal narratives of national building are almost totally disconnected from dioramas of pristine natural settings. Pedagogically, this acts as what Alberti (2008) calls

“illusionism” through the “meticulous verisimilitude of the diorama” both to distance human activities from the rest of nature and to make or allow us to see particular legitimised realities (p. 76). In addition, museums such as the Canadian Museum of History, Tate Modern and the British Museum have partnerships with the fossil fuel industry. The museums receive funding and “direction”, and big oil industries use this relationship to create an image of social and ecological license and responsibility (Coalition of Museums for Climate Justice, 2017; Serafini & Garrad, 2019).

Returning to the practice of distancing, by creating “natural history” museums or simply placing natural history on one floor of an institution and human culture on another, museums cultivate visual “oppositional nature/culture configurations” and create divisive binaries between humanity and the rest of nature (Alberti, 2008, p. 81). Moreover, this separation or segregation of artefacts (things made by humans) from “specimens” from the natural world is based in what feminist’s call hierarchical value judgments (e.g. Bergsdottir, 2016; Clover & Sanford, 2016; Machin, 2008). In other words, segregating is not neutral or objective but an act of privileging the story of humanity – and particularly some humanity – over the natural world which plays the role of *mise-en-scene*, the backdrop to human activity. Yet the current climate crisis makes one thing abundantly clear: “natural history and human history are more intertwined than ever. Humans have become a force of nature. One cannot separate humans or society from nature, and nature does not simply provide a background for human action” (Chakrabarty, 2019, p. 15).

Just as human-earth separations are no accident, neither, Alberti (2008) argues, was it an accident that global colonial expansions “were matched by the unprecedented foundation and expansion in museums” (p. 76). One means by which museums practised colonialism was through displays of “trophy heads [...] symptomatic of the central role played by hunting” in colonial times (p. 76). This particular hunting was for sport, a masculinity of colonial prowess that showed blatant disregard for other life forms. But perhaps even more damaging has been museum complicity in the epistemicide of Indigenous knowledges and cultures. When included at all in the displays, Indigenous people’s lives are often visualised as “frozen in time, relics of the past [devoid of their] centuries of social, domestic and economic changes” (Trofanenko, 2006, p. 53). Indigenous world creation stories too are labelled “myths” and juxtaposed (read “corrected”) with panels that explain the “real” science behind the world. There is a blatant exclusion as well of any discoveries that cast light upon Indigenous practices of chemistry and other “real” scientific knowledge capabilities about the environment (Emeagwali & Shizha, 2016). Moving along the path of epistemicide is the cultural exclusion of Indigenous artworks and practices. Relegated for decades to categories of mere craft (versus “fine” art) or simply religious or ritual artefact, these rich aesthetic practices have been diminished. And never does one see the parallel drawn with many European religious paintings by so-called “masters” which were in fact commissioned for similar veneration purposes.

These are but a few examples of the problematic inseparability between ideology and the pedagogy of knowledge making in museums. We have simply touched the surface of how

these institutions use an array of visuals, images, dioramas, objects, artefacts as well as their storytelling capacities to teach us what is important to see, to know, to understand and thus to believe and to value about the world and ourselves. There exist thousands of museums worldwide, visited by millions of people daily who, as we noted above, both consciously and unconsciously absorb these injustices. This is not to say people do and cannot question what they see or are being told, but as we noted, the museum's authority of knowledge gives them extraordinary legitimacy.

Given what we have just outlined above it is no surprise at all that museums would be seen at best as irrelevant to a world needing to learn its way out of a catastrophic socio-ecological mess. However, this is not the entire story because there are collisions between normative practices and more radical forms of pedagogical intervention taking place. Responding to intense pressures both within and outside these institutions, many are throwing off the shackles of neutrality to become sites of social and ecological transformation (e.g. Janes & Sandell, 2019; Phillips, 2011). Museums are opening up pedagogical spaces of counter-narrative, designing formal and non-formal education activities and informal learning spaces to enable people to reflect, to challenge, to speak out, to uncover and to reimagine our relationship with the planet and each other.

MUSEUM RESOURCES AND ENVIRONMENTAL SUSTAINABILITY

In order to understand the innovative roles museums are attempting to play it is important first to situate them in the calls by educators who are working to prepare themselves and others to engage in what Evans (2012) calls "sustainability-oriented actions" to address the crisis caused by our very own human institutions and their systems of power (p. 3). These calls are inter-connected and three-fold. The first is simply a call for more public pedagogical spaces where people can come together to learn. Biesta (2012, p. 684) noted a serious decline in public places and the public sphere which he argues is damaging to both democracy and creativity. The second call is for practices that engage and stimulate critical consciousness by promoting dialogue across difference, encouraging questioning and other forms of interrogation that can enable us to see and act beyond our current common sense patriarchal capitalist and colonial world (e.g. Clover et al., 2012). For Klein (2014) this means providing opportunities to make sense of

seemingly disparate struggles [...] that the logic that would cut pensions, food stamps, and health care before increasing taxes on the rich is the same logic that would blast the bedrock of the earth to get the last vapours of gas and the last drops of oil before making the shift to renewable energy. (p. 59)

The third call focuses on the imagination (e.g. Clover et al., 2012). Speaking directly about the environmental crisis as a practice of "slow violence", Nixon (2011) argues that we must deploy more "imaginative agility" if we are to fully apprehend threats such as climate change that are often imperceptible to cognition (p. 5). He focusses on storytellers

who provide narratives infused with an emotional force that interrupts the epistemologies of mastery that hold in place a problematic social imaginary. For Arundhati Roy this means “telling our own stories, stories different to those we are being brainwashed to believe” (quoted in Clover et al., 2012, p. 54; Clover et al., 2018). Environmental adult educators speak to this as the resistant political and ecological imaginary, a process through which environmental problems can be politically and critically thought through and creatively re-imagined (e.g. Clover et al., 2012). In his ground-breaking writings on environmental education, Orr (1996) differentiates between “fast knowledge” and “slow knowledge”, arguing that the former “undermines long-term sustainability” (p. 700). He says:

The 20th century is the age of fast knowledge driven by rapid technological change and the rise of the global economy. This has undermined communities, cultures, and religions that once slowed the rate of change and filtered appropriate knowledge from the cacophony of new information. (p. 699)

In spite of their flaws, museums are in fact well placed to respond to these calls and, in many ways, are ideal “slow knowledge” institutions. Many museums have a variety of public physical resources such as auditoriums, classrooms, and workshop spaces for artmaking that can be used to bring people together in dialogue (Lyons & Bosworth, 2019). Secondly, the primary instruments museums use to educate the public are their exhibitions. These are “free choice informal adult learning” (Johnson, 2020, p. 9) instruments that include an array of visuals and narrative representations that function as what Steeds (2014) calls “plays of force [...] to influence the public” (p. 29). Thirdly, many museums have connections to artists with histories of responding to the upheavals and changes of their times, interpreting and representing these in visual, poetic, narrative and performative ways that encourage thought beyond the restrictions of mere logic and language (Clover et al., 2018). Fourthly, museums have connections to community groups, non-governmental organisations and practitioners upon whom they can call. Finally, as we stated earlier, museums enjoy a very high degree of public trust. While this can be problematic, it is a position that can be used to their advantage.

DIVERSE PEDAGOGICAL STRATEGIES OF ACTIVISM

What are some of the pedagogical means being employed by museums that intentionally challenge the crisis representation, story and imagination that have brought us this troubled world? How might museums help foster slow knowledge that “engages all of the senses and the full range of our mental powers?” (Orr, 1996, p. 701)

Visualising and Educating Change

Feminist cultural theorists Carson and Pajaczkowska (2001) remind us that visuals and images are powerful because they are “the seen” and sight more than any other sense is “considered evidence, truth and factual” (p. 1). Moreover, sight establishes “a particular

relation to the reality in which a visual is considered” (p. 1), which is problematic but equally, in the case of this example we are about to unfold, valuable when it is a trusted space such as a museum.

A recent example that illustrates the power of “seeing” while also responding to Nixon’s (2011) call for “imaginative agility” and the “full range of our mental powers” mentioned above, is *The Anthropocene Project*. This endeavour – part film, part museum exhibition – was the culmination of a collaboration by photographer Edward Burtynsky and filmmakers Jennifer Baichwal and Nicholas de Pencier. The trio travelled to every continent (except Antarctica) to film and photograph “technofossils” of all sorts (tailings ponds, mines, landfills—the indelible “signature”, essentially, of the “human epoch”) (Art Gallery of Ontario, 2017, 2018). The film associated with the project premiered at the Toronto International Film Festival in September 2018 and the immersive photography exhibitions opened at the Art Gallery of Ontario in Toronto and the National Gallery in Ottawa a few weeks later. The large-scale sweeping photographs are aesthetically enticing as the compositions themselves appear to exist somewhere between figuration and abstraction. Burtynsky argued that there was a certain critical pedagogy at the core of these exhibitions. The visually stunning images are designed to draw viewers in and hold their attention long enough for a certain tension to reveal itself—until one is ultimately unable to avert their eyes from the destruction our species has caused and our individual and collective complicity at play. The sense of awe and wonder these photographs instil helps ensure that the exhibition as a whole is “revelatory and not accusatory” in nature (Art Gallery of Ontario, 2017). The artists also sought to create a “dialectics of scale” by allowing viewers to “zoom in” to certain aspects of these large photos where, via the use of an iPad app, viewers could travel from macro to micro as aspects of images came to life in video form and interviews with people who reside near and sometimes depend on these vast sites to make a living helped complicate the messaging (Art Gallery of Ontario, 2018). The ironic controversy, of course, is that the very iPads viewers were using to activate this important learning, were running on lithium batteries—key elements of which were extracted from the mines depicted in some of the photographs on display (Clover & Spring, 2020).

Another key feature of the exhibition was Augmented Reality (AR) installations, where, through the use of iPads, visitors could “activate” what appeared to be a large cube (that actually contained thousands of specific images “photogrammetrically mapped onto a virtual volume”) in order to be virtually transported to another time and place as images representing endangered species (the last northern male white rhino, an enormous Douglas fir tree, and a breath-taking funeral pyre of 10,000 confiscated elephant tusks that were set alight in Nairobi so as to discourage ivory poaching) were brought to life before their eyes. This AR experience represents something new in museum education and raises compelling pedagogical questions. In his influential work on “ecoliteracy”, Monty Hempel (2014) furthers arguments made by David Orr (2004) on the same subject to conclude, essentially, that exclusively science-based approaches to understanding the environment can only take us so far and that, as a species, we are in great need of *visceral*

learning, or a “nature-based attachment to place” (Hempel, 2014, p. 45) if we are to more deeply understand “the complex natural systems that enable and support life on earth” (p. 34). Hempel cites a powerful example of his own university students developing an emotional connection to the natural world while witnessing coral-bleaching up close while on a research trip to the Republic of Palau. Though it may be easy to embrace the idea that much of ecoliteracy takes place outside of the traditional classroom setting, if we are wary of our own ecological footprints (and can’t justify, say, flying halfway around the world to see and connect with environmental wonders), might AR experiences such as the one offered in the Anthropocene exhibition be the next best thing? And what about making use of this technology to facilitate visceral learning as it pertains to species that are already extinct and we are hence unable to connect with in person? Or in order to transport us to once-in-a-lifetime environmental events such as the devastating and poetic setting ablaze of thousands of elephant tusks? We would argue, however, that even less technologically inclined paintings and sculptures whose creators have a particularly deep cultural knowledge of the environments they represent provide viewers with a nature-based knowledge.

Exhibitions such as this illustrate the role museums are playing by creating visceral learning and ecoliteracy pedagogies in the age of the Anthropocene.

Bridging Community and Industry

Perhaps the most divisive ecological issue in Canada today is the “oil sands” energy project. Rather than staying neutral and apart, however, a small museum in Kitimat, British Columbia, decided to encourage the community to use the museum as a conduit to ask provocative and difficult questions and channel these directly to industry.

The Kitimat museum is located at the terminus of a most controversial pipeline project to carry thousands of barrels of “diluted bitumen per day from the oil sands of Alberta across Rocky and Coast mountain ranges, salmon spawning rivers and Indigenous territories” and onto “supertankers” (large tanker ships) to be shipped aboard for refining through extremely narrow and hazardous (shoals, eddies, storms) passages (Bell & Clover, 2017, p. 23). The Kitimat Museum staff called upon local citizens and artists to help them to create an exhibition that explored the issue of energy production creatively and from a variety of other angles (Bell & Clover, 2017). The museum staff also gathered questions from the community about energy production and social and ecological issues, which they grouped into themes such as economy, activism, risk, and consultation and presented to officials in both government and the petroleum/pipeline industry for their responses. The pipeline initiative has been pulled from the table.

Spectacular Defiance

Building on the above and dealing with the same issue, the Haida Gwaii museum in British Columbia curated in summer 2013 a powerful activist exhibition entitled *Thanks but no Tanks*. To design the exhibition, they called for representations by native and non-native artists to produce a radical display “of opposition to the proposed oil pipeline and increased

numbers of oil tankers on the Pacific coast of British Columbia” (Leichner, 2013). This defiant practice of representational cultural activism that entered fully into the crisis was filled with hard-hitting and satirical works, a multi-media mixture of photography, cartoons, paintings, and poetry that juxtaposed government conceived economic opportunities with the real socio-ecological threats (everything from spills to drugs) the pipeline presents. The exhibition also included a collision of oppositional statements by Native elders on one side and pipeline proponents on the other. The museum used the exhibition as a platform to animate community discussions, which could be heated, and to develop popular theatre activities that continue to generate considerations about our use of oil (Bell & Clover, 2017).

Undoing Colonial Legacies

The ground-breaking *Truth and Reconciliation Report* (2012) in Canada emphasised that “museums [...] as sites of public memory and national history, have a key role to play in national reconciliation” (p. 246). Indigenous peoples’ ways of being have profound implications for human-earth relations. As Forest-Hammond (2020) writes, Indigenous peoples have since time immemorial been stewards of the lands, plants, and waters, treating them with reciprocity, “mutual care and respect” (p. 94). In countries like Canada, with particularly brutal colonial histories, the involvement of Indigenous people in museum programming and the representation of Indigenous worldviews in gallery spaces helps provide a powerful counterpoint to Shiva’s (1993) “monoculture of the mind”.

The frequently conflicting worldviews held by coloniser and Indigenous communities in Canada is reflected in historic and contemporary art in powerful and revealing ways. At the Art Gallery of Ontario (AGO) in recent years, efforts have been underway to decolonise its Canadian art collection. While there is no specific definition of decolonisation, it includes reconfiguring “the power relationships between colonisers and colonised and open[ing] new spaces in which it became possible to critically engage with and analyse the mechanisms that had created, justified and perpetuated the system of Western colonialism” (Porr & Mathews, 2019, p. 5).

In addition to increasing the number of works by Indigenous artists on display and giving Anishinaabemowin priority of place (before English and French) on interpretive text wall panels, a special role, Curator of Indigenous Art, was created in 2017. Wanda Nanibush, the curator who took up the position has said the following:

decolonisation means letting Indigenous people lead. Decolonisation involves unlearning and changing what colonialism is based on in terms of private property, manifest destiny, “discovery”, Enlightenment, Eurocentrism, Cartesian dualism, hetero-patriarchy, capitalism, positivism, sexism, racism, individualism, extraction, classism, violence and control. Decolonisation should challenge all that is thought to be proper and normal in current settler colonial states. Decolonisation involves a centring of Indigenous ways of being, knowing and loving. (Mignolo & Nanibush, 2018, p. 25)

One especially powerful artwork from the AGO that exemplified these objectives was created at the same time as the Truth and Reconciliation Commission was garnering widespread attention. Bonnie Devine's *Battle for the Woodlands* provided an opportunity for a new "public pedagogical space" both while it was being created and for the questions it helped spark after its completion. In 2014-2015, Devine, who is an artist, educator, and a member of the Serpent River First Nation, was invited to create an installation in the Canadian collection. In response to a problematic colonial map from the 1830s that had long been displayed on the gallery wall, Devine worked in place to tell a very different story about the history of this land and how it might alternately be represented. Though a full unpacking of this complex piece is beyond the scope of this paper, Devine's depictions of water were particularly striking. Devine not only literally drew on top of the existing map, but also extended her pictorial representations onto the surrounding walls (Art Gallery of Ontario, 2015). The most noticeable feature of the installation is the way she transformed the Great Lakes into large animals – each with its own power and temperament – and painted the rivers leading into them in a striking red. About this, Devine argues:

This map really is a product of reading, thinking and dreaming and imagining what it really means to live on these Great Lakes. What it means to have blood running inside your veins of these people who fought to protect these lakes and what the lakes mean themselves. That's why I made them into animals because they aren't just bodies of water. They are beings who are cohabiting with us in this space right now. They are living. We are in a relationship with them. We have been for many hundreds of years [...] It's very deep and old. It hasn't got a lot of words. I don't have the words for it; all I have are these images and these figures. It's my way of talking about this very, very ancient consanguinity, which means having the same blood, it means water that is running lakes and rivers runs in us. That's what I'm trying to say (Commanda, 2016, para. 11).

This way of understanding and representing these bodies of water is very much in keeping with how other Indigenous communities who live near the Great Lakes describe them as well. For example, following the Walkerton water tragedy in Ontario in 2000, the Chiefs of Ontario on traditional knowledge and water held a series of community workshops out of which were developed the key messages to submit to the Walkerton inquiry. One of these messages was: "Water is alive. It is a being with its own spirit [...] water bodies are thought to have various responsibilities that require different demonstrations of respect" (McGregor 2012, p. 10).

Devine's *Battle for the Woodlands* was an especially rich work to include on tours with visitors to the AGO. For months, while Devine was working on location in the actual gallery space, there was a sign that indicated that she would be pleased to discuss the process and the work with those walking by and this provided a unique and meaningful opportunity for dialogue and community engagement. Additionally, because the work

was large-scale and intentionally provocative, visitors were provoked into asking important questions about treaties and the conflicting histories to what they had been taught that were depicted on the walls. Conversations queried the challenges that had been brought about by how, for example, European settlers (represented by sailboats coming in from the east) viewed bodies of water differently (as commodity, means of travel, passages to be militarised, etc.). These discussions with groups also helped open doors to timely conversations about the lack of safe drinking water on reserves throughout the country and other troubling facts about poor living conditions, intergenerational trauma, and the complexities of reconciliation. This work and specifically Devine's representation of the Great Lakes also help highlight how colonialism, capitalism, and numerous other driving forces behind the Anthropocene and related environmental, political, and civil injustice are intricately linked to patriarchal epistemologies. Deborah McGregor (2012), an Indigenous scholar and water activist has said:

In the Anishinabe tradition, women have a special relationship with water, since, like Mother Earth, they have life-giving powers. Women have a special place in the order of existence. They provide us, as unborn children, with our very first environment – water [...] with this special place in the order of things come responsibilities [...] In some ceremonies, women speak for water. (p. 3)

Vandana Shiva's (Jahanbegloo & Shiva, 2013) ecofeminist theory similarly argues that there is a "relationship between women's liberation and a struggle for the liberation of life on earth" (p. 49). Thus, museums' efforts to confront the Anthropocene and its related ideologies and injustices also make visible their own legacies of erasure and upholding of the Eurocentric status quo.

FINAL THOUGHTS ON MUSEUMS AS SITES OF LIFELONG LEARNING

Museums have and will continue to be problematic spaces based in ideological assumptions that have contributed to the knowledge and imagination deficits central to our current state of socio-ecological devastation. Elitism, impartiality, patriarchy, colonialism, capitalism, and human-nature dualisms. This "monocultural" thinking, as we argued, is ingrained in the structures and this guarantees that these institutions will remain irrelevant to the struggles of learning, storying, imagining our way out of this current state of peril. However, what we also show in this article is this is not the entire story of these complex "contact zones" and it is therefore critical to populate the museum terrain with examples that acknowledge them as sites of struggle that are working to make a difference. They are in fact making important visual and narrative contributions to lifelong learning. In other words, while many museums, in ways similar to the "fast knowledge" Orr (1996) critiques, arise from "hierarchy and competition", they also have their sights set on developing a more sustainable "slow knowledge" approach wherein knowledge is "freely shared within community" (p. 701).

In taking up environmental issues, museums are bringing to lifelong learning an “oppositional look” at effects and solutions. Oppositional looks in particular act as what Bloom (1999) called “a site of resistance” to the normative ways in which we have been made to see and thus to understand our current ecological crisis. Encouraging oppositional “looks” moves us away from their conventional forms of visual detachment towards placing visitors into positions of “viewing agency” through a more embodied or immersive subjective viewing process. Oppositional looking is about perspective and perspective is being made into an act of transforming the material we see into very new meanings. Secondly, and building on the notion of agency, museums are actively encouraging a sense of political agency, something critical to lifelong learning’s hope for an engaged citizenry and micro, meso and macro level change. Museums, as we have illustrated, are doing this by engaging visitors or Indigenous artists in the creation of exhibitions. This not only renders their voices and works visible in the public sphere but in some cases, museums are using their own agency to take the political voices to government and boardroom as well. Museums also contribute to lifelong learning by providing space for “dangerous conversations”, be that in the form of re-languaging exhibitions in ways that call attention to the role of the oil industry or by providing spaces where people can come together to question colonialism and its impact on people, the environment, and our entire knowledge system. To borrow from Jahanbegloo and Shiva (2013), they allow us to both read and see “connections where capitalist patriarchy and its warrior science are engaged in disconnecting and dissecting” the living whole that makes up our world (p. 3).

By throwing off the shackles of neutrality and riding on the laurels of public trust, many museums are broadening what can be seen, taught, thought and imagined in and of the Anthropocene with courage, humour and tenacity. Another vital image represented in Bonnie Devine’s *Battle for the Woodlands* was a small painting of the dish with one spoon. This concept was often built into treaties between Indigenous people of the Great Lakes region in North America and those colonising the land. The dish with one spoon concept and image represents a sharing of resources in a sustainable fashion. The dish symbolises the land (which doesn’t belong to anyone, but is to be shared peacefully) and the spoon serves as a metaphor for those living on the land who need to cooperate so as to ensure there are enough resources for everyone and no one person or community takes more than they need. This idea is also echoed in Robin Wall Kimmerer’s (2013) book *Braiding Sweetgrass* in which she argues that to truly live sustainably, we must not commodify what nature offers up to us. She calls for something similar to a feminist gift-giving economy instead. Drawing on her childhood memories of picking wild strawberries and gifting them to loved ones while watching others weigh and measure their worth according to a different paradigm as an example, Kimmerer differentiates between the “private property economy” in which “the ‘gift’ is deemed to be ‘free’ because we obtain it free of charge, at no cost” and the feminist gift economy where “gifts are not free” (p. 4). She argues:

The essence of the gift is that it creates a set of relationships. The currency of a gift economy is, at its root, reciprocity. In Western thinking, private land is understood to be a ‘bundle of rights,’ whereas in a gift economy property has a ‘bundle of responsibilities’ attached. (p. 4)

We believe that museums, as public institutions that display artifacts and artworks that speak to our shared human history and potential, have a similar “bundle of responsibilities”. The ways in which these institutions go about acquiring, framing, presenting and sharing the objects in their collections can either foster or hinder reciprocal relationships with members of the public. Many of the examples we provided in this paper speak to attempts on the part of museums in Canada to establish meaningful relationships with artists and visitors so that all sides may partner more deliberately and equitably to face some of the greatest challenges we’ve encountered as a species and become agents of environmental change.

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Siniša Kušić, Renata Hasel

ADULT EDUCATION TEACHERS' COMPETENCIES FOR THE IMPLEMENTATION OF SUSTAINABLE DEVELOPMENT

ABSTRACT

This paper presents the results of a study conducted on a sample of teachers working in adult education in Croatia with the aim of determining whether they possess the competencies needed for the implementation of sustainable development in the teaching process. The results show that the teachers who participated in the study mostly expressed positive attitudes but lower levels of both knowledge about sustainable development concepts and education for it. Even though teachers on average self-evaluated that they possessed almost every generic and specific competency needed for sustainable development, their self-evaluation also shows that they only partially possess the competencies directly connected with the implementation of sustainable development in the adult education teaching process.

Keywords: sustainable development, adult education for sustainable development, competencies for sustainable development, adult education teachers' competencies

KOMPETENCE UČITELJEV ZA IMPLEMENTACIJU TRAJNOSTNEGA RAZVOJA V OKVIRU IZOBRAŽEVANJA ODRASLIH – POVZETEK

Predstavljamo rezultate raziskave, v kateri so sodelovali učitelji s področja izobraževanja odraslih na Hrvaškem. Cilj raziskave je bil ugotoviti, ali imajo ustrezne kompetence za implementacijo trajnostnega razvoja v učnem procesu. Učitelji, ki so sodelovali v raziskavi, so večinoma izrazili pozitiven odnos do trajnostnega razvoja, vendar pa so rezultati pokazali tudi nižjo raven poznavanja konceptov, povezanih s trajnostnim razvojem, ali z njim povezane izobrazbe. Čeprav v povprečju učitelji menijo, da razpolagajo s skoraj vsemi splošnimi ali specifičnimi kompetencami, potrebnimi za trajnostni razvoj, je njihova samoevalvacija pokazala, da le delno razpolagajo s kompetencami, ki so neposredno povezane z implementacijo trajnostnega razvoja v učnem procesu izobraževanja odraslih.

Cljučne besede: trajnostni razvoj, izobraževanje odraslih za trajnostni razvoj, kompetence za trajnosti razvoj, kompetence učiteljev v izobraževanju odraslih

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INTRODUCTION

Despite the increase in research interest and a significant number of scientific papers that examine the topic of sustainable development (SD), this concept is still one of the most inconsistently defined terms today (Rončević & Rafajac, 2012). The most commonly cited definition of SD in the literature (Ličen, 2011; Orlović-Lovren, 2012; Quiroz-Niño & Murga-Menoyo, 2017) comes from *Our Common Future* and defines it as a “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (World Commission on Environment and Development [WCED], 1987, p. 43). According to this definition, SD implies the concept of needs as well as the idea of limitations that stem from the effects technology and social organisation have on the environment’s ability to satisfy present and future needs (WCED, 1987). Correspondingly, other definitions imply the idea of limitation, the fair division of resources and opportunities, as well as understanding of the interconnection between the environment, economy, and society (Martins et al., 2006). In accordance with the previous statement, the concept of SD consists of three dimensions: the environmental, the social, and the economic (Ciegis et al., 2009).

With the aim of achieving environmental, social, and economic sustainability, a new United Nations (UN) development agenda, *Transforming Our World: The 2030 Agenda for Sustainable Development*, was approved (UN, 2015) during the UN Sustainable Development Summit held in September 2015 (Pavić-Rogošić, 2015). Its main framework consists of seventeen Sustainable Development Goals (SDGs). To achieve these global goals, quality education for sustainable development has to be implemented at all education levels (Cebrián et al., 2020; Evans, 2019), including adult education.

ADULT EDUCATION FOR SUSTAINABLE DEVELOPMENT

Education for sustainable development (ESD) represents a dynamic concept that implies a new vision in education with the aim of empowering people of all age groups to take responsibility for the creation of a sustainable future (UNESCO, 2014). In this context, ESD implies adult education programs that encourage the development of skills, values, and attitudes for “tak[ing] informed decisions and responsible actions for environmental integrity, economic viability and a just society” (UNESCO, 2018, p. 38). Quiroz-Niño and Murga-Menoyo (2017) emphasize the fact that adult education programs, aligned with SD principles and values, are essential in achieving the 2030 Agenda goals. However, it is apparent that the vast majority of education programs do not reflect the principles, purposes, and goals of SD (Klapan et al., 2008; Sterling, 2016), and that SD integration in adult education is still slow and insufficient (Orlović-Lovren, 2015).

Even though adult education has been mentioned in more recent documents and initiatives at the international level, it is still insufficiently represented in education policy documents and programs for ESD implementation in the period after 2015. In recent documents (e.g. UN, 2015; World Bank & IMF, 2014) the concept of lifelong learning

is perceived in a very restrictive manner and at its core exclusively focused on the promotion of economic growth (Kušić et al., 2014, 2015; Regimi, 2015) at the expense of education for personal, civil, and sustainable development (Orlović-Lovren, 2012). Apart from promoting economic growth and adult training for the labour market, life-long learning and adult education, coordinated with SD principles and goals, have to reflect a transformative approach and enable adults to gain competencies needed for active participation in important social matters, encourage the development of skills needed to assert their rights and emancipation as well as promote the importance of their personal and professional development. As part of this approach, adult education teachers are required to act as agents of change (Bentham, 2013; Kušić et al., 2016; Rieckmann & Holz, 2017; UNESCO, 2017; Vukelić, 2020). Not only are teachers expected to teach about SD, but also to, with the encouragement of adult learners, actively participate in activities which contribute to SD as well as to lead sustainable lifestyles (Bentham, 2013).

ADULT EDUCATION TEACHERS' COMPETENCIES FOR SD

In order to lead a sustainable lifestyle, teachers have to possess competencies that promote acting in the direction of SD in certain contexts (Besong & Holland, 2015; Chinnasamy & Daniels, 2019). Thus, competencies for SD could be defined as “complexes of knowledge, skills, and attitudes that enable successful task performance and problem-solving with respect to real-world sustainability problems, challenges, and opportunities” (Wiek, 2010, as cited in Besong & Holland, 2015, p. 7).

Due to the fact that it requires the possession of various competencies, it has been shown that the implementation of SD in education institutions represents a tough challenge for teachers (Bertschy et al., 2013; Borg et al., 2012; Uitto & Saloranta, 2017). The results of various studies show that teachers rarely feel competent enough to teach about SD (Borg et al., 2012). These types of teachers' evaluations are frequently determined by their perception of their knowledge about SD as well as their attitudes and evaluations regarding the importance of ESD – what ESD teachers evaluate as important, i.e., the more they deem they are familiarised with the contents and fields of SD, the higher their self-evaluations regarding readiness and competency for its implementation (Vukelić, 2020).

A study conducted among teachers in Latvian adult education shows that the teachers who participated evaluate the importance of SD highly, express positive attitudes about it and are motivated to implement SD content in their teaching; however, they also feel that they lack the knowledge and skills needed to empower and teach students about it. Only one third of the teachers included in the study believe that they possess the competencies needed to teach about SD (Vintere, 2020), which, along with former theoretical notions and results of other studies, represents a motif for further research on adult education teacher competencies for the implementation of SD.

METHODOLOGY

Research Objective, Aims, and Variables

The aim of this paper is to examine and determine whether teachers in Croatian adult education possess the competencies needed to implement SD in the adult education teaching process. In accordance with the research objective, the following research aims were determined:

- examine adult education teachers' self-evaluation of knowledge and attitudes about SD and ESD;
- examine self-evaluation regarding teachers' possession of generic and specific competencies in ESD;
- determine the existence of statistically significant differences between adult education teachers' self-evaluations and attitudes in regards to independent variables.

In this study, the independent variables are gender, age, field of expertise, length of service in adult education as well as employment status in an adult education institution. The dependent variables are the teachers' attitudes and knowledge regarding SD and ESD, and the competencies of adult education teachers for ESD.

Research Sample

A purposive and convenient sample of teachers employed in various Croatian adult education institutions was used in this study¹. Out of 165 adult education teachers who participated in the study, only 86 filled in the entire questionnaire². As many as 54 participants withdrew from the questionnaire at its very beginning, which is, along with the small response to the call for participation, a possible indicator of insufficient interest in the topic of SD among adult education teachers.

Table 1
Participant gender

		f	%
Valid	Female	55	64.0
	Male	31	36.0
	Total	86	100.0

Additionally, 64% of female and 36% of male teachers (Table 1), whose average age is 43 (SD=10.35), with ages ranging from 23 to 68 years, participated in the study (Table 2).

1 This study was conducted with teachers since they are the most represented profile of adult education professionals in Croatia and the ones who are directly involved in the teaching process.

2 A lower response rate among teachers employed in adult education institutions to the call for study participation that dealt with SD was noted in Latvia as well, where out of the 139 teachers who participated in the study, only 43 filled in complete questionnaires (Vintere, 2020).

Table 2*Participant age*

		f	%
Valid	23 - 29	6	7.0
	30 - 39	31	36.0
	40 - 49	25	29.1
	50 - 59	20	23.3
	60 - 68	4	4.7
	Total	86	100.0

Moreover, 98.8% of the participants are highly educated individuals. A vast majority graduated in social and humanistic studies (68.6%), followed by engineering (19.8%) and a smaller number of participants who graduated in the fields of biomedicine and medicine (5.8%), the biotechnological field (3.5%) and the natural sciences (2.13%). On average, the participants have ten years of service in adult education ($SD=8.13$), ranging from <1 year to 35 years. Most of the participants are employed full-time (37.2%) and an equal number as part-time (31.4%) and as continuous external associates (30.2%). The subjects taught by teachers are part of both formal (65.1%) and non-formal (47.7%) education programs.

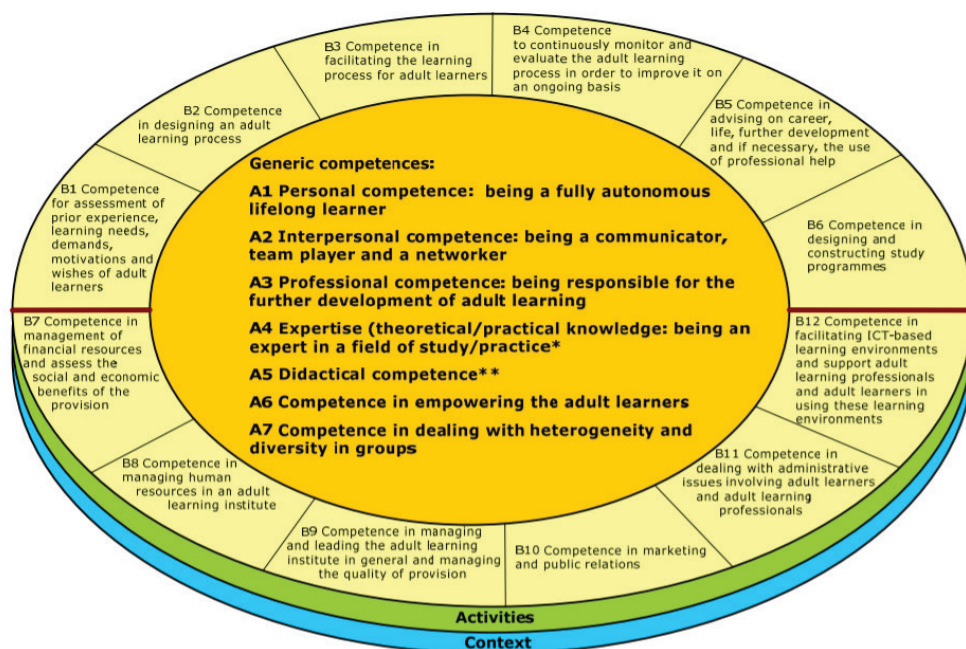
Instruments

The online survey method was used for the purpose of this study. A survey based on relevant SD as well as ESD literature was used in order to gather the necessary data. The attitude evaluation scale items are defined according to the literature (e.g. Grund & Brock, 2020; Mróz et al., 2018), with special adaptation to the adult education context as well as being modelled after instruments developed for the needs of the *Formal Education in Service of Sustainable Development (forOR)* research project. The competency self-evaluation scale items are defined in accordance with recent literature on SD (e.g. Cebrián et al., 2020; Ličen et al., 2017; UNESCO, 2018), based on available (teacher) competencies models in ESD (Bertschy et al., 2013; Sleurs, 2008; UN Economic Commission for Europe, 2011) and formed on the basis of a competencies model for adult learning professionals³ (Figure 1) (Buiskool et al., 2010; Kušić et al., 2016, 2018).

3 Generic competencies (A1-A7) are required for all adult learning professionals. Specific competencies are not required for all adult learning professionals – a distinction is made between specific competencies directly linked to the learning process (B1-B6) and specific competencies indirectly linked to or supportive of the learning process (B7-B12).

Figure 1

Graphic representation of the set of key competencies of adult learning professionals



* For professionals not directly involved in the learning process, the expertise concerns not subject knowledge, but specific (for example managerial, administrative or ICT) expertise.

** For professionals not directly involved in the learning process or supportive in a managerial, administrative way, the didactical competence is less relevant.

Note. From Key Competences for Adult Learning Professionals: Contribution to the Development of a Reference Framework of Key Competences for Adult Learning Professionals – Final Report (p. 11), by B. J. Buiskool, S. D. Broek, J. A. Van Lakerveld, G. K. Zarifis, and M. K. Osborne, 2010, Research voor Beleid.

Based on the previously mentioned references, a total of 28 generic and specific competencies have been defined, which stand out as the most important competencies needed by teachers in adult education for the implementation of SD in the teaching process⁴. Although the competency model proposed by Buiskool et al. (2010) is not primarily aimed at defining competencies for SD, the competencies that stand out as the most important for the implementation of SD in adult education can be classified into the categories provided by this model.

Procedure

The data gathering process lasted between mid-June and the end of August 2020. The Covid-19 pandemic outbreak and March 2020 lockdown, during which all educational

4 The authors of this study focused on generic (A1-A7) and specific competencies directly linked to the learning process (B1-B6) that they consider important, which does not exclude the importance of other generic and specific competencies for SD as well as competencies that may arise from other competency models.

institutions were closed in Croatia, meant that the study could not start until June. The above should be taken into consideration as one of the potential challenges of study participation as well as small participant response. The surveying process took place in three cycles. IBM SPSS Statistics 22 was used for data analysis purposes, while univariate and bivariate statistical methods were used during the analysis. Statistically significant differences in regards to gender were determined by using a t-test for independent samples, whereas one-way analysis of variance (ANOVA) along with the Bonferroni multiple comparison test were used in order to determine statistically significant differences in regards to other independent variables. All tests were conducted at a 5% risk level.

RESULTS AND DISCUSSION

Adult Education Teachers' Attitudes and Knowledge of SD

Teachers' attitudes towards SD as well as their familiarity with this concept were examined using statements about SD. The participants had to express their agreement based on a scale ranging from *strongly disagree* (1), *disagree* (2), *neither agree nor disagree*, (3) *agree* (4), *strongly agree* (5), *I do not know* (0) (Table 3).

The results show that the vast majority of participants (94.1%) recognize that SD implies the responsible use of natural resources with the aim of satisfying the current generation's needs while caring about future generations' needs ($M=4.45$; $SD=1.155$). More than 90% of the participants agree or strongly agree that for SD, everybody must have access to quality education ($M=4.35$; $SD=0.823$), which indicates a high level of awareness about the importance of education in the context of achieving SD. The participants express similar agreement with the statement that for SD, preserving biological, social, economic, and cultural diversity is necessary ($M=4.34$; $SD=1.069$).

The participants express higher agreement with the statement that SD requires the reduction of all waste types ($M=4.25$; $SD=0.948$) as well as a switch to renewable natural resources ($M=4.15$; $SD=0.790$), which indicates that the participants connect SD mostly with the environmental dimension. Additionally, 38.4% claim that SD is the same as environmental protection ($M=2.95$; $SD=1.147$), which confirms the fact that SD is still, to a relatively high degree, considered a synonym for environmental protection (Evers, 2005, as cited in Sleurs, 2008). Nevertheless, the participants recognize the importance of both economic and social SD dimensions. In that context, 86.1% agree or strongly agree with the statement that SD contributes to economic development ($M=4.13$; $SD=1.146$); similarly, 81.3% agree that SD requires a decrease in social inequality as well as an increase in human rights protection ($M=4.08$; $SD=0.961$).

Only more than half of the participants (58.1%) agree or strongly agree with the statement that for SD, people who use their democratic rights are necessary ($M=3.60$; $SD=1.109$), whereas 30.2% of the participants neither agree nor disagree with this statement, which indicates that the participants on average recognize the importance of active (democratic) citizenship in the context of SD only to a lesser extent. The participants on average

Table 3*Participants' agreement with statements about SD*

Statements	% of answers						M	SD
	1	2	3	4	5	0		
SD is the same as environmental protection	10.5	29.1	22.1	31.4	7.0	0.0	2.95	1.147
SD requires the switch to renewable natural resources	1.2	1.2	14.0	48.8	34.9	0.0	4.15	0.790
SD requires the reduction of all waste types	1.2	3.5	5.8	41.9	46.5	1.2	4.25	0.948
SD implies the responsible use of natural resources with the aim of satisfying the current generation's needs while caring about future generations' needs	1.2	0.0	0.0	26.7	67.4	4.7	4.45	1.155
For SD it is necessary to preserve biological, social, economic, and cultural diversity	1.2	0.0	3.5	37.2	54.7	3.5	4.34	1.069
SD contributes to economic development	3.5	3.5	4.7	41.9	44.2	2.3	4.13	0.961
SD is an idea without concrete content	16.3	62.8	12.8	3.5	3.5	1.2	2.12	0.887
For SD, people who use their democratic rights (e.g. vote during elections, actively participate in social matters and voice their opinions) are necessary	2.3	7.0	30.2	37.2	20.9	2.3	3.60	1.109
SD's aim is to decrease world poverty	1.2	8.1	31.4	36.0	18.6	4.7	3.49	1.196
For SD, everyone has to have access to quality education	1.2	3.5	4.7	40.7	50.0	0.0	4.35	0.823
SD requires a decrease in social inequality and an increase in human rights protection	1.2	3.5	12.8	45.3	36.0	1.2	4.08	0.961
My daily routines and behaviour do not affect sustainability	18.6	51.2	14.0	3.5	12.8	0.0	2.41	1.211
I can influence the change of attitudes in my own environment by setting an example	1.2	1.2	11.6	36.0	46.5	3.5	4.15	1.133

neither agree nor disagree with the statement that SD's aim is to decrease world poverty ($M=3.49$; $SD=1.196$), i.e., with the first of the seventeen SDGs. Moreover, only more than half of the participants (54.6%) agree or strongly agree with the previous statement, which further supports the results that suggest that adult education teachers are insufficiently familiar with SDGs (Vintere, 2020).

Furthermore, 69.8% of the participants disagree or strongly disagree with the statement that their daily routines and behaviour affect sustainability ($M=2.41$; $SD=1.211$). 82.5% deem that they can influence the change of attitudes in their own environment by their own example ($M=4.15$; $SD=1.133$), which indicates their awareness about their own influence and the possibility of personally contributing towards SD. Additionally, 79.1%

express the strongest disagreement with the statement that SD represents an idea without concrete content ($M=2.12$; $SD=0.887$), which confirms that the participants have generally positive attitudes towards SD as a concept, a trend which other authors observed in (future) teachers as well (Vukelić et al., 2018; Waltner et al., 2020).

In order to determine statistically significant differences in evaluations between different groups of participants in regards to independent variables, SD statements were tested by using a t-test for independent samples and a one-way analysis of variance for independent samples (ANOVA). Statistically significant difference in agreement with the *SD is the same as environmental protection* statement was found in regards to the participants' age ($F(4.81)=4.461$, $p<0.05$). Participants between the ages of 30 and 39 express higher disagreement with the abovementioned statement ($M=2.39$; $SD=1.174$) compared to participants between the ages of 40 to 49 ($M=3.48$; $SD=0.918$) as well as those in the 50 to 59 age group ($M=3.30$; $SD=0.979$), which was determined by using a post-hoc test of multiple comparisons in pairs (along with the Bonferroni correction method). In this case, age explains the significant percentage (18%) of variation in attitudes towards the mentioned statement ($\eta^2=0.180$).

Statistically significant difference in agreement with the previously mentioned statement between different groups of participants was also found in regards to the teachers' field of expertise ($F(4.81)=3.061$, $p<0.05$). Participants who graduated in the field of humanities express higher disagreement with the statement ($M=2.78$; $SD=1.115$) than participants who graduated in engineering ($M=3.71$; $SD=0.920$). Medium effect size was determined by η^2 calculation, i.e., field of expertise could explain 13% of the variance in attitude towards the mentioned statement ($\eta^2=0.131$).

In regards to the participants' age, statistically significant difference between different groups of participants was found in agreement with the statement that *for SD, people who use their democratic rights (e.g. they vote during elections, actively participate in social matters and voice their opinions) are necessary* ($F(4.81)=3.170$, $p<0.05$), where participants between 60 and 68 years of age show a statistically significant difference compared to the participants from the 23 to 29, the 30 to 39 as well as the 40 to 49 age groups. By using a post-hoc test, it was determined that participants between 60 and 68 years of age express higher disagreement with the abovementioned statement ($M=2.0$; $SD=1.826$) compared to the 23 to 29 group ($M=4.17$; $SD=0.753$), the 30 to 39 group ($M=3.68$; $SD=0.945$), as well as the 40 to 49 group ($M=3.80$; $SD=0.913$), where age explains 14% of the variance in attitude towards the mentioned statement ($\eta^2=0.135$). These results show that older adult education teachers are less aware of the importance an active citizenship role has in the context of SD.

In regards to the years of service in adult education variable, statistically significant difference between participants was found in agreement with the statement that *SD requires a decrease of all waste types* ($F(2.82)=4.995$, $p<0.05$). Participants with 6 to 10 years of service express higher agreement with this statement ($M=4.75$; $SD=0.444$) compared to

participants with less than 1 to 5 years of service ($M=3.94$; $SD=1.071$) as well as participants with 11 or more years of service in adult education ($M=4.29$; $SD=0.938$). Years of service explains 11% of the variance in attitudes towards the mentioned statement ($\eta^2=0.109$). Statistically significant differences in regards to other groups and variables were not found.

The participants have additionally self-evaluated their knowledge about SD (Table 4). The self-evaluation results about SD show that participants only partially possess knowledge about it, evaluating their knowledge as good on average ($M=2.92$; $SD=0.936$). Additionally, almost half (47.7%) of the participants assessed their knowledge about SD as good. Only 3.5% assessed their knowledge as excellent, while 20.9% assessed it as very good. A similar percentage of participants (19.8%) evaluated their knowledge as sufficient, while 8.1% thought that their knowledge is insufficient.

Table 4

Participants' knowledge self-evaluation about SD

		f	%
Valid	insufficient	7	8.1
	sufficient	17	19.8
	good	41	47.7
	very good	18	20.9
	excellent	3	3.5
	Total	86	100.0

The results show that the participants are familiar with the SD concept, however, they possess only partial knowledge and understanding of it, which is in accordance with the results of other studies (Esa, 2010; Vintere, 2020). Also similar to other studies, was the finding that even though adult education teachers have generally positive attitudes to SD, their knowledge about it is still inadequate (Vukelić, 2020).

Adult Education Teachers' Attitudes and Knowledge about ESD

Apart from attitudes towards SD, teachers' attitudes towards ESD have been shown as a key factor for its implementation. Again, a list of statements about ESD in adult education context was used. In order to express their agreement, the participants used a scale ranging from *strongly disagree* (1), *disagree* (2), *I do not know/ I am not sure* (3), *agree* (4) and *strongly agree* (5) (Table 5).

On average, the participants mostly state that adult education teachers should encourage adult learners to connect daily life and work experiences with SD matters on a local level ($M=4.09$; $SD=0.713$). Additionally, 90.7% of the participants agree or strongly agree with the statement that adult education institutions should aim towards reaching ESD goals ($M=4.06$; $SD=0.601$). A high percentage of participants (71.0%) recognize

Table 5*Participants' agreement with statements about ESD in the adult education context*

Statements	% of answers					M	SD
	1	2	3	4	5		
I do not think about ESD	19.8	40.7	26.7	11.6	1.2	2.34	0.965
Adult education institutions should aim towards reaching ESD goals	1.2	0.0	8.1	73.3	17.4	4.06	0.601
Adult education teachers should encourage adult learners to connect daily life and work experiences with SD matters on a local level	1.2	2.3	7.0	65.1	24.4	4.09	0.713
ESD does not represent an efficient framework for solving the sustainability problem	11.6	43.0	37.2	7.0	1.2	2.43	0.834
Controversial and actual matters related to social, economic, and environmental interests have to take a significant place in the adult education teaching process	1.2	4.7	33.7	52.3	8.1	3.62	0.754
ESD topics are too complex for implementation in adult education	12.8	46.5	37.2	2.3	1.2	2.33	0.774
Adult education programs are overloaded with training content, thus leaving no space to include additional SD content	5.8	32.6	34.9	23.3	3.5	2.86	0.960
I play an important role in promoting SD as a teacher	2.3	5.8	20.9	54.7	16.3	3.77	0.877
I would have to skip other units in order to include SD topics in my teaching process	10.5	38.4	27.9	22.1	1.2	2.65	0.979
ESD should be an obligatory subject in faculties' teaching tracks	2.3	3.5	33.7	41.9	18.6	3.71	0.893

the importance of their own role in the context of promoting SD ($M=3.77$; $SD=0.877$), which indicates somewhat better results compared to the study conducted by Mróz et al. (2018). They noticed that only a third of the teachers recognize and successfully define the teacher's role in ESD.

However, even though the participants agree that they should encourage adult learners to connect daily life and work experiences with SD matters on a local level, only more than half of them (60.4%) agree or strongly agree that controversial and actual matters regarding social, economic, and environmental interests have to have a significant place in the adult education teaching process ($M=3.62$; $SD=0.754$). This result could be explained in part by the teachers' assumptions regarding the program overload in adult education. Therefore, just over a quarter of the participants (26.8%) agree or strongly agree with the statements that adult education programs are overloaded with training contents, thus leaving no space to include additional SD content ($M=2.86$; $SD=0.960$), while a significant

percentage (34.9%) self-evaluate that they either do not know or are not sure about it. Additionally, the results of other studies testify to the overload of curricula representing a significant issue during the inclusion of SD in teaching, showing that the majority of teachers evaluate that they lack the time to teach SD due to curricula overload (Martins et al., 2006).

On average, the participants disagree that ESD does not represent an efficient framework for solving the sustainability problem ($M=2.43$; $SD=0.834$), that ESD topics are too complex for implementation in adult education teaching process ($M=2.33$; $SD=0.774$) as well as with the statement that they do not think about ESD ($M=2.34$; $SD=0.965$), which indicates that more than half of the participants recognize the importance of SD implementation in adult education and positive attitudes towards ESD. The abovementioned results are additionally supported by the fact that no less than 60.5% of the participants agree or strongly agree that ESD should be an obligatory subject in faculties' teaching tracks ($M=3.71$; $SD=0.893$).

Further analysis sought to determine the existence of statistically significant differences in attitudes towards ESD in regards to independent variables by using a t-test and ANOVA. Statistically significant differences ($t(84)=3.353$; $p<0.05$) were found concerning the statement *I would have to skip other units in order to include SD topics in my teaching process* in terms of gender, with men expressing higher agreement ($M=3.10$; $SD=0.978$) compared to women ($M=2.40$; $SD=0.894$). The size effect index ($\eta^2=0.11$) indicates that gender explains 11% of the variance in attitudes towards this statement.

Statistical differences regarding this statement were additionally found in regards to the participants' age ($F(4.81)=3.935$, $p<0.05$), with participants in the 60 to 68 age groups showing a statistical difference compared to participants in the 30 to 39 and the 50 to 59 age groups. By using a post-hoc test, it was determined that participants in the 60 to 68 age group express higher disagreement with the mentioned statement ($M=1.5$; $SD=0.577$) compared to the 30 to 39 ($M=3.06$; $SD=1.031$) as well as the 50 to 59 age group ($M=3.15$; $SD=0.813$). Age explains a significant percentage (15%) of variance in attitudes towards the statement in question ($\eta^2=0.153$).

Statistically significant differences ($F(2.82)=5.926$, $p<0.05$) were also found in the participants' agreement with the statement that *adult education institutions should aim towards reaching ESD goals*. Participants who are employed full-time express higher agreement ($M=4.28$; $SD=0.457$) with the statement compared to participants who work in adult education institutions as continuous external associates ($M=3.77$; $SD=0.711$). Employment status in adult education institutions explains 13% of the variance in attitudes towards this statement ($\eta^2=0.126$).

In regards to employment status in adult education institutions, another statistically significant difference ($F(2.82)=3.886$, $p<0.05$) was found regarding the statement that *adult education teachers should encourage adult learners to connect daily life and work*

experiences with SD matters on a local level. Full-time employed participants express higher agreement ($M=4.22$; $SD=0.659$) with this statement compared to participants who work in adult education institutions as continuous external associates ($M=3.77$; $SD=0.765$). Employment status in adult education institution explains 9% of the variance in attitudes towards the statement ($\eta^2=0.087$). The results showed that full-time teachers in adult education institutions recognize the importance of SD in the adult education context to a greater extent than the other groups.

It is visible that a significant percentage of participants (more than 30%) self-evaluates that they either do not know or are not sure whether they agree or disagree with half of the statements on ESD in the adult education context, which indicates the participants' general lower familiarity with the ESD concept and weaker knowledge about it, something that the results of other studies have also warned about (Mróz et al., 2018). These results are additionally supported by the participants' self-evaluation about ESD (Table 6).

Table 6

Self-evaluation about ESD knowledge

		f	%
Valid	insufficient	19	22.1
	sufficient	21	24.4
	good	36	41.9
	very good	8	9.3
	excellent	2	2.3
	Total	86	100.0

On average, the participants evaluate their knowledge about ESD as lower compared to knowledge about SD – only from the “sufficient” mark to “good” ($M=2.45$; $SD=1.014$). Just under a half (41.9%) evaluate their knowledge on ESD as good, a quarter (24.4%) as sufficient, while a similar percentage of teachers (22.1%) evaluate it as insufficient. Only 9.3% of the participants believe they possess very good knowledge about ESD, while only some of them evaluate their knowledge as excellent (2.3%). In accordance with the previously presented results, it is possible to conclude that the participants are only partially familiarised with both SD and ESD concepts, which suggests that additional education about these concepts is needed for adult education teachers.

Adult Education Teachers' Competencies for SD

The participants self-evaluated the possession of a total of 28 generic (Table 7) and specific (Table 8) competencies based on a scale ranging from *I do not possess them at all* (1), *I possess them to a small degree* (2), *I possess them partially* (3), *I possess them to a large degree* (4), *I possess them completely* (5).

Adult education teachers' generic competencies for SD

On average, the participants self-evaluate that they possess almost all the generic competencies to a large degree, with the highest number (82.5%) self-evaluating that they are competent in respecting adult learners and their various life backgrounds ($M=4.17$; $SD=0.739$). More than 80% of the participants self-evaluate that they are completely or to a large degree open to new teaching methods, styles, and techniques for teaching adults ($M=4.16$; $SD=0.733$) as well as have the ability to encourage adult learners to actively participate in class ($M=4.06$; $SD=0.741$).

More than half of the participants self-evaluate that they completely or to a large degree possess awareness about the social, political, and ethical dimension's existence ($M=4.05$; $SD=0.734$), the ability to work as part of an interdisciplinary team ($M=3.99$; $SD=0.694$), the ability to encourage innovation, creativity, and critical thinking ($M=3.98$; $SD=0.703$), the ability to non-violently solve conflicts/encourage non-violent conflict resolution ($M=3.97$; $SD=0.694$), the ability to use methods and techniques to encourage, motivate, and empower adult learners ($M=3.91$; $SD=0.680$) as well as the ability to self-reflect in the context of SD ($M=3.77$; $SD=0.663$).

It can be concluded that the participants self-evaluate that they completely or to a large degree possess the competencies for using different teaching methods, techniques, and styles in adult learning (didactic competency), interpersonal competency, competency for dealing with diversity and managing group dynamics, competencies for motivating and empowering adult learners as well as personal competency.

However, it is visible that participants on average self-evaluate that they only partially possess competencies directly connected with SD and ESD – the ability to critically reflect on personal professional practice in the ESD context ($M=3.44$; $SD=0.791$), the ability to predict and encourage social changes in line with SD ($M=3.19$; $SD=0.847$) and the set of knowledge needed to teach about SD topics and content ($M=3.02$; $SD=0.867$), i.e., professional competency in the SD context as well as theoretical and practical knowledge about SD (Table 7), which is similar to the results of others studies (Borg et al., 2012; Vukelić et al., 2018).

Further analysis sought to determine statistically significant differences in the self-evaluation of possessing competencies among different groups of participants. In regards to age, a statistically significant difference was found in the self-evaluation of possessing the *ability to connect subject contents with sustainable development content* ($F(4.81)=2.597$, $p<0.05$), where participants in the 30 to 39 age group possess the mentioned competency to a lesser extent ($M=3.13$; $SD=0.718$) compared to participants in the 50 to 59 age group ($M=3.80$; $SD=0.834$). Age explains 11% of the variance in attitude towards the abovementioned competency ($\eta^2=0.114$). Differences between other groups were not found.

Additionally, a statistically significant difference was found in the self-evaluation of possessing the *set of knowledge needed to teach about SD topics and content* in regards to

Table 7*Adult education teachers' generic competencies for SD*

*	Competencies	% of answers					M	SD
		1	2	3	4	5		
A7	Respecting adult learners and their various life backgrounds	0.0	1.2	16.3	46.5	36.0	4.17	0.739
A5	Openness to new teaching methods, styles, and techniques for teaching adults	0.0	2.3	12.8	51.2	33.7	4.16	0.733
A5	The ability to encourage adult learners to actively participate in class	0.0	2.3	17.4	52.3	27.9	4.06	0.741
A3	Awareness of social, political, and ethical dimension's existence	0.0	1.2	20.9	50.0	27.9	4.05	0.734
A2	Ability to work in an interdisciplinary team	0.0	0.0	24.4	52.3	23.3	3.99	0.694
A6	Ability to encourage innovation, creativity, and critical thinking	0.0	1.2	22.1	54.7	22.1	3.98	0.703
A7	Ability to non-violently solve conflicts/ encourage non-violent conflict resolution	0.0	1.2	22.1	55.8	20.9	3.97	0.694
A6	Ability to use methods and techniques for encouragement, motivation, and empowerment of adult learners	0.0	0.0	27.9	53.5	18.6	3.91	0.680
A1	Ability to self-reflect (knowing and understanding your own emotions, behaviours, habits, values, and tendencies) in the context of SD	0.0	0.0	36.0	51.2	12.8	3.77	0.663
A1	Ability to critically reflect on personal professional practice in ESD context	0.0	8.1	50.0	31.4	10.5	3.44	0.791
A4	Ability to connect subject content with SD content	1.2	12.8	43.0	36.0	7.0	3.35	0.837
A3	Ability to predict and encourage social changes in line with SD	2.3	15.1	50.0	26.7	5.8	3.19	0.847
A4	Set of knowledge needed to teach about SD topics and content	2.3	25.6	43.0	25.6	3.5	3.02	0.867

Note. The column with * refers to the generic competencies label (A1-A7) (Buiskool et al., 2010).

years of service in adult education ($F(2.83)=3.139$, $p<0.05$). Participants with 6 to 10 years of service show a statistically significant difference compared to participants with 11 or more years of service, where participants with 6 to 10 years of service possess the mentioned competence to a lesser extent compared to participants with 11 or more years of service ($M=3.26$; $SD=0.999$). Participants' years of service explains 7% of the variance in the self-evaluation of possessing the mentioned competency ($\eta^2=0.070$). These

results show that relatively older teachers and those with more years of service in adult education feel more competent teaching about SD topics and content as well as connect these contents with the contents of the subject they teach.

Adult education teachers' specific competencies for SD

Similarly to the self-evaluation of generic competencies, the participants on average self-evaluate that they to a large degree possess most of the listed competencies (Table 8), where more than 80% of the participants self-evaluate that they completely or to a large degree have the ability to implement modern technology in teaching ($M=4.14$; $SD=0.785$), the ability to lead and encourage adult learners to study independently ($M=4.09$; $SD=0.697$) and the ability to connect daily life with the subject's contents ($M=4.08$; $SD=0.733$). It is encouraging that a relatively high percentage of participants (76.7%) self-evaluate that they are open to innovation and changes in teaching, which represents one of the key preconditions for the implementation of SD content in adult education teaching and one of the virtues of teachers as the agents of change (Kušić et al., 2016; Van der Heijden et al., 2015).

Table 8

Adult education teachers' specific competencies for SD

*	Competencies	% of answers					M	SD
		1	2	3	4	5		
B3	Ability to implement modern technology in teaching	0.0	2.3	17.4	44.2	36.0	4.14	0.785
B3	Ability to lead and encourage adult learners to study independently	0.0	1.2	16.3	54.7	27.9	4.09	0.697
B6	Ability to connect daily life with subject's contents	0.0	3.5	12.8	55.8	27.9	4.08	0.739
B2	Openness to innovation and changes in teaching	0.0	1.2	22.1	46.5	30.2	4.06	0.757
B3	Flexibility in coordinating or changing of the learning process in line with the needs and development of adult learners	0.0	0.0	24.4	50.0	25.6	4.01	0.711
B1	Ability to evaluate and respect adult learners' different needs	0.0	0.0	29.1	46.5	24.4	3.95	0.734
B4	Ability to use various (alternative) methods of monitoring and evaluating the learning process of adult learners	0.0	2.3	32.6	50.0	15.1	3.78	0.726
B1	Knowledge about adult learners' cultural, social, and religious backgrounds with the aim of developing and motivating adult learners	0.0	2.3	34.9	46.5	16.3	3.77	0.746

*	Competencies	% of answers					M	SD
		1	2	3	4	5		
B3	Ability to use appropriate didactical methods, styles, and techniques to teach about sustainable development topics	0.0	5.8	33.7	41.9	18.6	3.73	0.832
B5	Ability to counsel adult learners about their careers, job, and future personal development	2.3	7.0	39.5	36.0	15.1	3.55	0.916
B2	Ability to plan teaching process in line with humanistic principles	0.0	11.6	38.4	38.4	11.6	3.50	0.851
B4	Skills to conduct action studies with the purpose of improving adult education teaching process	4.7	12.8	41.9	31.4	9.3	3.28	0.966
B1	Ability to connect adult learners' previous experiences and knowledge with ESD goals	2.3	11.6	48.8	30.2	7.0	3.28	0.849
B2	Ability to plan and create curriculum containing sustainable development outcomes and contents	4.7	14.0	4.7	23.3	10.5	3.21	0.972
B6	Ability to plan and create curriculum based on transformative learning theory (transformative learning implies the change in adult learners' attitudes and habits)	3.5	18.6	46.5	22.1	9.3	3.15	0.952

Note. The column with * refers to the specific competencies label (B1-B6) (Buiskool et al., 2010).

More than half of the teachers self-evaluate that they completely or to a large degree possess flexibility in coordinating or changing the learning process in line with the needs and development of adult learners ($M=4.01$; $SD=0.711$), the ability to evaluate and respect adult learners' different needs ($M=3.95$; $SD=0.734$), the ability to use various (alternative) methods of monitoring and evaluating the learning process of adult learners ($M=3.78$; $SD=0.726$), the knowledge about adult learners' cultural, social, and religious backgrounds with the aim of developing and motivating adult learners ($M=3.77$; $SD=0.746$), the ability to use appropriate didactical methods, styles, and techniques to teach about SD topics ($M=3.73$; $SD=0.832$), the ability to counsel adult learners about their careers, job, and future development ($M=3.55$; $SD=0.916$) and the ability to plan the teaching process in line with humanistic principles ($M=3.50$; $SD=0.851$).

On the other hand, the teachers self-evaluate that they only partially possess the skills needed to conduct action studies with the purpose of improving the adult education teaching process ($M=3.28$; $SD=0.966$) as well as the ability to connect adult learners' previous experience and knowledge with ESD goals ($M=3.28$; $SD=0.849$), i.e., competencies connected with the self-evaluation of adult learners' educational needs in the SD context as well as evaluation with the aim to improve the learning process.

The two competencies which the teachers self-evaluated as ones they possess to a lesser extent compared to other competencies are essential for the implementation of SD content in adult education teaching – the ability to plan and create curriculum containing SD outcomes and contents ($M=3.21$; $SD=0.792$) and the ability to plan and create curriculum based on transformative learning theory ($M=3.15$; $SD=0.952$), i.e., competencies connected with the creation of learning processes and programs about SD. Moreover, only a third of the participants self-evaluate that they completely or to a large degree possess the abovementioned competencies, which indicates a need to encourage the development of these competencies among adult education teachers in order for them to become competent in implementing SD in their teaching.

Variance analysis determined a statistically significant difference in participants' answers in self-evaluation of the *ability to connect adult learners' previous experience and knowledge with ESD goals* in regards to the participants' age and years of service in adult education. In regards to age ($F(4.81)=4.006$, $p<0.05$), a statistically significant difference was found between participants from the 40 to 49 age group and those from the 50 to 59 age group, where participants from the 40 to 49 age group self-evaluate that they possess the mentioned competency to a lesser extent ($M=2.88$; $SD=0.971$) compared to participants from the 50 to 59 age group ($M=3.80$; $SD=0.696$). Age explains 17% of the variance in possessing this competency ($\eta^2=0.165$).

In regards to years of service in adult education ($F(2.83)=4.064$, $p<0.05$), a statistically significant difference was found between participants with 6 to 10 years of service and participants with 11 or more years of service. Moreover, the participants with 6 to 10 years of service self-evaluate that they possess the mentioned competency to a lesser extent ($M=2.85$; $SD=0.671$) compared to participants with 11 or more years of service ($M=3.52$; $SD=0.996$). Years of service explains 9% of the variance in possessing the abovementioned competency ($\eta^2=0.089$). Similar to the self-evaluation of possessing the ability to connect the subject's contents with SD content and the knowledge needed to teach about topics and content connected with SD, relatively older teachers as well as teachers with more years of service in adult education self-evaluate themselves as more competent in connecting adult learners' previous experiences and knowledge with ESD goals.

CONCLUSION

In recent years, adult education has been recognized more and more as one of the keys to reaching the SDGs. Yet insufficient attention is given to the implementation of SD in adult education. The successful implementation of SD in adult education is mostly in the teachers' hands, and in order to successfully implement it, teachers need to possess a set of various competencies. This is the reason why the implementation of this concept has been challenging, as teachers frequently self-evaluate themselves as insufficiently competent to teach about SD.

Based on the results obtained in the study, which was conducted on a sample of teachers employed in Croatian adult education institutions, it can be stated that the teachers who participated are familiar with the concept of SD. Additionally, they recognize the importance of their own role in the context of promoting SD as well as the importance adult education institutions play in achieving ESD goals. The teachers who participated in the study generally have positive attitudes towards SD and ESD, but they only possess basic knowledge of these concepts. The teachers self-evaluate their knowledge about SD as good, while their knowledge about ESD ranges from sufficient to good, indicating the need to ensure that adult education teachers get enough opportunities for additional learning and professional training in SD and ESD fields.

Furthermore, the study shows that the teachers completely or in large part possess almost all the generic and specific competencies for SD, but they only partially possess the competencies that are directly connected with it – professional competency in the context of SD as well as theoretical and practical knowledge about SD. The teachers' self-evaluations show that they possess the two competencies that are essential for the implementation of SD content in adult teaching – competencies in creating learning processes incorporating SD and programs about SD – to a lesser extent compared to other competencies, which indicates the need to further empower teachers in this direction.

Even though the results of this study, due to certain methodological restrictions (purposive and convenient sample, i.e., the small number of participants, the selection of competencies for SD according to the competencies model for adult learning professionals), do not allow for generalisations, they can serve as a source of information needed to identify certain challenges and opportunities in terms of SD implementation in adult education. As only a small number of scientific papers examines this area in the context of education, we hope that this one will represent a valuable addition to the understanding of SD implementation in adult education as well as provide assistance in identifying future research directions.

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Tadej Košmerl

OD KOLONIALNEGA UČENJA DO IZOBRAŽEVANJA ZA TRAJNOSTNI RAZVOJ: PREGLED IZBRANIH KONCEPTOV IZOBRAŽEVANJA O GLOBALNI SOODVISNOSTI

POVZETEK

Po drugi svetovni vojni so nekatere medvladne organizacije spodbujale popularizacijo načina izobraževanja, ki bi presegal državne meje in nacionalistična prepričanja ter ob zavedanju mednarodne in globalne soodvisnosti obravnaval aktualne družbene izzive skozi transnacionalno perspektivo. Do danes se je v skladu s takšnimi težnjami razvilo veliko različnih izobraževalnih konceptov, zlasti po letu 2000, kar povzroča terminološke in konceptualne nejasnosti, ki jih poskuša ta prispevek zmanjšati z obravnavo petih osrednjih konceptov: globalno izobraževanje, globalno učenje, izobraževanje za globalno državljanstvo, izobraževanje za razvoj ter izobraževanje za trajnostni razvoj. Pokažemo, da imajo koncepti več podobnosti kot razlik, odvisno od konceptualizacije pa je lahko bolj v ospredju trajnostni razvoj, pomoč državam svetovnega »juga«, učenje in zmožnosti za delovanje v globalni družbi ali družbena participacija. V zadnjem desetletju se pod vsemi obravnavanimi koncepti bolj poudarjajo okoljski izzivi in trajnostni razvoj, organizacije, ki uporabljajo in razvijajo posamezne koncepte, pa jih zdaj postavljajo v okvir ciljev trajnostnega razvoja.

Ključne besede: globalno izobraževanje, globalno učenje, izobraževanje za globalno državljanstvo, izobraževanje za razvoj, izobraževanje za trajnostni razvoj

FROM COLONIAL LEARNING TO EDUCATION FOR SUSTAINABLE DEVELOPMENT: A REVIEW OF SELECTED EDUCATIONAL CONCEPTS CONCERNING GLOBAL INTERDEPENDENCE – ABSTRACT

After the Second World War, certain intergovernmental organisations promoted an approach to education that would transcend national borders and nationalistic beliefs and, while being conscious of international and global interdependence, address the current social challenges from a transnational perspective. In line with such trends, many different educational concepts have evolved to date, especially

since 2000, generating terminological and conceptual ambiguity that this article seeks to reduce by focusing on the five main concepts: global education, global learning, global citizenship education, development education, and education for sustainable development. The concepts have more similarities than differences; however, depending on the conceptualisation, sustainable development, learning and the competences for a global society, developmental aid to the "South" or social participation may be more in the forefront. In the past decade, all the concepts have placed greater emphasis on environmental challenges and sustainable development, while organisations that promote and develop these concepts are now placing them within the framework of sustainable development goals.

Keywords: *global education, global learning, global citizenship education, development education, education for sustainable development*

UVOD

Izobraževanje o globalnih okoljskih in družbenih spremembah, trajnostnem razvoju (TR) in drugih oblikah globalnih soodvisnosti se ni pojavilo v 21. stol., ampak ima daljšo tradicijo v okviru različnih konceptov izobraževanja, ki se posvečajo aktualnim okoljskim in družbenim izzivom. Izobraževanje državljanov posamezne države o svetu prek njenih nacionalnih meja se že več kot stoletje pojavlja v šolskih sistemih nekaterih industrijsko razvitih držav, v katerih je bilo to izobraževanje najprej povezano predvsem s kolonializmom teh držav (Bourn, 2014). Sistemsko izobraževanje o globalni soodvisnosti se tako ni začelo zaradi potrebe po transnacionalnem sodelovanju ali spoštovanju sočloveka ali okolja, ampak je bilo kolonialno učenje povezano s širjenjem nacionalnih interesov. Ključni mejnik v tej tradiciji je konec druge svetovne vojne ter ustanovitev Organizacije združenih narodov (OZN) in njene Organizacije Združenih narodov za izobraževanje, znanost in kulturo (UNESCO), po katerem se je na evropski in svetovni ravni vse bolj spodbujal mednarodni pogled v izobraževanju, ki bi presegal državne meje in nacionalistična prepričanja, kar je pridobilo podporo v nekaterih razvitih delih svetovnega »severa« – Severni Ameriki, Evropi in na Japonskem (Bourn, 2014). Sočasno so se močno izboljšali kanali komunikacije in druge povezave med državami, kar je pomembno vplivalo na globalno širjenje informacij in medsebojno učenje držav (Rauner, 1999). V naslednjih desetletjih je nastalo več sorodnih izobraževalnih konceptov, ki poudarjajo medsebojno soodvisnost različnih držav in družb ter se v različnih merah posvečajo tudi okoljskim temam. V tem kontekstu Davies idr. (2005) ločujejo med *nacionalnim* in *postnacionalnim* modelom družbe in izobraževanja. V nacionalni model uvrščajo izobraževanje, ki je usmerjeno na nacionalne interese, identiteto in pripadnost, v postnacionalni model pa izobraževanje z globalno perspektivo, ki poudarja soodvisnost držav in regij ter povezuje državljanstvo s transnacionalno pripadnostjo.

Različni postnacionalni izobraževalni koncepti iz druge polovice 20. in začetka 21. stol. imajo različne opredelitve in se običajno uporabljajo v različnih kontekstih, čeprav pogosto opisujejo podobne fenomene ali pa se celo uporabljajo sinonimno ali skupno v okviru krovnega pojma (npr. Rajacic idr., 2010; CONCORD, 2018). Hkrati se za posamezne

koncepte pojavljajo raznolika pojmovanja, tako da so poleg terminološke zmede prisotne tudi konceptualne nejasnosti. V mednarodnem prostoru je v angleški literaturi (npr. Bourn, 2014, 2015; McCloskey, 2014; Milana in Tarozzi, 2019; Sund in Pashby, 2020) najvidnejših pet sorodnih izobraževalnih konceptov: globalno izobraževanje, globalno učenje, izobraževanje za globalno državljanstvo, izobraževanje za razvoj in izobraževanje za trajnostni razvoj.¹ V nadaljevanju bo vsak izmed njih natančneje predstavljen – njegov razvoj, opredelitve in kritike, osrednje organizacije, ki v različnih kontekstih uporabljajo posamezen koncept, ter njihove ključne skupne značilnosti.

Namen prispevka je tako s predstavitvijo konceptov in trendov na področju izobraževanja o globalni soodvisnosti zmanjšati konceptualne in terminološke nejasnosti področja ter odgovoriti na vprašanja, kakšne so podobnosti in razlike med konceptualizacijami izbranih konceptov izobraževanja o globalni soodvisnosti ter kateri izmed teh konceptov je najprimernejši za uporabo v slovenskem prostoru. Odgovor na vprašanja je oblikovan na podlagi pregleda literature in metode analize dokumentov (Bowen, 2009), ki je na nacionalni ravni zajemala tri raziskovalna poročila in dve publikaciji nevladnih organizacij (Focus, SLOGA) ter dve resoluciji, dva zakona in strokovne sistemske podlage; na mednarodni ravni pa smernice Centra sever–jug Sveta Evrope, publikacijo in strokovne podlage UNESCO, publikacijo CONCORD, konvencijo OECD, tri poročila medvladnih organizacij (Evropska komisija, OZN, UNESCO) ter štiri strateške okvire medvladnih organizacij (OZN, UNESCO ter skupini medvladnih in vladnih oz. medvladnih in nevladnih organizacij). Analiza je tako zajemala 22 dokumentov, ob tem pa so bila vključena tudi spletna mesta organizacij. Ključne ugotovitve kažejo na veliko vsebinsko ujemanje izbranih izobraževalnih konceptov, pomemben vpliv mednarodnih organizacij na njihove konceptualizacije ter trend večanja pomembnosti okoljskih izzivov in TR v njih.

GLOBALNO IZOBRAŽEVANJE

V Angliji in Severni Ameriki se je izoblikoval koncept globalnega izobraževanja, ki je bil z namenom širjenja človekovih pravic, TR, aktivnega državljanstva ter medkulturnega razumevanja in miru najbolj razširjen v 80. in 90. letih 20. stol. (Bourn, 2014; Pike, 2000). Na evropski ravni je bil na podlagi podobnih vrednot ter s težnjo po širjenju demokracije, človekovih pravic in vladavine prava tudi na druge kontinente leta 1989 v okviru Sveta Evrope ustanovljen Center sever–jug (Svet Evrope, 2020). Globalno izobraževanje je eno od treh prioritetenih področij delovanja tega centra (poleg spodbujanja politične participacije mladih in opolnomočenja žensk), vsa področja pa so zdaj postavljena v okvir

¹ Med sorodnimi koncepti se pojavljajo še globalna vzgoja, globalne perspektive/dimenzije v izobraževanju, globalno mladinsko delo, globalno učenje za spodbujanje TR, ozaveščanje za razvoj, izobraževanje za človekove pravice, izobraževanje za globalni razvoj, izobraževanje za globalno družbeno pravičnost, izobraževanje za mednarodno razumevanje, izobraževanje za mir, izobraževanje za planetarno državljanstvo (poudarek na okoljevarstvu), izobraževanje za trajnost, kritična globalna pedagogika, kulturno vzdržna/trajnostna pedagogika, okoljsko izobraževanje, pedagogika za globalno in okoljsko družbeno pravičnost, svetovne študije, učenje globalnih veščin, učenje v globalni družbi, učenje za demokratično državljanstvo, učenje za evropsko državljanstvo ter zeleno izobraževanje.

prispevanja k *ciljem TR* (CTR) OZN (Svet Evrope, 2020). Del aktivnosti centra je usmerjen v Evropo in dvig ozaveščenosti o globalni soodvisnosti in solidarnosti z mladinskimi programi in izobraževanjem (kar Center sever–jug običajno imenuje globalno izobraževanje, občasno pa izobraževanje za globalno državljanstvo), del pa v druge dele sveta ter spodbujanje dialoga in solidarnostnih politik (Cabezudo idr., 2012). Na evropski ravni se je vzpostavila tudi mreža ministrstev in agencij, ki v posameznih državah politično oblikujejo globalno izobraževanje, imenovana GENE (Global Education Network Europe), katere slovenski članici sta Ministrstvo za izobraževanje, znanost in šport ter Ministrstvo za zunanje zadeve (GENE, 2020).

Center sever–jug globalno izobraževanje opredeljuje kot krovni pojem različnih vrst izobraževanja (izobraževanja za razvoj, izobraževanja o človekovih pravicah, izobraževanja za trajnost, izobraževanja za mir in preprečevanje konfliktov ter medkulturnega izobraževanja) ter ga definira kot »izobraževanje, ki ljudem odpira oči in um za realnosti sveta ter jih prebujajo za prispevek k bolj pravičnemu svetu, z več enakosti in človekovih pravic za vse« (Maastrichtska deklaracija o globalnem izobraževanju, 2002, str. 2). Podobno, a malo manj poetično globalno izobraževanje opišejo Cabezudo idr. (2012):

Globalno izobraževanje je perspektiva v izobraževanju, ki izhaja iz dejstva, da sodobni ljudje živimo in vplivamo drug na drugega v vse bolj globaliziranem svetu, zaradi česar je za izobraževanje ključnega pomena, da učečim se ponudi možnost in sposobnost reflektirati in izražati svoje poglede in vlogo v globalni, medsebojno povezani družbi, kot tudi razumeti in razpravljati o kompleksnih odnosih med družbenimi, okoljskimi, političnimi in gospodarskimi vprašanji ter razvijati nove načine razmišljanja in delovanja. (str. 10)

Koncept globalnega izobraževanja spremljajo tudi različne kritike. Že konec 20. stol. je bila kritizirana nejasnost samega koncepta, saj so se pojavljale njegove zelo raznolike konceptualizacije. Precej kritik je bila deležna tista, ki je globalno izobraževanje opredeljevala kot usposabljanje za uspešno gospodarsko tekmovanje na globalnem trgu (Pike, 2000). Danes se med kritikami omenjajo evrocentričnost in površinskost koncepta ter njegova polarizacija sveta na »sever« in »jug« (Gregorčič, 2018). Krause (2016, str. 158) opozarja, da je globalno izobraževanje postalo »piarovski instrument« držav »severa« pri pridobivanju podpore za pomoč državam »juga«, pri čemer se še vedno odražajo hierarhični kolonialni odnosi, ob tem pa umanjkata emancipatorna vrednost izobraževanja ter doseganje konkretnjših družbenih sprememb ob oblikovanju informirane, kritične in polnomočene globalne družbe.

GLOBALNO UČENJE

Globalno učenje ima precej podobnosti z globalnim izobraževanjem, zaradi česar se termina zelo pogosto uporabljata skupaj ali sinonimno. Izraziteje se je globalno učenje začelo pojavljati po letu 2000 z namenom poudarjanja procesa učenja in ozaveščanja o bivanju

v soodvisnem globaliziranem svetu za razvoj zmožnosti spoprijemanja z globalnimi izzivi (Bourn, 2014; Scheunpflug, 2011b). Obenem se je v globalnem učenju okrepil »pristop zagovornišтва«, kot Rajacic idr. (2010, str. 21) označijo učne aktivnosti, ki ciljajo na dosego specifičnih sprememb v vedênju oseb za dosego večje pravičnosti in trajnosti družbe, medtem ko (resnični) »pristop globalnega učenja« cilja na opolnomočenje in krepitev zmožnosti učečih se, da sami kritično reflektirajo svojo vlogo in odgovornost v globalizirani družbi ter sledijo svojemu lastnemu mišljenju in skladno s tem sprejemajo odločitve, za kar so najprimernejše participativne, dialoške, eksperimentalne in na učečo se osebo osredinjene učne metode in oblike.

Kot ključne učne vsebine globalnega učenja Bourn idr. (2016) navajajo teme razvoj, okolje, mir in medkulturnost, Scheunpflug (2011a, 2011b) pa življenjske razmere v različnih delih sveta, temeljne vzroke revščine, globalizacijo, cilje razvoja OZN ter človekove in otrokove pravice. V izobraževalnih programih globalno učenje sicer pogosto ne poteka samostojno, kot poseben izobraževalni program, ampak je uporabljeno kot načelo pri poučevanju o raznolikih temah (Bourn idr., 2016). Učni proces mora odsevat kompleksno globalno soodvisnost različnih skupnosti, idej in praks ter ponuditi učečim se priložnost za temeljit razmislek o lastnih prepričanjih in pogledih drugih oseb, kar pogosto terjaja preizpraševanje predstav o sebi, svetu in drugih (Kahn in Agnew, 2016). Temeljni cilj globalnega učenja je tako kritična samorefleksija nazorov in delovanja (Scheunpflug, 2011a).

Medtem ko ima v ZDA globalno učenje pomembno vlogo predvsem pri internacionalizaciji visokega šolstva (Kahn in Agnew, 2016), je v evropskem prostoru precej bolj močno v nevladnem sektorju, ki je tudi osrednji pobudnik širjenja globalnega učenja v izobraževalne sisteme² (Bourn, 2014; Rajacic idr., 2010). Tudi v Sloveniji so na področju globalnega učenja aktivne različne nevladne organizacije, ki so povezane v leta 2005 ustanovljeno platformo nevladnih organizacij za razvoj, globalno učenje in humanitarno pomoč SLOGA. Platforma združuje 38 organizacij članic in je od leta 2006 vključena v evropsko mrežo CONCORD, ki na evropski in globalni ravni sodeluje v političnih procesih ter je sestavljena iz podobnih nacionalnih platform nevladnih organizacij za razvojno sodelovanje iz 28 evropskih držav ter tako skupno združuje prek 2600 nevladnih organizacij (CONCORD, 2018).

O definiciji globalnega učenja v mednarodnem prostoru ni jasnega konsenza, ampak se to opisuje predvsem v okviru prej naštetih tem, pristopov ali ciljev. Drugače je v Sloveniji, kjer več avtorjev (npr. Arbeiter, 2019; Arnuš, 2010; Suša, 2015) v okviru platforme SLOGA za opredelitev globalnega učenja uporablja (že predstavljeno) definicijo globalnega izobraževanja iz *Maastrichtske deklaracije o globalnem izobraževanju*, obenem pa tudi specifično definicijo za globalno učenje, ki jo je leta 2008 oblikovala delovna skupina pri SLOGA (2019, str. 1) in po kateri je globalno učenje »vseživljenjski proces učenja

2 V Sloveniji platforma nevladnih organizacij SLOGA (2018) (tudi s tem namenom koordinira vsakoletni Teden globalnega učenja (Svet Evrope ga imenuje Teden globalnega izobraževanja), ki v državah članicah Sveta Evrope pod okriljem Centra sever-jug poteka od leta 1999, v Sloveniji pa od leta 2007.

in delovanja, ki poudarja soodvisnost ter posameznikovo vpetost v globalno dogajanje« s ciljem razvoja globalno odgovornih in aktivnih kritičnih posameznikov in družbe za prispevek »k bolj pravičnim in trajnostnim ekonomskim, socialnim, okoljskim ter na človekovih pravicah temelječim državnim in mednarodnim politikam«.

Podobno kot pri globalnem izobraževanju se tudi v kritikah globalnega učenja omenjata nejasnost in evrocentričnost koncepta. Kahn in Agnew (2016) poudarjata, da je globalno učenje določeno s specifičnim zgodovinskim in družbenopolitičnim razvojem, zaradi česar je težko dejansko globalno. Med aktualnimi trendi globalnega učenja se v zadnjih nekaj letih krepi tema trajnost in TR. Scheunpflug (2011b) poziva, naj bo trajnost temeljna perspektiva vsemu globalnemu učenju, Kavka Gobbo (2016) pa poudarja vsebinsko skladnost globalnega učenja s CTR.

IZOBRAŽEVANJE ZA GLOBALNO DRŽAVLJANSTVO

Po letu 2000 je zaznati širšo prisotnost različnih konceptov izobraževanja in učenja, ki se osredotočajo na družbene, kulturne in gospodarske učinke globalizacije³ (Pashby idr., 2020). Izmed njih se je do danes najbolj uveljavilo izobraževanje za globalno državljanstvo, predvsem pod vplivom OZN in UNESCO, pri čemer ključno prelomnico pomeni *Prva pobuda globalnega izobraževanja* (*Global Education First Initiative* – GEFI), v kateri je OZN leta 2012 opredelil spodbujanje globalnega državljanstva kot eno od treh prioritetenih področij (Milana in Tarozzi, 2019). Po letu 2015 je OZN (2017) cilje GEFI postavil v okvir Agende 2030 in poudaril, naj se globalno državljanstvo osredotoča predvsem na učenje in poučevanje za TR. Skupaj z izobraževanjem za TR je izobraževanje za globalno državljanstvo z namenom prispevanja k TR tudi umeščeno v CTR 4.7, ki obravnava zagotavljanje kakovostnega izobraževanja in vseživljenjskega učenja za spodbujanje TR.

Globalno državljanstvo in izobraževanje zanj sta konceptualizirana na veliko različnih načinov – Pashby idr. (2020) v svojem članku predstavljajo devet različnih konceptualizacij, izoblikovanih po letu 2005, ob tem pa podajo tudi svojo lastno (torej deseto). UNESCO (2014, str. 14–15) opredeljuje globalno državljanstvo kot občutek pripadnosti širši skupnosti, ki povezuje lokalno z globalnim ter vzpostavlja razumevanje in vedenje posameznika v odnosu do okolja na podlagi univerzalnih vrednot in spoštovanja različnosti, izobraževanje za globalno državljanstvo pa opredeljuje v okviru zastavljenega splošnega cilja: »opolnomočiti učeče se, da na lokalni in globalni ravni prevzamejo aktivne vloge ter se soočijo z globalnimi izzivi in jih uspešno rešijo ter dejavno pripomorejo k pravičnejšemu, mirnejšemu, tolerantnejšemu, varnejšemu ter bolj vključujočemu in trajnostnemu svetu«. Koncept izobraževanja za globalno državljanstvo zajema *kognitivno* (usvajanje znanja in kritično mišljenje o družbenih izzivih na različnih ravneh), *družbeno-emocionalno* (občutek pripadnosti človeštvu, skupne vrednote in odgovornost, empatija, solidarnost,

3 Mikulec (2019, str. 153) opredeli globalizacijo kot »naraščajočo soodvisnost na ekonomskem, političnem, kulturnem, tehnološkem in drugih področjih do mere, ko so vse ravni človeške organiziranosti prepletene v en sistem.«

spoštovanje različnosti) ter *vedénjsko* dimenzijo (učinkovito in odgovorno ravnanje za prispevek k mirnemu in trajnostnemu svetu) (UNESCO, 2015). Ključna razlika med izobraževanjem za globalno državljanstvo in preostalimi obravnavanimi koncepti je poudarjanje državljanstva kot načina participacije v družbi, ki konkretnije poveže globalno dimenzijo izobraževanja s koncepti enakosti, družbene pravičnosti, človekovih pravic in vladavine prava (Milana in Tarozzi, 2019).

Medtem ko UNESCO z izobraževanjem za globalno državljanstvo humanistično cilja predvsem na ohranjanje miru in trajnostno rabo virov (Grotlüschen, 2018), je v zadnjem obdobju globalno državljanstvo deležno večje podpore tudi od (bolj) gospodarsko usmerjenih medvladnih organizacij, kot je Organizacija za gospodarsko sodelovanje in razvoj (OECD), ki v globalnem državljanstvu vidi predvsem ekonomsko vrednost (Milana in Tarozzi, 2019). Pashby idr. (2020) takšno pojmovanje izobraževanja za globalno državljanstvo skupaj z drugimi podobnimi, ki v globalnem državljanstvu vidijo predvsem prispevek k človeškemu kapitalu in gospodarskemu razvoju, uvrščajo v *neoliberalno kategorijo* izobraževanja za globalno državljanstvo, ob tem pa ločijo še *liberalno kategorijo*, katere koncepti se osredotočajo na demokratičnost, univerzalne vrednote, medsebojno spoštovanje in enakost kultur, ter *kritično kategorijo*, katere koncepti opozarjajo na družbeno (ne)pravičnost, trenutna razmerja moči v družbah, zgodovinske vzroke današnjih neenakosti ter evrocentričnost globalnega državljanstva.

Največ kritik so deležne konceptualizacije neoliberalne kategorije (Pashby idr., 2020), poleg tega pa se kritike izobraževanja za globalno državljanstvo nanašajo predvsem na prešibko doseganje dejanskih družbenih sprememb. Takšne kritike so najglasnejše v okviru koncepta izobraževanja za *postkolonialno* (uporablja se tudi *dekolonialno*) globalno državljanstvo (Andreotti, 2011), ki se konkretnije posvečajo diskriminatorni obravnavi prebivalcev svetovnega »juga« in zgodovinsko zapostavljenih družbenih skupin. Pri tem je ključna kritika evrocentrizma ter hierarhičnega odnosa med svetovnim »severom« in »jugom«. Dill (2013) opozarja, da prevladujoče oblike izobraževanja za globalno državljanstvo niso resnično univerzalne, ampak so zasidrane v predpostavkah in individualizmu zahodnega sveta. S tem pa se pojavlja nevarnost, da izobraževanje za globalno državljanstvo deluje v nasprotju s svojimi cilji in paternalistično širi določeno (evropsko/zahodno/»severno«) kulturo in nazore v preostale dele sveta, kar pa je spet neka oblika kolonizacije (Andreotti idr., 2011).

IZOBRAŽEVANJE ZA RAZVOJ

Izobraževanje za razvoj se je ob procesih dekolonizacije v 60. letih 20. stol. uveljavilo v Evropi in Severni Ameriki v okviru nevladnih in nato javnih politik in programov z namenom zmanjševanja odpora državljanov (predvsem davkoplačevalcev) do javnega financiranja humanitarnih in razvojnih aktivnosti (tudi npr. poklicnega izobraževanja)⁴ v

4 V angleški literaturi (npr. Sant idr., 2018; Singh, 2019, 2020) se običajno ločuje med »izobraževanjem za razvoj« (ang. *education for development*) kot izobraževanjem, ki ob podpori držav »severa« poteka v revnejših

državah z visoko stopnjo revščine (Sant idr., 2018; Singh, 2019). Proti koncu 60. let je bil takraten način ponujanja razvojne pomoči deležen številnih kritik oseb, ki so opozarjale na paternalističen pristop zgolj »dajanja humanitarne pomoči«, zaradi česar so različna družbena gibanja vse bolj poudarjala potrebo po zagotavljanju večje družbene pravičnosti (Bourn, 2014). Te kritike so bile najglasnejše v Latinski Ameriki, kjer je Paulo Freire z objavo *Pedagogike zatiranih* leta 1968 sprožil ključen premik v oblikovanju izobraževanja za razvoj, od katerega dalje se je v izobraževanju za razvoj (vsaj v teoriji) kot prevladujoč razvil kritičen pristop, ki poudarja participativne metode in opolnomočenje skupnosti za doseg večje družbene pravičnosti (Bourn, 2015; McCloskey, 2014). Ob večjem poudarjanju transformiranja družbe in posameznikov z razvojem kritične zavesti se je sčasoma začelo uporabljati poimenovanje »izobraževanje za razvoj in ozaveščanje«, ki je tudi danes pogosto poimenovanje tega koncepta v mednarodnem prostoru (McCloskey, 2014).

V 80. in 90. letih je izobraževanje za razvoj kot način ozaveščanja in vzpostavljanja razumevanja za mednarodno razvojno pomoč pridobilo široko podporo izobraževalcev in oblikovalcev politik (Sant idr., 2018). K tej podpori je pripomoglo tudi učenje ob širjenju vpliva različnih medijev, ki so ažurno in nazorno poročali o aktualnih svetovnih problematikah (npr. zelo odmevno je bilo poročanje o lakoti v Etiopiji leta 1984, ki je sprožilo humanitarno akcijo s koncertom Live Aid) (Bourn, 2014). Od leta 1989 politične okvire mednarodnega razvoja in s tem izobraževanja za razvoj primarno določajo medvladne organizacije, predvsem OECD, Svetovna banka, Mednarodni denarni sklad ter OZN (Singh, 2020). Kot pomemben dejavnik vpliva na izobraževanje za razvoj se kažejo razvojni cilji OZN (Sant idr., 2018). Septembra 2000 je bila sprejeta *Deklaracija tisočletja*, iz katere je bilo izpeljanih osem krovnih *razvojnih ciljev tisočletja* do leta 2015 (npr. izkoreniniti skrajno revščino in lakoto, spodbujati enakost spolov, zagotoviti trajnost okolja), leta 2015 pa jih je nasledilo 17 CTR.

Leta 2007 je skupina ključnih evropskih deležnikov na področju izobraževanja za razvoj oblikovala skupni strateški okvir *Prispevek ozaveščanja in izobraževanja za razvoj* (Krause, 2010). V njem so opredelili izobraževanje za razvoj in ozaveščanje kot (CONCORD idr., 2007):

državah z namenom njihovega (ekonomskega) razvoja, ter »razvojnim izobraževanjem« (ang. *development education*) kot izobraževanjem, ki običajno poteka v državah »severa« in je namenjeno ozaveščanju njihovih državljanov o globalnih izzivih ter pridobivanju podpore državljanov za finančno pomoč industrijsko manj razvitim državam. V tem prispevku pod poimenovanjem »izobraževanje za razvoj« obravnavamo slednjega, saj gre pri njem za koncept na področju izobraževanja o globalni soodvisnosti. Takšno poimenovanje smo izbrali zaradi (1) odsotnosti precedensa v slovenski (znanstveni) terminologiji, ki gotovo izhaja iz tega, da Slovenija nima dolge zgodovine v vlogi donatorice razvojne pomoči (Bučar in Udovič, 2007), ki bi sicer lahko ustvarjala potrebo po opisanem »razvojnem izobraževanju«; (2) zgledovanja po poimenovanju izobraževanje za TR, ki je v Sloveniji najbolj uveljavljen koncept področja (Krause, 2010); (3) želje po izogibanju dodatni terminološki zmedbi, zlasti ob upoštevanju sorodnosti (včasih tudi sinonimnosti) sodobnih konceptualizacij »razvojnega izobraževanja« in izobraževanja za TR; ter (4) sodobne dominantnosti izobraževanja za TR tudi v drugih državah in mednarodnih organizacijah (zlasti po 2015), kar zmanjšuje verjetnost, da bi se »razvojno izobraževanje« v opisani obliki dejansko kdaj razvilo v Sloveniji.

izobraževanje in ozaveščanje, ki pripomore k izkoreninjanju revščine in promociji trajnostnega razvoja skozi ozaveščanje javnosti ter izobraževalne pristope in aktivnosti, ki temeljijo na vrednotah človekovih pravic, družbene odgovornosti, enakosti spolov in občutka pripadnosti k skupnemu svetu ter na idejah in razumevanju razlik v človeških življenjskih pogojih in težnjah po premostitvi teh razlik, kot tudi na participativnih in demokratičnih aktivnostih, ki vplivajo na družbeno, ekonomsko, politično in okoljsko stanje ter s tem na revščino in trajnostni razvoj. (str. 5)

Ob tem so si zastavili takšno izobraževanje (in ozaveščanje) narediti dostopno vsem ljudem v Evropi skozi vsa življenjska obdobja (CONCORD idr., 2007). Izobraževanje za razvoj pa je lahko bolj ali manj poglobljeno ter ima različne cilje, zaradi česar je Krause (2010, str. 7) oblikoval spodnjo tipologijo (Tabela 1). Po njegovi analizi prevladujeta v Sloveniji v okviru vlade (Ministrstva za zunanje zadeve) prva in druga raven izobraževanja za razvoj (odnosi z javnostmi in ozaveščanje), v okviru nevladnih organizacij pa tretja raven (globalno izobraževanje).

Tabela 1

Različne ravni izobraževanja za razvoj

	Odnosi z javnostmi/PR	Ozaveščanje	Globalno izobraževanje	Življenjske zmožnosti
	<i>ni prepoznano kot izobraževanje za razvoj</i>	<i>prepoznano kot izobraževanje za razvoj</i>		
Tematski obseg	razvojno sodelovanje	širši razvojni izzivi	globalna soodvisnost, izzivi v odnosih sever-jug (okoljski, gospodarski, politični in družbeni)	lokalni in globalni etični izzivi globalne družbe (preseganje polarizacije sever-jug)
Cilj	podpora javnosti	ozaveščenost	odgovorno delovanje	kakovostno bivanje, družbene spremembe
Izobraževalni način	»indoktrinacija«	informiranje	participacija, ozaveščanje/izkušnje => razumevanje/razvoj zmožnosti => dejanja	podpora/ponujanje učnih priložnosti, opolnomočenje
Pedagoška usmeritev	marketinška	»od zgoraj navzdol«	usmerjena na učečo se osebo, normativna (cilja na vzpostavitev specifičnega vedenja)	konstruktivistična, sistemska
Udeleženci	predmet PR-strategije	prejemniki informacij	učeči se v procesu z vnaprej določenim normativnim ciljem, zagovornik/aktivist	učeči se v samoorganiziranem učnem procesu z odprtimi učnimi izidi, predstavnik družbenih sprememb
Kontekst	razvojna pomoč tujim državam	razvojne politike	(nedavna) globalizacija	lokalna skupnost in globalna družba

Opomba. Krause, J. (2010). *The European Development Education Monitoring Report - Development Education Watch*. DEEEP.

Kritike izobraževanja za razvoj je mogoče razvrstiti v tri osrednje skupine. Prva skupina kritik se nanaša na ekonomsko usmerjenost razvojne pomoči, ki jo oblikujejo medvladne organizacije, enaki pogledi pa se prenašajo tudi v izobraževanje za razvoj (Sant idr., 2018). Druga skupina kritik se nanaša na pogosto premajhno poglobljenost izobraževanja za razvoj, kar je delno že obravnavano v tipologiji Krausa. Namesto tega se je v izobraževanju in medijih bolj uveljavilo prikazovanje nazornih slik in posnetkov revnih prebivalcev (pogosto npr. otrok iz podsaharske Afrike), ki vzbujajo empatičen odziv in povečujejo podporo državljanov »severa« za razvojno pomoč »jugu« (Bourn, 2014). Tretja skupina kritik se, podobno kot pri preostalih obravnavanih konceptih, nanaša na polarizacijo sveta na razviti in superiorni »sever« ter manj razviti in podrejeni »jug«, ki prav tako pogosto odvrča od ključnih kritično usmerjenih vprašanj.

IZOBRAŽEVANJE ZA TRAJNOSTNI RAZVOJ

TR se pogosto povezuje predvsem z okoljskimi težnjami in temami,⁵ čeprav je to tradicionalno le ena od treh njegovih dimenzij, poleg ekonomske in družbene (Hansmann idr., 2012). OECD si je že leta 1960 v svojem ustanovnem aktu v prvem cilju zastavil »doseganje največjega trajnostnega gospodarskega razvoja«, pri čemer je bila v ospredju ekonomska dimenzija TR (OECD, 1960; Singh, 2020). Takšno pojmovanje TR je OECD v okviru različnih iniciativ promoviral tudi v naslednjih desetletjih, širšo podporo pa je koncept dobil po konferenci OZN leta 1992 v Riu de Janeiru, kjer je bil predstavljen predvsem kot okoljevarstveni koncept (Singh, 2019). Skladno s tem se je v začetku 90. let oblikoval izobraževalni koncept, ki združuje izobraževanje za razvoj z okoljskim izobraževanjem, sčasoma pa se je razvil v izobraževanje za TR (ITR), ki poudarja predvsem elemente okoljske in družbene dimenzije TR (Bourn idr., 2016). V nekaterih nacionalnih kontekstih je ITR nasledil izobraževanje za razvoj, drugje se koncepta v podobnem obsegu pojavljata in razvijata drug ob drugem (kot ločena in vzporedna), ponekod pa, tako kot v Sloveniji, je ITR že stalno dominantnejši koncept (Krause, 2010). Vzrok prevladujočega položaja koncepta v slovenskem prostoru je verjetno v krajšem stažu države donatorice razvojne pomoči in v krajši nacionalni zgodovini izobraževanja za (trajnostni) razvoj.

Po sprejetju razvojnih ciljev tisočletja je OZN razglasil obdobje 2005–2014 za *desetletje izobraževanja za trajnostni razvoj* in s tem opredelil izobraževanje kot enega ključnih načinov prispevanja k TR in ohranjanju okolja (Buckler in Creech, 2014). V okviru desetletja je OZN široko promoviral koncept ITR in izvajal aktivnosti zviševanja kakovosti ITR, kar je vključevalo raziskovanje in inoviranje pristopov poučevanja, učenja in vsebin (Buckler in Creech, 2014). V tem obdobju so tudi druge medvladne organizacije vse bolj poudarjale TR. Leta 2008 je bil ob podpori OECD v Davosu predstavljen na koncept trajnosti osredinjen predlog prihodnje agende globalnega razvoja, čemur je kmalu sledila uradna razglasitev Svetovne banke, da bo leta 2015 *Deklaracija tisočletja* nasledila trajnostna in

⁵ V Sloveniji je bila dominantnost okoljske dimenzije TR pri (vzgoji in) izobraževanju za TR identificirana že na vseh ravneh šolskega sistema (Erjavšek idr., 2014; Gobbo, 2011; Jamšek in Javrh, 2009; Kregar, 2017; Mlinar, 2010).

inkluzivna agenda, OZN pa je ob tem promoviral agendo in oblikoval platformo za njeno sprejetje (Singh, 2019). 25. septembra 2015 je bila tako na generalni skupščini OZN sprejeta Agenda 2030 s 17 CTR in 169 podcilji, ki »temeljijo na razvojnih ciljih tisočletja in nameravajo doseči, kar njim ni uspelo« (OZN, 2015, str. 1).

Kot temeljni namen CTR so opredeljeni odprava revščine, enakost spolov, zaščita planeta in zagotovitev blaginje za vse (Evans, 2019; OZN, 2015). Poudarjena je uravnoteženost ciljev med ekonomsko (npr. CTR 8 – dostojno delo in gospodarska rast), družbeno (npr. CTR 10 – zmanjšanje neenakosti) in okoljsko (npr. CTR 12 – vzpostavitev trajnostnih vzorcev proizvodnje in potrošnje) dimenzijo TR (OZN, 2015). Vsak CTR ima od pet do devet podciljev, vsak podcilj pa od enega do pet kvantitativnih kazalnikov. CTR 4 obravnava zagotavljanje vključujočega in pravičnega kakovostnega izobraževanja in priložnosti vseživljenjskega učenja ter v podcilju 4.7 opredeljuje vlogo ITR (OZN 2020):

Do leta 2030 zagotoviti, da vsi učeči se pridobijo znanje in veščine, potrebne za promocijo trajnostnega razvoja, vključno z, med drugim, izobraževanjem za trajnostni razvoj in trajnostni življenjski stil, človekove pravice, enakost spolov, promocijo kulture miru in nenasilja, globalno državljanstvo in spoštovanje kulturnih raznolikosti in kulturnih prispevkov k trajnostnemu razvoju. (str. 5)

Kot kazalnik doseganja podcilja 4.7 je naveden obseg popularizacije izobraževanja za globalno državljanstvo in ITR v nacionalnih izobraževalnih politikah, učnih načrtih, izobraževanju učiteljev ter ocenjevanju in preverjanju znanja. OZN tako obravnava ITR in izobraževanje za globalno državljanstvo kot osrednja in komplementarna koncepta izobraževanja o globalni soodvisnosti in TR. Z namenom prispevanja k podcilju 4.7 je UNESCO (2020) v obdobju 2015–2019 koordiniral *Globalni akcijski program za izobraževanje za trajnostni razvoj*, za nadaljnjo podporo podcilju pa namerava oblikovati *Globalni okvir izobraževanja za trajnostni razvoj*.

Milana in Tarozzi (2019) poudarjata, da ITR in izobraževanje za globalno državljanstvo nista ključna zgolj za podcilj 4.7, ampak za vseh 17 CTR, saj so ti neločljivo povezani. Ob tem opozarjata, da med tema dvema vrstama izobraževanja še niso vzpostavljene jasne konceptualne razlike, je pa razvidno, da gre pri obeh za krovna transformativna izobraževalna koncepta, ki združujeta elemente več različnih tradicionalno ločenih konceptov izobraževanja (npr. okoljskega izobraževanja, izobraževanja za človekove pravice, medkulturnega izobraževanja). UNESCO (2014) kot temeljni namen ITR opredeljuje transformacijo družbe; kot osrednje vsebine podnebne spremembe, biotsko raznovrstnost, zmanjševanje nevarnosti nesreč ter trajnostno proizvodnjo in porabo; kot didaktični pristop interaktivne in na učečo se osebo osredinjene metode ter kot ključne učne izide razvoj kritičnega in systemskega mišljenja, sodelovalnega sprejemanja odločitev in sprejemanja odgovornosti za sedanje in prihodnje generacije. Glede didaktičnega pristopa Ličen idr. (2017) podobno poudarjajo, da je treba v ITR za dosego resničnih sprememb spodbujati transformativno učenje, za kar so primerne predvsem metode akcijskega, sodelovalnega

in izkustvenega učenja, Buckler in Creech (2014) pa med osrednje vsebine dodajata še trajnostni življenjski stil in zmanjševanje revščine.

ITR ima pomembno mesto tudi v slovenski izobraževalni politiki (običajno kot »vzgoja in izobraževanje za trajnostni razvoj«). Z *Zakonom o spremembah in dopolnitvah Zakona o organizaciji in financiranju vzgoje in izobraževanja* (2008, čl. 1) je bilo med 17 temeljnih ciljev slovenskega izobraževalnega sistema uvrščeno vzgajanje in izobraževanje »za trajnostni razvoj in za dejavno vključevanje v demokratično družbo, kar vključuje tudi globlje poznavanje in odgovoren odnos do sebe, svojega zdravja, do drugih ljudi, do svoje in drugih kultur, do naravnega in družbenega okolja, do prihodnjih generacij«. V podobni meri je ITR poudarjen tudi v politiki izobraževanja odraslih. *Zakon o izobraževanju odraslih* (2018, čl. 5) navaja »krepiti opolnomočenost na področju trajnostnega razvoja, zelnega gospodarstva, kulture in zdravja« kot cilj javnega interesa v izobraževanju odraslih (zlasti v neformalnih programih), v *Resoluciji o Nacionalnem programu izobraževanja odraslih v Republiki Sloveniji za obdobje 2013–2020* (2013) pa so »programi za trajnostni razvoj, zaščito okolja, blažitev podnebnih sprememb in prilagajanje nanje« del prvega prednostnega področja izobraževanja odraslih. Tudi *Resolucija o Nacionalnem programu varstva okolja za 2020–2030* (2020) poudarja potrebo po uveljavitvi načela TR kot enega ključnih načel izobraževanja in obenem potrebo po uveljavitvi izobraževanja kot enega ključnih podpornih sistemov doseganja CTR in varstva okolja. ITR med osrednje strateške izzive in usmeritve izobraževalnega sistema uvršča tudi *Bela knjiga o vzgoji in izobraževanju v Republiki Sloveniji*, ki (vsaj) za področje izobraževanja odraslih TR opredeljuje kot ekološko in družbeno sožitje (torej poudarjenost okoljske in družbene dimenzije TR) (Ivančič idr., 2011).

OZN (1987, str. 41) v pogosto citirani definiciji opredeljuje TR kot »razvoj, ki zadovoljuje potrebe sedanjosti brez ogrožanja možnosti prihodnjih generacij za zadovoljevanje njihovih potreb«, UNESCO (2014, str. 12) pa ITR kot izobraževanje, ki »opolnomoči učeče se osebe za sprejetje informiranih odločitev in odgovorno delovanje na področjih okoljske celovitosti, gospodarske vzdržnosti in pravične družbe za sedanje in prihodnje generacije ob spoštovanju kulturnih raznolikosti«. Ob tem UNESCO (2014) poudarja potrebo po obravnavi vseh treh dimenzij TR znotraj ITR. TR (in izobraževanje zanj) je tako s svojimi tremi dimenzijami konsenzualni koncept, ki (naj bi) hkrati zadovolji(l) okoljevarstvene težnje po trajnostnem bivanju, družbene težnje po večji pravičnosti in tudi ekonomske težnje po stalni gospodarski rasti.

TR tako ne prinaša radikalne alternative sistemom, ki so nas pripeljali do trenutnega družbenega in okoljskega stanja – v nasprotju z, npr., konceptom odrasti, ki kritizira globalni kapitalizem in neskončno zasledovanje gospodarske rasti –, ampak gre za poskus njihove prilagoditve na način, ki naj bi omogočil (oz. celo pospešil) nadaljnji gospodarski razvoj, ob tem pa oblikoval pravičnejšo družbo ter v okolju pustil čim manj negativnih (nepopravljivih) posledic. Za doseg tega je potrebno vzpostavljajanje in ohranjanje ravnotežja ter širokega političnega soglasja, ki ga trenutno predstavlja Agenda 2030 s CTR. Tako obstaja splošno strinjanje o potrebi po spremembi trenutnega (netrajnostnega) razvoja

(ekonomska dimenzija TR), k čemur lahko oz. morata pripomoči preostali dve dimenziji TR – okoljska in družbena, zaradi česar bi se moral tudi ITR osredotočati predvsem na ti dve dimenziji. Ekonomska dimenzija TR je ob tem še vedno pomembna in potrebna dimenzija ITR, saj tega dela koncepta, ki je ključen za ustvarjanje (ne)trajnostnega okolja in družbe, ne gre preprosto prezreti, a mora biti ekonomska dimenzija primarno obravnavana skozi družbeno in okoljsko dimenzijo, in ne obratno.

Na dimenzije TR se nanašajo tudi različne kritike. Hansmann idr. (2012) navajajo, da si lahko posamezne dimenzije TR oz. njihovi elementi medsebojno nasprotujejo (npr. biotska raznovrstnost in finančni stroški, družbena pravičnost in finančne koristi), zaradi česar je TR težko obravnavati kot enoten koncept. S tem je povezana tudi njegova pogosta nejasnost, ki se problematično kaže v raznolikih interpretacijah koncepta v političnih dokumentih (Bourn idr., 2016). Kot pri vseh preostalih obravnavanih konceptih se tudi pri ITR pojavljajo kritike glede polarizacije sveta na »sever« in »jug«, čeprav se je s prehodom z razvojnih ciljev tisočletja na CTR zgodil tudi prehod s sever–jug usmeritve razvojnih politik na njihovo globalno usmerjenost (Sant idr., 2018). Prav tako se tudi pri izobraževanju za TR ponavlja kritika o površinskem izobraževanju, ki se ne dotika resničnih vzrokov trenutnega družbenega in okoljskega stanja (Tikly, 2019).

KLJUČNE RAZLIKE IN PODOBNOSTI OBRAVNAVANIH KONCEPTOV

Obravnavani koncepti imajo več skupnih značilnosti kot različnih. Med seboj se ločujejo (in si s tem zagotavljajo obstoj) predvsem po posamezni specifični značilnosti, na katero nakazuje že poimenovanje vsakega od njih. Še najmanj specifično je globalno izobraževanje (ki ga Center sever–jug Sveta Evrope sicer ne ločuje strogo od izobraževanja za globalno državljanstvo), saj je usmerjeno v razumevanje izzivov globalizacije in spoprijemanje z njimi, kar je temeljno tudi vsem preostalim obravnavanim konceptom. Brez podpore Sveta Evrope bi bil ta koncept verjetno že nadomeščen s kakšnim drugim (oz. bi se morda obdržal le v nekaterih nacionalnih kontekstih), najverjetneje prav z izobraževanjem za globalno državljanstvo, ki ga Svet Evrope tudi sam omenja ter ga v CTR spodbuja tudi OZN. Lahko bi ga sicer nadomestilo tudi globalno učenje, ki se v okviru slovenske platforme SLOGA uporablja sinonimno z globalnim izobraževanjem in katerega ključna razlikujoča značilnost je v večjem poudarjanju procesa učenja z namenom razvoja zmožnosti za delovanje v globaliziranem svetu (pri tem je običajno mišljena uporaba na učečo se osebo osredinjenih didaktičnih pristopov v izobraževanju in ne (tudi) informalno učenje o globalnih temah in izzivih).

Izobraževanje za globalno državljanstvo se ločuje predvsem po poudarjanju državljanstva kot načina družbene participacije (Milana in Tarozzi, 2019), čeprav je teme aktivnega državljanstva vse bolj opaziti tudi v preostalih konceptih. To je lahko odsev vse glasnejše retorike znotraj konceptov o prehodu »od besed k dejanjem« za doseganje konkretnjših družbenih sprememb in/ali promoviranja koncepta globalnega državljanstva s strani OZN in UNESCO. Pri izobraževanju za razvoj in ITR je ključna razlika glede na preostale

koncepte, da primerjalno najbolj poudarjata tudi gospodarske izzive, poleg družbenih, ki so v podobni meri vključeni v vse obravnavane koncepte, ter okoljskih izzivov, ki jih prav tako zajemajo vsi obravnavani koncepti, a so še posebno poudarjeni znotraj ITR in so tako glavna razlikovalna značilnost ITR. Ob tem je tradicionalno ključna razlika med izobraževanjem za razvoj in ITR težnja slednjega po doseganju trajnostnih sprememb v vseh delih sveta, medtem ko je izobraževanje za razvoj usmerjeno v ozaveščanje prebivalcev svetovnega »severa« z namenom pridobivanja podpore za gospodarsko razvojno pomoč »jugu«.

Če vse obravnavane koncepte pogledamo skozi tipologijo avtorjev Pashby idr. (2020), ki ločujejo med neoliberalno, liberalno in kritično kategorijo izobraževanja, ugotovimo, da se pri vseh konceptih prevladujoče konceptualizacije uvrščajo nekje med liberalno in kritično kategorijo, pri čemer najbolj prevladuje liberalna kategorija. Največ značilnosti neoliberalne kategorije je bilo v preteklosti sicer zaslediti pri globalnem izobraževanju, ko se je to, predvsem v angleško govorečem prostoru, pogosto povezovalo tudi z usposabljanjem za globalno tekmovanje v gospodarstvu, danes pa je kritizirano zaradi zrcaljenja kolonialnih odnosov med državami oz. regijami (Krause, 2016; Pike, 2000). Neokolonializem in gospodarski cilji izobraževanja se pogosto povezujejo tudi z izobraževanjem za razvoj, čeprav so njegove osrednje konceptualizacije močno povezane z liberalno kategorijo ter globalno demokratizacijo, zmanjševanjem revščine in TR. Globalno učenje in ITR lahko najbližje povežemo z liberalno kategorijo; oba koncepta poudarjata demokratičnost, spoštovanje sočloveka in okolja, a predvsem v okviru obstoječih dominantnih diskurzov, pri čemer lahko ITR postavlja v ospredje tudi gospodarske cilje izobraževanja oz. neoliberalno dimenzijo. Edinega dejanskega predstavnika kritične kategorije je najti v postkolonialnih teorijah izobraževanja za globalno državljanstvo, katerih konceptualizacije tudi edine niso kritizirane zaradi neobravnavanja zakoreninjenih vzrokov družbenih nepravilnosti, širjenja neokolonializma ali »površinskega« izobraževanja. Obenem pa so v izobraževanju za globalno državljanstvo zelo vplivne tudi drugače usmerjene konceptualizacije, predvsem v okviru UNESCO, v katerih prevladujejo liberalni elementi, kot tudi pod vplivom OECD, ki konceptu dodaja več neoliberalnih elementov.

Kot že zapisano med koncepti prevladujejo podobnosti. Rajacic idr. (2010, str. 11) so v analizi praks različnih konceptov izobraževanja o globalni soodvisnosti v (takratnih) 27 državah članicah EU identificirali tri ključne skupne značilnosti:

1. razvijanje raznolikega znanja in kritičnega razumevanja globalne soodvisnosti, globalne in lokalne povezanosti, okoljskih izzivov, razmerij moči ter identitetnih in kulturnih izzivov;
2. namen opolnomočenja učečih se oseb za družbeno participacijo ter krepitev civilne družbe in demokracije v svojih okoljih s promocijo globalnega državljanstva in soodgovornosti za globalno družbo;
3. temeljenje na vrednotah pravičnosti, enakosti, vključujoče družbe, človekovih pravic, solidarnosti ter spoštovanju sočloveka in okolja.

V okviru vseh obravnavanih konceptov je v zadnjem desetletju, zlasti po letu 2015, opaziti tudi izrazitejšo poudarjanje okoljskih izzivov in TR; organizacije, ki uporabljajo,

razvijajo in širijo posamezne koncepte, pa jih zdaj postavljajo v okvir CTR. Med njimi so zelo vplivne medvladne organizacije, a te promovirajo predvsem liberalne elemente teh konceptov, s čimer se v politiki zmanjšuje prostor za bolj kritične konceptualizacije izobraževanja o globalni soodvisnosti. Kot poudarjajo Bourn idr. (2016), imajo vsi obravnavani koncepti tudi skupna teoretska ozadja, med katerimi se omenja predvsem koncept transformativnega učenja Mezirowa, Freirejev koncept ozaveščanja in razvoja kritične zavesti, Foucaultove teorije o družbeni in politični moči ter teorije postkolonializma (npr. Andreotti). Kot ključni skupni izziv konceptov Rajacic idr. (2010) navajajo odpravljanje njihove evrocentrične perspektive, Bourn idr. (2016) pa opozarjajo na nevarnost pretirano instrumentalne uporabe konceptov, ki bi lahko nasprotovala nekaterim njihovim temeljnim ciljem.

ZAKLJUČEK

Vsi opisani koncepti obravnavajo skupno področje učenja o globalni soodvisnosti, njihove definicije pa se razlikujejo glede na posamezne konceptualne elemente. Tako je lahko, odvisno od koncepta in definicije, bolj poudarjen TR, pomoč državam »juga«, učenje in zmožnosti za delovanje v globalni družbi ali pa družbena participacija kot način aktivnega (globalnega) državljanstva. Ob tem so konceptom skupni obravnavanje aktualnih družbenih in okoljskih izzivov, zagovarjanje človekovih pravic in solidarnosti, širša/globalna perspektiva tudi z razmislekom o učinkih na prihodnje generacije, razvijanje kritičnega mišljenja in odgovornega delovanja, poudarjanje opolnomočenja posameznikov za družbeno participacijo, težnja po družbenih spremembah in zmanjševanju družbenih neenakosti, grajenje vključujoče družbe ter spoštovanje različnih kultur in identitet.

Medtem ko Bourn (2015) in McCloskey (2014) označita izobraževanje za razvoj kot najprepoznavnejši oz. najprimernejši koncept in način poimenovanja področja izobraževanja o globalni soodvisnosti zaradi njegove dolgoletne tradicije oz. jasne politične konotacije (namesto označevanja izobraževanja kot nepolitičnega), Milana in Tarozzi (2019) ter CONCORD (2018) enako označijo izobraževanje za globalno državljanstvo zaradi velikega poudarka na tem konceptu v znanosti in politikah oz. zaradi velikega vpliva UNESCO, ki ta koncept razvija in širi (sicer vzporedno z ITR). Ob tem velja opozoriti, da se to področje trenutno precej hitro razvija in spreminja, tako da je povsem mogoče, da je med letoma 2014 oz. 2015 in 2018 oz. 2019 izobraževanje za globalno državljanstvo dejansko nasledilo izobraževanje za razvoj kot prevladujoči koncept področja. Zanimivo je, da nobeden od teh dveh konceptov sploh še ni prisoten v slovenski znanstveni literaturi in politikah na področju izobraževanja (a se bo to vsaj za izobraževanje za globalno državljanstvo gotovo kmalu spremenilo ob širjenju koncepta pod vplivom OZN in UNESCO). Drugače je z ITR, ki je že prisoten v slovenski literaturi in se v zadnjem desetletju tudi izraziteje razvija in popularizira ter ga ob boku izobraževanja za globalno državljanstvo v CTR kot osrednji koncept opredeljuje OZN, UNESCO pa skladno s tem izvaja različne aktivnosti za razvoj in širjenje obeh konceptov. Kljub temu pa OZN in UNESCO ne izključujeta drugih sorodnih izobraževalnih konceptov.

Na podlagi predstavljene analize zagovarjamo kot najprimernejšo za slovenski prostor uporabo koncepta ITR, saj je ta skladen: (1) s prevodi in uporabo koncepta predhodnih slovenskih avtorjev (npr. Golob, 2009; Kolnik, 2010; Ličen idr., 2017), (2) s slovenskimi izobraževalnimi politikami ter sedanjo osredotočenostjo področja učenja o globalni soodvisnosti na TR (npr. Buckler in Creech, 2014; Singh, 2020), (3) z Agendo 2030 in njenimi CTR kot tudi drugimi dokumenti OZN kot ključnega akterja obravnavanega področja, ter (4) z večjim poudarkom na TR v okviru politike EU, ki v *Evropskem zelenem dogovoru* poudarja TR. Ob tem pa se pod vplivom medvladnih organizacij v politikah pojavljajo konceptualizacije ITR, ki so bolj liberalno ali celo neoliberalno usmerjene ter se s tem ne oddaljujejo drastično od obstoječega družbenega in okoljskega stanja. Za povečanje možnosti transformacijskih učinkov je zato treba okrepiti kritično dimenzijo ITR, k čemur lahko pripomorejo postkolonialne teorije izobraževanja.

Na področju izobraževanja odraslih, katerega pomemben del je tudi učenje v vsakdanjem življenju oz. informalno učenje o temah TR, zagovarjamo uporabo koncepta *izobraževanje in učenje odraslih za TR*, ki ga, sledeč definiciji avtorjev Leicht idr. (2018) in pojmovanju TR za izobraževanje odraslih avtorjev Ivančič idr. (2011), opredeljujemo kot izobraževanje in učenje odraslih, ki je osredinjeno na spodbujanje sprememb pri posameznikih in v družbi skozi kritično refleksijo za razvoj pravičnejše družbe in zmanjševanje negativnih človeških vplivov na okolje. To je sicer z namenom vključevanja različnih izobraževalnih praks in praks učenja resda še vedno precej široka definicija, a ob fluidnosti konceptov obstaja nevarnost, da bi bila konkretnjša definicija ustrezna zgolj za krajše obdobje. Kot navaja McCloskey (2014), lahko definiranje obravnavane koncepte zasidra v določeni točki v zgodovini in zanemari stalno se spreminjajoče ekonomske, družbene in politične kontekste.

Čeprav smo v tem prispevku z evropskega vidika obravnavali koncepte, ki so kritizirani zaradi evrocentrizma, je bil namen predstaviti ključne koncepte in trende na področju izobraževanja o globalni soodvisnosti ter tako zmanjšati konceptualno in terminološko zmedo, ki trenutno vlada na tem področju. Vsi predstavljeni koncepti imajo danes sicer globalen vpliv in široko prisotnost ob širjenju pogledov svetovnega »severa« v druge dele sveta prek mednarodnih organizacij (kar je, sledeč Andreotti (2011), prikriti kolonializem, sledeč Freireju (2005) pa kulturna invazija), s čimer so nadvladali tudi sorodne koncepte oz. filozofske tradicije s svetovnega »juga« (npr. južnoameriški *buen vivir*, indijski ekološki *swaraj* ali južnoafriški *Ubuntu*). V nadaljnjem raziskovanju bi bilo zato za zmanjšanje evrocentrizma in oblikovanje resnično globalne perspektive, bolj kot raziskati sorodne koncepte s svetovnega »juga«, smiselno spoznati predvsem tamkajšnje *prakse* ITR (oz. z oblikovano definicijo ITR ujemajoče se načine izobraževanja z drugačnimi poimenovanji).

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Nevenka Bogataj

VZGOJA IN IZOBRAŽEVANJE ZA TRAJNOSTNI RAZVOJ ŠIRITA RAZUMEVANJE JAVNEGA INTERESA V IZOBRAŽEVANJU ODRASLIH

POVZETEK

Javni interes je izhodišče za strateške usmeritve izobraževanja odraslih (IO) v Sloveniji, a trenutno v njem manjkajo okoljske teme. To vrzel v upoštevanju izobraževalnih potreb in skupin predstavljamo s ciljem dopolniti sistemske dokumente ter utemeljiti vzgojo in izobraževanje za trajnostni razvoj (VITR) kot strateško prioriteto. Z uporabo kvalitativne metodologije smo analizirali najnovejše dokumente in druge vire iz obdobja 2010–2020 s treh vidikov: sistema, raziskovanja in prakse. Ugotavljamo, da nepoznavanje, neupoštevanje in nezanimanje za VITR ovirajo njegov razvoj. Z VITR lahko izobraževanje odraslih postane vključujoč ter na potencialih in prednostih ciljnih skupin utemeljen proces. Trenutna usmeritev v povečanje temeljnih zmožnosti in okoljske zavesti z javnoveljavnimi programi in promocijo ne zadostuje za razvoj kritične andragoške prakse in sinergij med akterji, ampak velja začeti več (in drugačne) raziskave in preoblikovati sistem iz hierarhičnega v krožnega. Širše razumljen javni interes zato ne izključuje, ampak le dopolnjuje trenutno zastavljeno prihodnje desetletje slovenskega izobraževanja odraslih.

Ključne besede: javno, skupno, okolje, trajnost, vzgoja in izobraževanje za trajnostni razvoj

EDUCATION FOR SUSTAINABLE DEVELOPMENT ENHANCES PUBLIC INTEREST IN ADULT EDUCATION – ABSTRACT

Public interest is the starting point for strategic guidelines in adult education in Slovenia, yet this currently does not include environmental topics. By highlighting this gap in reflecting educational needs and target groups, the article's goal is to upgrade strategic documents and establish education for sustainable development (ESD) as a strategic priority. Qualitative methodology was used to analyse the most recent documents from three perspectives (system, research, practice). Evaluation criteria from 2020 are used to show that poor knowledge and interest in ESD limit its development. However, ESD can enhance adult education and turn it into an inclusive process based on the potential and advantages of its target groups. Current targeted public educational programmes for increasing basic competences and raising environmental consciousness are insufficient for developing critical andragogical practices and synergy among the relevant actors. More (and other forms of) research is needed, as is reframing

the current hierarchical system into a circular one. Public interest in the broad sense therefore does not exclude but in fact complements the current framing of Slovenian adult education in the next decade.

Keywords: *public, common, environment, sustainability, education for sustainable development*

UVOD

Javni interes za naravo, okolje in koncept trajnosti se v Sloveniji razvija že od začetka 20. stoletja dalje. Izvorno in celo že v 19. stoletju je bila to skrb domačinov za izjemne dele narave (npr. Rajhenavskega pragozda, Doline Triglavskih jezer, planike in Blagajevskega volčina) (Skoberne, 2018). Uničujoč vpliv industrije v 60. in 70. letih (npr. topilnice svinca v Žerjavu, celjske cinkarne, jeseniške železarne in drugih industrijskih obratov) je sprožil upor, nastanek Zakona o varstvu narave in preobrazbo okoljskih vprašanj v razvojne dileme. Desetletje zatem je ob občutnejšem vplivu povezovanja z Evropo in uveljavljanju globalizacije nastal koncept trajnostnega razvoja, ki terja premike tudi v politiki, zlasti pravičnost, sodelovanje, konsenz o družbenoekonomskem razvoju in preobrazbo iz hierarhičnih v krožne sisteme (Anko idr., 2007; Polajnar Horvat idr., 2014; Sedmak, 2009, str. 33). Zaradi neuspešnega reševanja okoljskih izzivov nov poskus preseganja antropocentrizma, instrumentalizacije narave in dihotomij (npr. razviti–nerazviti, aktivni–pasivni, stari–novi, Sever–Jug itd.) išče navdih pri avtohtonih ljudstvih, ki ne ločujejo človeka od narave življenja (Burns, 2018; De Angelis, 2018; Tengö idr., 2017). Med ključnimi tujimi avtorji na področju VITR je npr. nekdanja vodja ekspertne skupine UNESCO za spremljanje in evalvacijo VITR Tilburyjeva (2015) VITR nadgradila iz okoljskega izobraževanja v celostno spoznavanje posameznika in skupnosti (ne družbe), njuno transformacijo z učenjem, razvila pa je tudi nove kriterije in kazalnike ter jih naslonila na obči javni interes (Lange, 2019). V Sloveniji tako razumevanje VITR ni novo, saj se je razvijalo tudi samoniklo in prej (Anko idr., 2007; Marentič Požarnik, 2014; Piciga, 2017, 2020). Nismo torej zamudniki in sledilci, ampak na tem področju nosilci razvoja.

OPREDELITEV PROBLEMA

VITR v Sloveniji je danes mednarodna obveza države kot podpisnice *Pariškega sporazuma* (12. člen). Vključujejo ga številni strateški dokumenti, npr. *Strategija razvoja Slovenije 2030* (Služba vlade za razvoj in evropsko kohezijsko politiko, 2018), ki v svojem cilju št. 2 terja uveljavljanje trajnostnega razvoja, aktivnega državljanstva in etičnosti, in *Nacionalni program varstva okolja do leta 2030* (ReNPVO, 2020, v Piciga, 2020), ki v poglavju 8.6 določa VITR kot širši okvir vzgoje in izobraževanja za varstvo okolja in »okoljsko pismenost kot ključno sestavino funkcionalne pismenosti«.

V izobraževanju odraslih (IO) javni interes določata *Zakon o izobraževanju odraslih* (ZIO-1, 2018) in *Nacionalni program izobraževanja odraslih* (NPIO) (Resolucija o nacionalnem programu IO v Republiki Sloveniji za obdobje 2013–2020 [Resolucija], 2013).

O naravi in okolju ne govorita, omenjata pa pojem trajnosti. V uvodu Resolucije je v trajnosti nakazana priložnost: »iskanje zelenih rešitev je tudi razvojna priložnost«, med prednostnimi nalogami pa so »sinergije med cilji na gospodarskem, družbenem in okoljskem področju«, trajnost je navedena tudi med dolgoročnimi cilji, ponudbo programov in poudarki (Resolucija, 2013). Politično raven VITR v slovenskem izobraževanju obravnavajo *Smernice vzgoje in izobraževanja za trajnostni razvoj od predšolske vzgoje do univerzitetnega izobraževanja* (2007), žal pa zanje ni raziskovalne podlage. Pilotne analize so nastale kasneje (Gobbo, 2011; Sedmak in Trnavčević, 2009) ter so se nanašale zlasti na učitelje in kurikule zunaj IO. Za odrasle obstaja priložnostna analiza izkušenj in razumevanja tega področja (Združenje izobraževalnih in svetovalnih središč Slovenije [ZISS], 2019). Bogatejša in redna so konceptualna razmišljanja o VITR (Anko, 2013; Anko idr., 2007; Bogataj idr., 2016; Kleč, 2020; Marentič Požarnik in Silan, 2015; Piciga, 2020). V uporabi so različna izobraževalna orodja: dva izobraževalna programa (Anko idr., 2007; Bogataj idr., 2016), dve učni gradivi – *Berilo o trajnosti* (Anko idr., 2009) in *Znamenja trajnosti* (Bogataj, 2013a), metodološke usmeritve (Erčulj idr., 2010; Ličen, 2015; Ličen in Bolčina, 2011) in spletna orodja (e-učilnica evropskega projekta CIA2SFM,¹ spletna stran znamenjatrajnosti.si). VITR je bil promoviran z dogodki in izdelki (Anclin, 2020; Posoški razvojni center, 2016; Rejec, 2008, 2009; Rejec in Kutin, 2014; Rejec idr. 2013; ZISS, 2019).

VITR v IO je torej v praksi živahen, razmeroma šibak in tog pa na sistemski ravni. To pravzaprav niti ne preseneča glede na ugotovitve literature (Anko, 2013; Gobbo, 2011; Marentič Požarnik in Silan, 2015) in hierarhično državno upravljanje, za katerega spremembe, sodelovanje in razvojni konsenz vsaj večinoma niso tipični (Pais in Provasi, 2015). Obstoj VITR v IO in rastoče potrebe deležnikov, kot so Znanstvenoraziskovalni center Slovenske akademije znanosti in umetnosti, Ministrstvo za okolje in prostor, Zveza izobraževalnih in svetovalnih središč Slovenije, kažejo vse večjo splošno potrebo po VITR, kar je v nasprotju z le projektno podprtim razvojem z evropskimi sredstvi in sredstvi Ministrstva za okolje in prostor (npr. Bogataj idr., 2016; Ličen, 2015). Manjka ugotavljanje izobraževalnih potreb in razvoj novih metodoloških pristopov in izobraževanj, zato je IO doslej minimalno – če sploh – prispeval k omejevanju razišnosti s surovinami in energijo, torej k znižanju ekološkega odtisa, ki je v Sloveniji z 5,1 globalnega hektara višji kot v Evropi (4,6) in na svetu (2,7) (Piciga, 2020). Ker to omogočajo ugodne naravne okoliščine, npr. velik delež gozdov, ki so ponor ogljika, razpršena poselitve, ki prebivalcem omogoča neposreden stik z naravo in zaradi zasebnega lastništva tudi osebno izkušnjo gospodarjenja z zemljišči, gre za krhke ter vse ohlapnejše varovalke, saj se podnebje segreva, družba pa se je urbanizirala. Priložnostna analiza (ZISS, 2019) je sicer nakazala vračanje spoštljivosti do kmeta in podeželja kot potencialnih nosilcev zdravega življenjskega sloga ter omogoča vpogled v stanje, toda za razvoj je nujna enotna predstava o VITR in njegovih referenčnih točkah. A številna srečanja odločevalcev, strokovnjakov in praktikov v letu 2020 (Delovna srečanja predstavnikov javnih zavodov za sodelovanje v projektu Deep Demonstration

¹ Cooperation for innovative approach in sustainable forest management (<http://cia2sfm.sumins.hr/>).

[Delovna srečanja], 7. 5.–30. 6. 2020) kažejo, da je predstava o VITR neenotna in da so referenčne točke zanjo razpršene.

Ta sistemska ovira za hotén in sistematičen VITR je okrepljena s promocijo globalnega učenja, ki ga je UNESCO (1974) priporočal v 70. letih, mednarodni strokovnjaki »vrnili« političnim odločevalcem (Manion idr., 2011), z leti pa se skupaj z mednarodnimi strategij usmerili v boljši stik z lokalnimi okolji (Boeren, 2019; International Council for Adult Education [ICAE], 2020; UNESCO Institute for Lifelong Learning [UIL], 2020). Ker so referenčne točke VITR mešanica področij (kakovost, inovacije), načel (aktivnost, družbena odgovornost), ravni in metod (recikliranje, učenje na prostem, skupinske metode dela), ni dovolj omemba Agende 2030 v strateškem dokumentu za IO ter ohranjanje dosedanje zasnove in razmišljanja tudi v naslednjem desetletju. IO zmore, sme in celo mora sprejeti smelejše spremembe, četudi trenutno kaže, da bo javni interes usmerjen bolj v bralno kot v okoljsko pismenost in VITR. Še naprej ne bo jasno, ali formalna izobrazba, znanje, kompetence, pismenosti in veščine prispevajo k ohranjanju zraka, pitne vode in prostora kot temeljnih dobrin, od katerih smo odvisni vsi in so po definiciji skupna in ne tržna dobrina. Želimo, da se javni interes izobraževalcev odraslih razširi, preseže trenutnega sektorskega in se izenači z interesom državljanov.

VITR spodbuja in terja soustvarjanje, izkušensko učenje in nehierarhično organizacijo za vzdrževanje notranjega ravnotežja ob odzivanju na zunanje vplive. Tudi v naravi velja enako, ker je tako poraba energije minimalna, kar pa (še) ni gonilo organiziranosti današnje družbe in njenih institucij. Prilagajanje spremembam je (zato?) počasno in polno trenj. Javna mreža izobraževalcev odraslih skupaj z drugimi ponudniki učenja je bolj vajena standardiziranih administrativnih postopkov kot policentrične organizacije, tipične za koncept trajnosti (Bogataj, 2013b; Ostrom, 1990). Zato je digitalizacija pomembna, ni pa nadomestilo za krožne procese z nizkim ogljičnim odtisom. Le recipročno delovanje je vključujoče in hkrati zajema vse tri vidike trajnosti (ekologijo, družbo in ekonomijo) (Maček, 2013; Pais in Provasi, 2015), zato utegne počasna preobrazba družbenoekonomske organiziranosti *Matejev efekt* rastoče udeležbe bolje izobraženih vsaj nekaj časa še dalje povečevati, številni izobraževalni programi, gradiva in spletne platforme pa ostati koristen, a ne zadosten pogoj za VITR. V nadaljevanju iščemo argumente za pospešitev oblikovanja organizacijske kulture, ki bi omogočila VITR v okviru razširjenega javnega interesa tudi v IO.

OKVIRNI PREGLED STANJA NA PODROČJU VITR

Mednarodno in s tem tudi slovensko izhodišče za opredelitev VITR je razhajanje med omejenimi naravnimi viri in načelom rasti, ki usmerja organizacijo gospodarstva. Državno reševanje nasprotja med ekonomskimi in ekološkimi načeli je bilo v ospredju v 60. letih, o čemer govorita klasični deli na tem področju *Nema pomlad* (Carson, 1972), ki je v izvirniku izšlo 1962, in *Tragedija skupnega pašnika* (Hardin, 1968). Toda usklajevanje med ljudmi poteka tudi zunaj državnih institucij in upošteva okolje, je

ugotovila Ostromova (1990), nagrajena z Nobelovo nagrado za ekonomijo. Posledično je bila priznana ključna vloga lokalnih skupnosti za uveljavljanje koncepta trajnosti, ki prihaja v globalne strateške dokumente IO šele po treh desetletjih (ICAE, 2020; UIL, 2020), v slovenske strateške dokumente pa vsaj trenutno še ne. Prvotnemu kompromisu med ekonomijo in ekologijo je sledilo njuno zbliževanje npr. v konceptih varčevanja z energijo in kroženja snovi, kar za tradicionalne gospodarske enote na najnižji ravni – kmetije – ni nobena novost, v izobraževanju pa postaja prioriteta strank in gibanj (npr. za podnebno pravičnost) pa tudi Združenih narodov z Agendo 2030. Strokovna literatura kritizira neupoštevanje kulturne pestrosti v globalnih in nacionalnih dokumentih (Koulaouzides in Popović, 2017; Popović, 2018; Virtanen idr., 2020), slabo vodenje in institucionalizacijo VITR kot vseživljenjskega učnega procesa. Neučinkovite implementacije dosedanjih strateških dokumentov nekateri pojasnjujejo s hierarhijo moči, npr. »največ izgube tisti, ki imajo največ« (Anko, 2013, str. 17). Medtem netrajnostna raba naravnih virov vodi v pomanjkanje in posledično iskanje dodatnih virov (npr. v vesolju) in sodobnejših tehnologij (npr. hidravlično drobljenje (*fracking*) za črpanje nafte, ki je bilo v Lendavi z vladno intervencijo preprečeno). Nadaljujejo in krepijo se konflikti zaradi nafte na Bližnjem vzhodu, vode v Afriki in žlahtnih kovin v Južni Ameriki. Evropsko gospodarstvo skuša družbene dileme razrešiti z bližanjem konceptu trajnosti in njegov del je tudi Slovenija.

VITR obsega različne vsebine in pristope:

- instrumentalni (tudi konservativni ali plitki), ki pričakuje spremembe šele z več znanja in občutljivosti,
- emancipatorni (tudi radikalni ali globoki), ki terja spremembo ravnanja in opolnomočenje.

Ključni globalni akter za VITR je UNESCO, katerega diskurz iz »boja proti«, prek »prilaganja in blaženja«, globalnega učenja in državljanstva za odpravo revščine in medgeneracijsko pravičnost (UNESCO, 1974) prehaja v »razumevanje sistemov«, »trajnostno pismenost« in transformativno učenje (ICAE, 2020; UNESCO, 2017; UIL, 2020). Ti dokumenti terjajo preusmeritev socioekološkega sistema kot celote s pomočjo že znanih konceptov, npr. transformacije. Transformacija naj bi bila ključna naloga odraslosti, do katere vodita vključujoč skupinski dialog in kritično vrednotenje. Za transformacijo ni pomembno le število sodelujočih, kar je najpogostejši kazalnik učinka izobraževanja ali prisotnost ekspertov kot npr. v formalnem izobraževanju, ampak je ključna konstrukcija dodane vrednosti. To je za IO priložnost, saj pozna in prakticira sooblikovanje interpretacije z udeleženci izobraževanj v Temeljnem usposabljanju za trajnostni razvoj, tudi v navezavi s konceptom državljanstva. Tradicije okoljskega izobraževanja, izobraževanja za razvoj in izobraževanja za državljanstvo so kot podlago za razvoj globalnega državljanstva preučili Manion in sodelavci (2011) in ugotovili, da gre za retoričen poskus združevanja tradicij, temelječih na zahodnem razumevanju civilne družbe, okolja in mednarodnega ekonomskega razvoja, ki ohranja prej omenjene dihotomije in ne more uveljaviti kritičnosti. VITR torej ne gre mešati z globalnim državljanstvom, lahko pa se med seboj dopolnjujeta.

V slovenskem IO se med drugim kot ključni izzivi VITR pojavljajo neenotno razumevanje (kompleksnega) pojma, razpršene referenčne točke zanj in primanjkljaj raziskovalnih temeljev. Ne poznamo izobraževalnih potreb za razvoj VITR, dejavnikov vpliva na trajnostno vedenje, ne kazalnikov VITR, četudi okoljske spremembe trajajo že desetletja in se začenjajo kazati že v številnih ekstremih. Tuji predlogi, ki jih privzemamo (država pa tudi sofinancira), so ali pa tudi ne prilagojeni našim razmeram (npr. projekt Bridge 47, gl. <https://bridge47.org/>). Brez poznavanja okolja in njegovih povezav z ljudmi (npr. Bogataj in Krč, 2018) si celo iz ugotovljenih vplivov na izmerjena znanja (npr. izobrazba matere, količina branja) težko pomagamo razvijati VITR, saj okolje in odnos do njega v meritve nista zajeta. Tudi sicer ni enostavno preleti podatkov v izobraževalne vsebine in ciljne skupine. Koristile bi sinteze sistemov znanja, interdisciplinarne in transdisciplinarne povezave (Virtanen idr., 2020) ter poznavanje longitudinalnih trendov in motivov participacije in učenja odraslih.

V praksi primanjkuje izobraževalnih programov, ki obravnavajo ekosisteme, ravnovesja v naravi ter med naravo in družbo, časovno perspektivo ter vlogo biološke in socialne pestrosti. Kljub praksam, ki prispevajo k ohranjanju in razvoju lokalnih okolij ter integrirajo različne vloge posameznika, so redki programi za mešane ciljne skupine in izkušnjsko učenje. Eden takih programov so študijski krožki, ki pa so razviti za drug namen in ne kot orodje VITR. Spodbujanje avtonomije in medsebojnega sodelovanja lokalnih izobraževalcev za prilagajanje spremembam družbe in okolja hkrati bi bilo treba šele razviti in s tega vidika posodobiti obstoječe izobraževalne aktivnosti. Primanjkuje splošno sprejetih metodoloških prijemov za VITR, čeprav jih nekateri viri že navajajo (Erčulj idr., 2010; Jelen Mernik, 2016; Ličen, 2015). Prezrta lokalna znanja in tradicije niso le dediščina, ampak tudi zgled krožne organizacije, povezane z naravnim okoljem, saj jim ni tuje varčevanje z energijo, spoštovanje biološke in družbene pestrosti, nepredvidljivost ter dolgoročni obstoj. Zato je VITR velika priložnost, da seže izobraževanje (zlasti pa IO) dlje, kot sega zdaj. Izziv je verjetno predvsem preobrazba iz mehanistične zavesti v odnosnost, pomen in smisel na višjih ravneh organizacije, da bo mogoče VITR operacionalizirati (Lange, 2018).

NAMEN ANALIZE

Prvi namen analize je prispevati k boljši sistemski umestitvi VITR v nastajajoči nacionalni program izobraževanja odraslih za prihodnje desetletje (2021–2030) in tako spodbuditi k enotnejšemu razumevanju pojma VITR ter k vključitvi okoljskih in trajnostnih vidikov v sistem, raziskave in prakso. Pri tem VITR opredeljujemo kot proces, način, pot, orodje za obstoj in delovanje skupnosti ne le na nacionalnem teritoriju in ne samo kot končni cilj. Vanj vključujemo vse, ki so skupnosti pripadni (npr. Slovenci v zamejstvu in izseljenstvu) in so v skupnost voljni vlagati. Drugi namen analize je postaviti v ospredje nabor argumentov za doseganje zgoraj opisanega namena. Ne nazadnje želimo spodbuditi razvoj prakse, raziskovanja in sistema IO z vpogledom v nekatere dosedanje dosežke izobraževanja in z njim povezanih aktivnosti.

METODA IN VIRI

Z metodo analize dokumentov (Vogrinc, 2008, str. 124) smo analizirali predvsem domače (Globalno učenje za spodbujanje trajnostnega razvoja v vzgoji in izobraževanju, 2012; Gobbo, 2011; Resolucija, 2013; Sedmak in Trnavčević, 2009; Torkar, 2014; ZISS, 2019; ZIO-1, 2018), pa tudi nekatere pomembne mednarodne dokumente (ICAE, 2020; OECD, 2016; UIL, 2020), s poudarkom na tistih, ki so nastali v letu 2020 za izobraževanje. Analizirali smo tudi domače neobjavljene vire, ki se nanašajo na IO in VITR (Delovna srečanja, 2020; Fokusne skupine 1, 2, 3 in 4, 2020).² Opazovane vidike in vire za vsako opazovano področje posebej (sistem, raziskave, praksa) prikazuje Preglednica 1 v poglavju Rezultati. Ta vključuje podatke fokusnih skupin in javnih posvetovalnih srečanj, ki jih je za pripravo Resolucije za obdobje 2021–2030 organiziral Andragoški center Slovenije v letu 2020 (Fokusne skupine 1–4, 2020), ter ugotovitve delovnih srečanj predstavnikov javnih zavodov v okviru Ministrstva za izobraževanje, znanost in šport (MIZŠ) o možnostih razvoja VITR, ki jih je v obdobju marec–december 2020 skliceval Sektor za razvoj izobraževanja na Uradu za razvoj kakovosti izobraževanja pri MIZŠ (Delovna srečanja, 2020).

Kriterije trajnosti smo privzeli po literaturi (Virtanen idr., 2020) in jih ocenili okvirno z naslednjimi simboli: pretežno dosežen kriterij (+), pretežno ni dosežen kriterij (–), ni podatkov (?), nejasna zveza, težko oceniti (*).

Čeprav velja VITR razlikovati od koncepta trajnosti, je med konceptom ter vzgojo in izobraževanjem za njegovo doseganje jasna povezava: VITR prispeva k doseganju kriterijev trajnosti:

- *Kontekstualna odnosnost* je vedno lokalno specifična in nastane po metodi snežne kepe. Zato jo je za sistem težko enoznačno opredeliti, za raziskave pa se v tej analizi nanaša na podatke zadnje raziskave Program za mednarodno ocenjevanje kompetenc odraslih (PIAAC). Praksa je vedno kontekstualna, če vključuje deležnike in zajema vsebine in oblike VITR.
- *Upravljanje* v sistemu in raziskavah ni skupnostno, v praksi pa je lahko, a ne nujno.
- *Izobraževanja*, ki upoštevajo lokacijo in sodelovalno sintezo ter avtohtoni jezik kot izraz dinamičnih komunikativnih praks (npr. narečje).
- *Kakovost življenja* je v IO pomembna in upoštevana, saj je to eden od namenov IO oz. vseživljenjskega učenja.
- *Transcendenca* je iz izobraževanja prej iztisnjena kot zaželena, saj desetletja poudarjamo predvsem kognitivni vidik izobraževanja.

2 Fokusna skupina 1: 17. 6. 2020 v Ljubljani na zavodu Cene Štupar, MIZŠ (do 3), ACS (do 3), ZLUS, ZiSSS, FF UL, FDV, predmet razprave: podporne dejavnosti, vključno z raziskovanjem, vodil jo je dr. Andrej Kohont. Fokusna skupina 2: 18. 6. 2020 v Ljubljani na zavodu Cene Štupar, predmet razprave: 1. prednostno področje: neformalno IO, MIZŠ (do 3), ACS (do 3), ZLUS, ZiSSS, ADS, JSKD, CNVOS, U3ŽO, ZDUS (Jožica Puhar). Fokusna skupina 3: Posvetovalno srečanje za pripravo ReNPIO 2021–2030-ministrstva, 30. 6. 2020, Ljubljana, Radisson Blu, Plaza hotel; <https://web.acs.si/renpio2021-2030/dogodek2020-1>. Fokusna skupina 4: Posvetovalno srečanje za pripravo ReNPIO 2021–2030-deležniki in socialni partnerji, 15. 7. 2020, Ljubljana, Radisson Blu, Plaza hotel; <https://web.acs.si/renpio2021-2030/dogodek2020-2>.

REZULTATI

Sistem

V tem poglavju predstavljamo opredelitev VITR in njegovo organiziranost oz. umestitev v *Nacionalnem programu IO* in *Letnem načrtu dela ACS*.

Koncept VITR se izmenjuje in prekriva s pojmi okoljsko izobraževanje, zeleno izobraževanje in globalno učenje (Delovna srečanja, 2020; Fokusne skupine 1–4, 2020; Globalno učenje za spodbujanje trajnostnega razvoja v vzgoji in izobraževanju, 2012). Temeljni strateški dokumenti IO pojem trajnost navajajo, a ga podrobno ne utemeljujejo, npr. z definicijo, dosedanjimi dosežki, načrti. Zakon o IO (ZIO-1, 2018) ne vsebuje pojmov »okolje« ali »narava«, trajnost pa omeni dvakrat: v 5. od 12 ciljev IO (»krepiti opolnomočenost na področju trajnostnega razvoja, zelenega gospodarstva, kulture in zdravja«) in v 21. členu, kjer govori o neformalnih izobraževalnih programih za odrasle. Njegov 7. od 11 vsebinskih poudarkov je »trajnostni razvoj in zeleno gospodarstvo«. Izobraževalne programe opredeljuje s pojmom »neformalni izobraževalni programi za odrasle« (ZIO-1, 2018).

Veljavni NPIO »nadaljnji razvoj VITR« navaja v poglavju Splošno neformalno izobraževanje kot novost in razvojno dejavnost (Resolucija, 2013). Med 11 poudarkov oz. prednostnimi nalogami omenja »ozaveščanje o pomenu in usposabljanje za udeleževanje načel trajnostnega razvoja«, v 5. od 15 dolgoročnih ciljev pa je cilj »Spodbujati ljudi k delovanju, premisleku in ustreznemu odzivanju na socialne, politične, gospodarske, kulturne in tehnološke izzive ter h graditvi skupnosti po načelih trajnostnega razvoja« (Resolucija, 2013). Nastajajoči NPIO (Resolucija, 2020) pojem »trajnost« uvede z dokumentoma Strategija razvoja Slovenije 2030 in Agenda 2030 ter ga umesti med vsebinske prioritete. Omenja dosežke splošnega izobraževanja in nujnost promocije, nato pa med izhodišči za prihodnje desetletje navede le raziskavo PIAAC (OECD, 2016). Trajnost (predvidoma VITR) se ponovno pojavi v segmentu »splošno izobraževanje«, toda med podalinejami, kjer so našteje zmožnosti, oblike pismenosti ter »razvojne dejavnosti«. Zdi se torej, da bo VITR odslej podskupina oblik pismenosti, kar je novo in doslej neargumentirano. Izobraževalni programi so razvrščeni na različne načine, npr. glede na javno veljavnost v: 1. javno veljavne programe (16. člen) za dva namena (pismenost in splošno izobraženost) in 2. neformalne izobraževalne programe (z istima imenoma, ki jima jih je pridruženih dodatnih sedem) ali glede na namen (za trg dela, pismenost, splošno izobraženost), kjer se prav tako ločijo javno veljavni in ne javno veljavni programi.

Andragoški center Slovenije sledi *Programu dela*, v katerem je za leto 2020 (verzija 12. 8. 2020) trajnostni razvoj naveden pod nekoliko drugačnim naslovom kot v NPIO, in sicer »Neformalno učenje in izobraževanje odraslih«. Programoteka in spletna stran VITR umeščata med programe splošnega usposabljanja in spopolnjevanja, kot jih predvideva 6. člen ZIO-1 (2018), oz. med neformalne izobraževalne programe za odrasle, opredeljene v členih 21–23.³ Zadovoljuje lahko le posamični namen (npr. 7. alinejo: trajnostni razvoj in

3 Za pravni okvir študijskih krožkov kot strukturnega modela skupnostnega učenja, ki ga razvijamo več kot 25 let in bi ga veljalo zaradi dobrih rezultatov zakonsko zaščititi kot javno dobro, je bilo predlagano besedilo: »V podporo skupnostnemu učenju v lokalni skupnosti se odraslim omogoči učenje v študijskih krožkih.

zeleno gospodarstvo) ali dva (tudi 5. alinejo: graditev skupnosti in delovanje v njej), lahko pa kar vse hkrati. Tudi v fokusnih skupinah (Fokusne skupine 1–4, 2020) in neformalnih razpravah (Delovna srečanja, 2020) je bilo očitno neenotno razumevanje VITR, saj sta se pojma trajnost in izobraževanje za trajnostni razvoj pojavljala v povezavi s cilji, dejavnostmi in interesi sodelujočih (globalno učenje, spodbujanje podjetništva, učenje na prostem, upoštevanje dediščine v izobraževanju itd.).

Raziskave in analize

Mednarodna raziskava PIAAC (OECD, 2016) med 1350 vprašanji ne vsebuje nobenega podatka o naravnem okolju in njegovi rabi. Zato ni dobra podlaga za opredelitev raziskovalnih potreb na področju VITR, kar smo tudi preizkusili ob ovrednotenju socialnega kapitala za izbrano ciljno skupino in ugotovili, da kazalci »skupnostnega« delovanja k VITR zaradi odsotnosti povezav z okoljem ne morejo prispevati.

Analize, ki vključujejo odrasle, se nanašajo na šolski kurikulum in stališča učiteljev, zlasti srednješolskih (Gobbo, 2011; Sedmak in Trnavčević, 2009; Torkar, 2014). Razmeroma enotno ugotavljajo, da anketirani VITR razumejo kot pomemben vseživljenjski proces, ki ga po svojih močeh že vključujejo v pouk, a področja ne poznajo, zato je VITR odvisen od zavzetosti posameznika. Želijo si usposabljanj, prakse, didaktičnih gradiv in smernic (Sedmak in Trnavčević, 2009). Anketa in akcijsko raziskovanje potencialov, vrzeli ozaveščanja, znanja in aktivnosti VITR v IO (ZISS, 2019) sta pokazala prisotnost VITR v študijskih krožkih, na delavnicah in promocijskih dogodkih, prepuščenost samoiniciativi izvajalcev, posamične zglede in izobraževalne aktivnosti ter željo po smernicah in financiranju tega področja. Glede usposobljenosti so bili sodelujoči mnenja, da niso povsem neusposobljeni, ampak so za VITR delno usposobljeni, ker so si vsaj površinska znanja pridobili z lastnim zanimanjem in posamičnimi izobraževanji. Pomoč pričakujejo zlasti pri vključevanju VITR v programe in vsebine (57 %), pri možnostih za dodatna usposabljanja (57 %) in materialni podlagi za razvoj VITR (40 %). Zanimive so njihove ugotovitve o tem, ali z VITR lahko vplivamo na vedenje ljudi in kaj bi bilo treba storiti za to (ZISS, 2019). Ugotovitve navajamo v zaporedju po njihovem pomenu, kot so ga opredelili anketiranci (ZISS, 2019):

- organizacijski vzorci višjih ravni so netrajnostni, npr. mobilnost, ki bi jo udeleženci zelo radi spremenili v trajnostne oblike (vlak, kolo itd.), česar pa sami ne morejo;
- poenostavljeni in enoznačni motivi, kot sta »strah za prihodnost« ali »varčnost«, niso zadostni, ker npr. samooskrba (z oblačili, semeni, hrano) ni vedno cenejša od obstoječe oskrbe, ampak je smiselna le v kombinaciji z drugimi motivi (npr. kakovost, osebni vpliv na razvoj in uporabo veščin);
- spreminjanje ravnanja mora biti prilagojeno konkretnemu okolju in ne na ravni splošnih usmeritev;

Študijski krožki, ki jih ureja ta zakon, morajo biti organizirani tako, da omogočajo povezanost učenja s spremembami v okolju [...] s čimer bi opredelili strukturo, hkrati pa tudi kadrovske pogoje za izvajanje te oblike skupnostnega neformalnega izobraževanja odraslih ter prispevali k opredelitvi minimalnih normativnih standardov kakovosti za njihovo izvajanje, če so financirani iz javnih sredstev« (Možina, 2019, str. 23).

- posebnosti programov VITR glede na ponudbo učenja jezika ali IKT so v lokalno specifičnih možnostih, ki jih je veliko, kar omogoča, da je udeleženec soustvarjalec praktičnih in uporabnih rešitev, ne pa objekt za npr. transmisijo vsebin;
- potrebna je povezanost vsebine in aktivnosti s ciljno skupino ter hkrati s konceptom trajnosti kot takim ali pa s konkretno aktivnostjo, ob kateri razvijamo razumevanje načel trajnosti;
- multiple vloge vodje in izvajalca VITR terjajo usposabljanje, ki presega kognicijo, saj so poleg vsebinskih referenc potrebne tudi čustvene in socialne kompetence in reference.

Praksa VITR

Izobraževalni programi

Prva izobraževalna programa za VITR v IO je razvil Andragoški center Slovenije. Prvi, *Temeljno usposabljanje za trajnostni razvoj* (Anko idr., 2007), je bil ponujen tudi učiteljem, in sicer z umestitvijo v Program stalnega strokovnega izpopolnjevanja učiteljev leta 2012, drugi, *Razširjeno temeljno usposabljanje za trajnostni razvoj in zeleno gospodarstvo v povezavi s podnebnimi spremembami* (Bogataj idr., 2016), pa predvsem vodstvenim in strokovnim delavcem v IO. Izobraževalna programa *Gradimo za jutri* (2014) in *Obnavljamo staro za novo kakovost bivanja* (2019) sta nastala v okviru Posoškega razvojnega centra. Med ljudskimi univerzami so na področju VITR izstopajoče UPI Žalec, ki je z ambicioznimi študijskimi krožki, npr. *Tri, dva, ena-priložnost za trajnost še ni zamujena*, povezovala deležnike (lokalno skupnost, razvojno agencijo) in znane okoljevarstvenike (Anclin in Križnik, 2018), Ljudska univerza Ajdovščina (LUA), ki je razvila program *Zdravo za nas in naravo* in v okviru Centra medgeneracijskega učenja spodbuja omejevanje količine odpadkov in uporabo naravne kozmetike, ter Ljudska univerza (LU) Slovenska Bistrica, ki z uporabo električnega avtomobila javno promovira trajnostno mobilnost. Tudi nekateri drugi primeri kažejo potenciala za aplikacijo na področja, kot so prehrana, mobilnost, oblačenje, raba vode, organizacija pisarniškega dela, javnega naročanja, učenje iz zgledov in uveljavljanje samoorganizacije (Bogataj, 2013b; Kleč, 2020; Resnik Planinc in Ogrin, 2017).

Učna gradiva in publikacije

Učno gradivo *Berilo o trajnosti* (Anko idr., 2009), posodobljeno z naborom domačih primerov dobre prakse (Bogataj, 2013b), je v širši uporabi tudi zunaj IO. Zbirnik in utemeljitev skupinskih metod (Ličen idr., 2015) poudarjata povezavo VITR z dejavnostmi, veliko metodološko pestrost in vlogo »osvobajajočih socialnih praks«. Tudi drugi avtorji poudarjajo pomen skupinskih metod, debate, projektne dela in pogovora ter transformativnega učenja, ki je »signifikantno« in »izkustveno« (Piciga idr., 2016; Sedmak in Trnavčević, 2009, str. 106). Zanimiva je publikacija študijskega krožka Sivka (Mohorčič idr., 2017), ki sicer ni bila namenjena VITR, a bi jo vanj spričo njene celovitosti smeli umeščati. Domišljen in občudovanja vreden nabor publikacij redno nastaja v okviru Posoškega razvojnega centra (2016; Rejec, 2008, 2009; Rejec in Kutin, 2014; Rejec idr. 2013).

Nedvomno je publikacij, projektov in promocijskih dogodkov še več in prav tako institucij, ki bi bile lahko referenčne za VITR, zato nas celovit pregled prakse še čaka.

Spodbujanje, ozaveščanje in promocija

Spletna stran *znamenjatrajnosti.si* povzema prvo učno gradivo in občasno javnost tudi informira. Podobno velja za občasne dogodke, npr. delavnice, predavanja in promocijske dogodke, med katerimi v ospredje postavljamo redno izvedbo *Tedna izobraževanja za trajnostni razvoj*. Inovativni so tako imenovana znanstvena dialoška srečanja, ki jih organizira Razvojno-izobraževalni center Novo mesto, ter učna dejavnost Ljudske univerze Ajdovščina v učnem centru na Brjah v Vipavski dolini (o samooskrbi s sadjem, kompetencah za prevzem kmetije). Vsaj tretjina študijskih krožkov raziskuje in posodablja dediščino ter razkriva temeljno povezavo skupnosti z naravnim okoljem, kar je odlično pokazala tudi razstava ob njihovi 25-letnici (Bogataj, 2018). Promocijske aktivnosti Andragoškega centra Slovenije se preobražajo v ozaveščanje ter se pri tem naslanjajo na projekt EPALE in pobude matičnega ministrstva (npr. za promocijo globalnega učenja).

Zagotavljanje načela trajnosti v VITR

Preglednica 1

Kriteriji trajnosti za predstavljene vidike izobraževanja odraslih

Kriterij trajnosti	SISTEM	RAZISKAVE IN ANALIZE	PRAKSA VITR
Kontekstualna odnosnost	?	–	+
Skupnostno upravljanje	–	–	*
Izobraževanje, ki upošteva lokacijo, sodelovalno sintezo in medsebojne soodvisnosti	–	–	?
Jezik kot izraz dinamičnih komunikativnih praks	+	–	+
Kakovost življenja (zdravje, družbena odgovornost)	+	+	+
Transcendenc (zgodbe, miti, prepričanja, pripadnost, pričakovanja)	–	–	*
VIRI	ZIO-1, 2018; Resolucija, 2013; Resolucija, 2020; Fokusne skupine 1–4, 2020; Delovna srečanja, 2020	Spremenljivke OECD (2016); Fokusne skupine 1–4, 2020; Delovna srečanja, 2020	Literatura v poglavju Praksa VITR

Legenda. (+) pretežno dosežen kriterij, (–) pretežno ni dosežen kriterij, (?) ni podatkov, nejasna zveza, (*) težko oceniti

Preglednica 1 prikazuje tri vidike izobraževanja (sistem, raziskave in analize ter prakso VITR) skupaj z uporabljenimi viri in okvirno oceno doseganja kriterijev trajnosti (Virtanen idr., 2020).

Preglednica kaže, da so trije kriteriji trajnosti izrazito slabo doseženi: 1. skupnostno upravljanje; 2. izobraževanje, ki upošteva medsebojne soodvisnosti in ne le kognitivnih dimenzij znanja; in 3. upoštevanje transcendence v smislu pripadnosti prostoru in času bivanja v njem.

RAZPRAVA

VITR je v različnih oblikah in pod različnimi poimenovanji prisoten že več desetletij ter postopoma širi javni interes z varovanja izjemnih naravnih objektov in pojavov na prilagajanje družbe spremembam. Četudi so mednarodni in domači teoretiki, pa tudi UNESCO že pred slabim desetletjem poudarjali potrebo po transformativnem učenju, to danes v slovenski praksi IO obstaja le v sledovih in ob robu finančnih tokov, usmerjenih predvsem v zaposljivost in pismenost na podlagi argumenta socialnih primanjkljajev. Soodvisnosti v družbi in z naravo še iščejo razumevanje in svoje mesto v odločanju in ravnanju najbolj odgovornih za sistem IO v Sloveniji. Iskanje navdiha se iz tujine preusmerja v lastno dediščino, saj avtohtona ljudstva celovitosti družbe in narave niso nikdar pretrgala, kar smo v izbiri kriterijev v tem prispevku upoštevali. Preobrat se zdi v Sloveniji prepleten s politično voljo in splošnim ustrojem gospodarstva, zato ne preseneča, da se proti enotnemu razumevanju VITR še prebijamo. V praksi imamo zanj precej prednosti, kot so struktura poselitve, tradicija gospodarjenja z zemljišči in zanimanje posameznikov in institucij za okolje. Toda VITR je hkrati ujet v sistemsko razsipnost s surovinami in energijo ter skrajno počasen odziv nosilcev odločanja na dosedanje izobraževalne pobude in potrebe okolja. Ne vemo pravega razloga za to, da je bil VITR doslej v izobraževanju in v IO dopuščen, ne pa tudi sistemsko podprt ter da ostaja tudi za prihodnje desetletje (do izteka leta 2030) v strateških dokumentih le omenjen, ne pa tudi razvit in razvejen. Usmeritev IO v primanjkljaje in marketing že dve desetletji te vsebinske vrzeli ni odpravila, kljub mednarodnim obvezam za to. Sistemski okvir »splošno in neformalno izobraževanje«, kamor je VITR v IO umeščen, ni čvrst, saj se njegova naslovna pojma pojavljata izmenično, včasih pa skupaj, za zdaj pa brez širšega konsenza o njegovi vsebini in zasnovi. Brez raziskovalne podlage, npr. podatkov o izobraževalnih potrebah, je VITR v neenakem položaju z drugimi področji IO. Zato sta število in raznolikost publikacij, izobraževanj in promocijskih dogodkov, ki jih ponuja praksa, pomembno izhodišče in pobuda za razvoj sistemske ravni. Majhni, a redni, razpršeni in premišljeni koraki brez večjih donosov in izgub so skladni s policentričnim konceptom VITR, njegovo pozornostjo lokalni ravni, metodološko usmeritvijo v sodelovalno in skupnostno učenje, s sintezo in sinergijami sistemov znanja (npr. multi- in transdisciplinarnost), preobrazbo iz utilitarnih v odnosne motive ter celo upoštevanje transcendence, vsebovane v jeziku in vedenju (Virtanen idr., 2020). VITR v slovenskem IO torej obstaja, a je trenutno Pepelka.

Prihodnost VITR ne izhaja iz zasebnih, ampak iz javnih potreb. Morda prinaša celo presenečenja, kar nakazujejo najnovejši kriteriji za VITR, ki bolj kot formalno izobrazbo upoštevajo avtohtone lokalne vzorce bivanja in delovanja tudi v strateških dokumentih (ICAE, 2020; UIL, 2020; Virtanen idr., 2020). Prenos težišča z (dragih) pozitivističnih pristopov, zasnovanih od zgoraj navzdol, k celovitejši zasnovi od mikrolokalnih skupnosti navzgor, nakazuje zahtevnost, pa tudi privlačnost VITR v prihodnosti ter se v celoti sklada z ugotovitvami analize, ki so jo v letu 2019 izpeljali strokovni delavci v IO pod okriljem Zveze izobraževalnih in svetovalnih središč (ZISS, 2019).

Razvitosti VITR torej ne sodimo po umestitvah v strateške dokumente, ki mu sicer določajo finančne in kadrovske možnosti, ampak po njegovih učinkih na zadovoljevanje javnega interesa v najširšem smislu. Ne zanikamo poudarjene potrebe po dvigu bralne pismenosti in delu z ranljivimi ciljnimi skupinami (Resolucija, 2020), želimo pa poudariti strateško potrebo tudi po VITR, okoljskem znanju, veščinah in kompetencah. Teh ne potrebujejo le ranljive skupine, ampak vsi prebivalci Slovenije, k čemur nas že zavezujejo mednarodne pogodbe, npr. Pariški sporazum (Piciga, 2020). Izhodišče, argumenti in smer razvoja so jasni in so naslednji:

- Izhodišče so naravoslovne vsebine in mikrolokalna tradicija prilagoditev nanje, ker gre za kumulirane skupinske izkušnje, ki povezujejo tradicijo z vizijo prihodnosti. Poleg prakse bo izhodišče utrdila (trenutno neobstoječa) znanstvena podlaga, ki je pogoj, hkrati pa ne zagotovi kontekstualizirano razumevanje povezav in predvidevanje posledic izobraževanja (Lange, 2019, str. 1954).
- Argumentov za VITR ne postavljajo le mednarodni dokumenti, kot so UIL (2020), ICAE (2020) in drugi, trenutno upoštevani selektivno. Ključna je tudi percepcija potencialnih udeležencev, ki soustvarjajo interpretacije in skupaj iščejo rešitve. Ta bistveni konstitutivni element VITR ni redukcionističen, antropocentričen in individualističen primer t. i. bančniškega izobraževanja, ampak dinamičen in konstruktivističen ter izhaja iz informirane refleksije in skupinske kritične razprave, torej soustvarjene transformacije (npr. Burns, 2018), ki presega socialni konstruktivizem.
- Smer razvoja je policentrična izobraževalna ponudba, ki upošteva dinamiko sprememb, se osredotoča na odnose, soodvisnosti, ravnotežja, harmonijo, celovitost, integriteto in pravična razmerja. Cilj torej ni akumulacija racionalnega znanja, ampak na njeni podlagi obvladovanje dinamike odnosov, ki vključujejo moralnost, recipročnost in ustvarjalne sinergije tudi na višjih ravneh organizacije (O'Sullivan, 2002, v Lange, 2019, str. 1959). V tem vidimo vlogo strokovnih delavcev v IO v VITR, ki se že zdaj na različne načine ukvarjajo s povezovanjem, spodbujanjem ustvarjalnosti, mentorstvom in upoštevanjem tudi čustvenih, duhovnih in domišljjskih dimenzij učenja (Burns, 2018). Koncept skupnosti prakse, predstavljen v Ličen idr. (2017), je taki smeri razvoja najbližji in ne zanika domače definicije učeče se skupnosti (Bogataj in Pečar, 2013), na kateri temelji VITR in ki presega posameznika, a je nižja organizacijska raven od države.

SKLEPI

Če je VITR v javnem interesu, ga velja razumeti precej širše, kot ga trenutno opredeljujejo nastajajoči strateški dokumenti za IO (npr. Resolucija, 2020). Prvo in ključno izhodišče za VITR je doživljanje narave. Tuji vzori so lahko navdih, niso pa kriterij, ker imata prednost avtentičnost in samoorganizacija, prilagojena konkretnim razmeram, ki so po planetu in tudi med evropskimi državami različne. Cilji VITR v IO, stabilni, odkar so bili postavljeni, so usmerjeni predvsem v razumevanje in zmanjševanje vpliva posameznika, skupin in skupnosti na naravo in soljudi, kar terja poznavanje nosilne sposobnosti okolja ter veliko družbeno odgovornost za nego horizontalnih in vertikalnih soodvisnosti (Jelen Mernik, 2016). Skupinske metode so primarne in tudi naši družbi niso tuje, zato jih velja uporabljati in nadgrajevati tudi v urbanih okoljih in javnem sektorju. Med ciljnim skupinami gre posebna pozornost odločevalcem, šele za njimi izobraževalcem ter tistim, katerih ustanove so okoljsko problematične (npr. onesnaževalci zraka, vode, zemljišč, večji potrošniki energije). Bistveno je povezovati udeležence z različnim znanjem, interesi in stopnjo ozaveščenosti, ker tako zagotovimo ustvarjalni naboj za kakovostne refleksivne debate. Za vodenje takih skupin morajo biti strokovni delavci v IO vsebinsko usposobljeni, kar pa ne zadostuje za kakovosten VITR, saj slednji terja reference tudi na drugih področjih, npr. na področju vodenja skupinske dinamike. Z okoljskimi vsebinami je treba nadgrajevati oblike, ki že povezujejo več generacij, kakršni so denimo študijski krožki, četudi je medgeneracijskost le stranski učinek kakovostnega dela njihovih mentorjev (Cepin idr., 2019, str. 116).

Institucije in projekti IO naj v izhodišču ugotovijo svoj ogljični odtis ter ga poskusijo zmanjšati (z mobilnostnim načrtom, delitveno ekonomijo, samoevalvacijo delovanja, ki vključuje tudi način odločanja, in podobno). Kolektivna akcija, ki ni ideološka, ampak temelji na motivu razvoja lokalnega okolja znotraj njegovih nosilnih sposobnosti, v našem prostoru že poteka, zato tudi imamo možnost, da jo posodobimo in približamo urbanemu načinu življenja. VITR torej terja pogum za nenehno dinamiko odpiranja novemu ob hkratnem ohranjanju identitete. Čeprav si želimo hitrejšega systemskega odzivanja na dosežke in pobude, je ena od razsežnosti VITR tudi potrpežljivost. Med drugim se nanaša na spoznanje, da izobraževanje ne spreminja le posameznika in družbe, ampak tudi vmesno, intermediarno raven kolektivne akcije. Ker so se teoretske podlage za slednjo razvile z motivom skrbi za okolje, so primerno izhodišče tudi za udejanjanje koncepta trajnosti in z njim za uveljavitev VITR.

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Urška Gačnik, Jernej Kovač

MNENJA O IZOBRAŽEVANJU STAREJŠIH OSEB NA KULTURNO-UMETNIŠKEM PODROČJU

POVZETEK

Predstavljamo raziskavo o mnenju stanovalcev domov za starejše o izobraževanju na kulturno-umetniškem področju. V raziskavi nas je uvodoma zanimalo, kakšno je mnenje o pomenu izobraževanja na kulturno-umetniškem področju, v nadaljevanju pa smo posebno pozornost namenili ugotavljanju obstoja razlik v mnenju o pomembnosti izobraževanja na kulturno-umetniškem področju glede na spol, najvišjo stopnjo pridobljene izobrazbe, izvorno okolje in starost. Raziskovalni vzorec je vključeval 77 udeležencev, ki bivajo v domovih za starejše v Mariboru. Izsledki raziskave kažejo, da se velika večina starejših oseb zaveda pomena izobraževanja na kulturno-umetniškem področju. Ob tem se je izkazalo, da moški in osebe z višjo stopnjo izobrazbe izobraževanju na kulturno-umetniškem področju pripisujejo večji pomen kot ženske in tisti z nižjo stopnjo izobrazbe, medtem ko pri kategorijah izvorno okolje in starost ni bilo zaznati večjih razlik. Pridobljene ugotovitve lahko služijo kot smernice za nadaljnje načrtovanje in raziskovanje izobraževanja na kulturno-umetniškem področju pri starejših osebah, ki bivajo v domovih.

Ključne besede: izobraževanje, kultura, umetnost, starejše osebe, domovi za starejše

A STUDY OF OPINIONS ON CULTURE AND ARTS EDUCATION FOR ELDERLY PEOPLE – ABSTRACT

The article studies opinions on culture and arts education for elderly people in retirement homes. First, we wanted to discover the importance culture and arts education has for elderly people. Next, we focused on identifying differences in opinions on the importance of education in the cultural and artistic field based on gender, level of education, living environment, and age. Our research sample comprised of 77 people residing in retirement homes in Maribor, Slovenia, who filled in our questionnaire. The research shows that culture and arts education is of high importance to elderly people; it holds greater value to men and to those with a higher level of education. However, there are no significant differences based on age and living environment. The findings can serve as guidelines for planning and further research on education in the field of culture and arts for elderly people in retirement homes.

Keywords: education, culture, art, elderly people, retirement homes

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UVOD

Številni avtorji (npr. Bagari, 2018; Bednaš idr., 2019) ugotavljajo, da ima Slovenija velik delež starejšega prebivalstva v populaciji. Po Filipovič Hrast in Hlebec (2015) naraščanje deleža starega prebivalstva prinaša tudi mnogotere posledice. Moody in Sasser (2018) pišeta, da s starostjo pride poleg telesnih tudi do nekaterih pomembnih psiholoških sprememb na področju samopodobe, socialnih odnosov, družbenih vlog in kognitivnih procesov. Zato je pomembno, da se človek na starost in vse spremembe, ki jih to obdobje prinaša, ustrezno pripravi. Predvsem je pomembno, da v obdobju starosti ostane aktiven in poskuša živeti čim bolj kakovostno (Ramovš, 2003, 2005b). Ramovš (2005a) ugotavlja, da je eden od pogojev za kakovostno starost in hkrati pomembna potreba starejših oseb potreba po izobraževanju. Starejše osebe z izobraževanjem ne pridobijo samo znanje, veščine, vrednote in s tem boljšo samopodobo, temveč prek izobraževanja sproščajo tudi svojo ustvarjalnost in domišljijo. Pomembno izobraževalno področje, kjer starejše osebe lahko izražajo svojo ustvarjalnost in domišljijo, je kulturno-umetniško, ki lahko pozitivno vpliva na njihovo telesno in psihično počutje (Perry Magniant, 2004; Ramovš, 2003), pri čemer so posebej izpostavljeni socialni odnosi (Phillips in Flood, 2007). Na podlagi teh ugotovitev smo se odločili proučiti mnenja o pomenu izobraževanja na kulturno-umetniškem področju pri osebah v domovih za starejše.

IZOBRAŽEVALNE DEJAVNOSTI S KULTURNO-UMETNIŠKEGA PODROČJA V DOMOVIH ZA STAREJŠE

Starejši se lahko po upokojitvi vključujejo v številna društva, ki ponujajo različne izobraževalne dejavnosti (Macuh, 2017). Skupna značilnost vseh teh dejavnosti je usmerjenost v čim bolj samostojno in kakovostno življenje starejših oseb (Filipovič Hrast idr., 2014, v Macuh, 2017; Ramovš, 2003), k čemur so naravnane tudi izobraževalne dejavnosti v domovih za starejše. Poleg zagotavljanja institucionalnega varstva je pomembna vloga domov za starejše tudi skrb za socialne stike in prostočasne dejavnosti stanovalcev, saj s tem spodbujajo njihovo avtonomno vedenje (Kadushin, 2004, v Li idr., 2010; Kane in Kane, 1987, v Li idr., 2010). Pri udejstvovanju starejših oseb na kulturno-umetniškem področju poznamo več strategij, naj omenimo participatorne, kar pomeni, da starejše osebe v teh dejavnostih aktivno sodelujejo, in opazovalne, kjer starejše osebe poslušajo ali drugače spremljajo potek dejavnosti (Lunežnik idr., 2018). Knjižnice, skupine za samopomoč, kulturne prireditve, mesečna praznovanja rojstnih dni, praznovanja nekaterih verskih praznikov in običajev, pikniki, srečanja s svojci in prostovoljci so nekatere aktivnosti, ki jih ponujajo domovi za starejše (Belič, 1997). Med osnovne prostočasne aktivnosti štejemo še branje, pogovor s prijatelji, gledanje televizije, poslušanje radia in sprehod (Devi in Murugesan, 2006, v Li idr., 2010). Med glasbenimi aktivnostmi so v domovih za starejše najpogostejše kulturne prireditve, koncerti zborov in drugih glasbenih skupin, nastopi plesnih skupin, folklore ipd. Pomembna dejavnost s področja glasbe, ki je v domovih za starejše pogosto ponujena in obiskana, je pevski zbor. Nekatere študije ugotavljajo, da je tudi ples aktualna prostočasna dejavnost med starejšimi

osebami (Krekula idr., 2017, v Alfredsson Olsson in Heikkinen, 2019; Ronström, 1998, v Alfredsson Olsson in Heikkinen, 2019).

Na področju likovne umetnosti lahko omenimo ustvarjalne delavnice v domovih za starejše, kjer stanovalci izdelujejo različne izdelke, ki jih lahko tudi razstavijo (Belič, 1997). V sklop ustvarjalnih delavnic lahko uvrstimo slikanje, kiparjenje, ročna dela in podobno. Druga možnost vpeljevanja umetnosti v domove za starejše so ogledi razstav, pripravljenih v domu ali drugje. Z ogledom razstav starejše osebe dobijo vpogled v umetnost, si ustvarijo mnenje, ali dobijo navdih za lastno ustvarjanje (Buchalter, 2011; Perry Magniant, 2004).

V domovih za starejše imajo lahko organizirano likovno terapijo in likovno izobraževanje. Likovna terapija temelji na likovnih dejavnostih (npr. risanje, slikanje), ki posamezniku omogočajo, da prek ustvarjalnega procesa prepozna in izrazi svoja notranja doživljanja (npr. občutja, misli, notranje konflikte) (Randick in Dermer, 2013). Likovno izobraževanje (npr. slikarske delavnice) pa se osredotoča na spoznavanje osnovnih elementov likovne umetnosti in načel oblikovanja (npr. vrednote, linije, oblike), obenem pa posameznika uči uporabiti ta znanja za ustvarjanje bolj zapletenih in estetskih izdelkov. Pri tem je treba izpostaviti, da se likovno izobraževanje bolj osredotoča na izdelek, medtem ko se likovna terapija osredotoča predvsem na proces ustvarjanja (Hetland idr., 2013).

Buchalter (2011) ugotavlja, da je pri likovni terapiji na začetku dejavnosti pomemben predvsem izbor ustreznega materiala in drugih likovnih pripomočkov. Pri likovni terapiji ali ustvarjalnih delavnicah je najbolje, da damo starejšim osebam že začeto delo. Najslabše je, da pred sabo dobijo prazen list papirja. Dober primer ustvarjanja so mandale, zapolnjevanje prostorov in dokončevanje že začelih risb. Najuspešnejša in najprimernejša tehnika za starejše osebe je kolaž, ki vključuje lepljenje, trganje in rezanje. Tehnika kolaža spodbuja inovativnost, kreativnost in ohranjanje materialov. Vsak končni izdelek sam zase dobro funkcionira, ne moremo ga označiti za dobrega ali slabega. V sklopu te tehnike lahko starejšim ponudimo več različnih dejavnosti: ustvarjanje spominskih kolažev iz fotografij, ustvarjanje kolaža z robčki (služi za izkazovanje emocij), izdelovanje skupinskih kolažev (v ospredju so komunikacija med člani, razdelitev vlog, sodelovanje in skupno prevzemanje odgovornosti). Po Perry Magniant (2004) je tudi kiparjenje lahko uspešna likovna terapija za starejše osebe. Med aktivnosti likovne terapije prištevamo torej risanje, slikanje, ustvarjanje z različnimi materiali, barvanje, izrezovanje in podobno. Terapijo lahko izvajajo terapevti, medicinske sestre ali specialisti (Putri in Sulistyowati, 2019). Vse naloge na delavnici se izvajajo v tišini, nato se izdelki komentirajo. Predvsem je pri tem pomembno, da se izražajo občutki, ki so jih starejše osebe doživljale med ustvarjanjem. Končna estetska vrednost izdelkov pri likovnih terapijah ali ustvarjanjih ni pomembna (Rudolf, 2016).

V sklopu bralnih aktivnosti domovi za starejše ponujajo denimo bralne urice, branje literature, pogovor o knjigah, uporabo knjižnice. Prav tako sem uvrščamo razne literarne prireditve, kot so predstavitve literarnega ustvarjanja stanovalcev in poslušanje

recitalov. Omenimo še ogled gledaliških ali lutkovnih predstav. Predstave si lahko starejše osebe ogledajo v domu starejših ali v gledališču. Starejšim osebam ta dejavnost omogoča sprostitev in druženje, v veliko primerih pa tudi učenje, kar je odvisno od tematike predstav.

Med kulturno-umetniške dejavnosti lahko uvrstimo tudi različna predavanja, denimo potopisna. Prek njih stanovalci domov za starejše podoživljajo svoje spomine, odkrivajo nove tematike in pridobivajo nova znanja. Hkrati tako ohranjajo stik s časom in življenjem zunaj doma za starejše. Podobno velja tudi za tečaje in kuharske delavnice v domovih za starejše, ki so vezani na različne tematike in lahko stanovalcem ponudijo novo znanje. Med aktivnosti, ki ne zahtevajo veliko lastne angažiranosti stanovalcev, lahko štejemo filmske večere. Pomemben del aktivnosti v domovih za starejše so še praznovanja in ohranjanje različnih navad starejših oseb. Sem sodijo tako verska praznovanja kot drugi prazniki (npr. v Sloveniji Prešernov dan, rojstni dnevi, pustovanje, silvestrovanje). Prek teh aktivnosti se stanovalci neformalno družijo ter bolj povežejo med seboj in tudi z osebjem v domu starejših.

Po Wexler (2014) lahko mnoge aktivnosti na kulturno-umetniškem področju, ki potekajo v domovih za starejše, tudi prepletamo. Primer so lahko ustvarjalne delavnice z izdelovanjem lutk in prirejanje lutkovne predstave stanovalcev. Tudi ples lahko združimo z drugimi glasbeno-gibalnimi aktivnostmi v domovih za starejše osebe, kjer se povezujejo fizična aktivnost, glasba in ponekod tudi petje.

VPLIV KULTURE IN UMETNOSTI NA KAKOVOST ŽIVLJENJA STAREJŠIH OSEB V DOMOVIH ZA STAREJŠE

Številni avtorji (npr. Ramovš, 2003; Perry Magniant, 2004; Lunežnik idr., 2018) ugotavljajo pozitiven vpliv kulturno-umetniških dejavnosti na kakovost življenja starejših oseb. Cohen (2006, v Lunežnik idr., 2018) piše, da tedenska udeležba starejših v kulturno-umetniških dejavnostih vodi v manjše uživanje tablet in manj obiskov pri zdravniku. Pokazalo se je tudi, da kadar starejše osebe zgolj pasivno spremljajo dejavnosti s kulturno-umetniškega področja, je njihov vpliv na dobro počutje manjši kot ob dejavni participaciji v aktivnostih (Lunežnik idr., 2018). Starejše osebe lahko prek različnih kulturno-umetniških aktivnosti v domovih za starejše odkrijejo nove talente, razvijejo zadovoljstvo in doživijo smiselnost staranja (Perry Magniant, 2004; Ramovš, 2003).

Socialne stike med starejšimi in svojci lahko denimo okrepijo razstave izdelkov, ki jih starejši samostojno izdelajo, saj starejši ob tem doživijo občutke ponosa (Perry Magniant, 2004) in sproščajo svojo ustvarjalnost (Buchalter, 2011). Udeležba v aktivnostih likovne terapije na splošno izboljša kakovost življenja starejših oseb (Austin, 1998, v Li idr., 2010). Putri in Sulistyowati (2019) ugotavljata, da se je po štirih tednih likovne terapije vidno izboljšalo kognitivno delovanje starejših z demenco. Likovna terapija služi tudi za izboljšanje koordinacije gibov rok, oči in drugih delov telesa (Kim, 2010, v Putri in Sulistyowati, 2019). Podobno tudi Rudolf (2016) opaza, da ima likovna terapija pozitiven vpliv na izražanje čustev in življenjskih izkušenj pri starejših osebah. Intelektualne dejavnosti,

povezane s kulturno-umetniškim udejstvovanjem pri starejših osebah, pripomorejo tudi k manjšemu upadu kognitivnih sposobnosti (Hultsch idr., 1999, v Baker idr., 2000).

Bralne sposobnosti starejših v domovih se lahko ohranjajo s treningom kognitivnih funkcij (Baker idr., 2000). Že samo poslušanje poezije ima po Wexler (2014) pozitiven učinek na tiste s telesnimi in duševnimi težavami, kot tudi na tiste z demenco. Starejši ob branju postanejo bolj živahni, sodelujejo, postavljajo vprašanja ter s pomočjo pesmi obujajo spomine (Wexler, 2014).

Tudi glasba lahko pozitivno vpliva na psihosocialno, emocionalno in fizično raven življenja starejših oseb (Lunežnik idr., 2018). Pozitiven vpliv na področju mentalnega zdravja ima že petje, še vidnejši učinek ima glasbena terapija (Werner idr., 2017, v Lunežnik idr., 2018). Podobno ugotavljajo tudi Dahms idr. (2017), ki menijo, da vključevanje glasbe pomaga pri vzdrževanju fizičnega in duševnega zdravja ter kognitivnih sposobnosti starejših oseb. Iz tega izhaja, da je glavni cilj glasbenih dejavnosti izboljšanje razpoloženja, dvig energije, izboljšanje delovnega spomina in zmanjšanje bolečin (Cortes, 2017, v Lunežnik idr., 2018). Poslušanje glasbe, igranje instrumenta, petje in ples dajejo starejšim občutek življenjskega zadovoljstva, lahko pa sprožijo tudi žalost in druga neprijetna čustva (Koelsch, 2014, v Lunežnik idr., 2018; Paulson, 2009, v Alfredsson Olsson in Heikkinen, 2019). Vendar pa Alfredsson Olsson in Heikkinen (2019) ugotavljata, da starejši negativna čustva lahko pretvorijo v motivacijo, tako da dejavnosti ne opustijo. Po Lunežnik idr. (2018) imajo glasbene delavnice socialne in učne učinke, starejši se po njih počutijo bolje, začnejo bolj pozitivno doživljati sami sebe, doživijo občutek ponosa ob nastopu, razvijejo pripadnost skupini in prek glasbe obudijo spomine ter izrazijo željo po novem znanju. Podoben učinek pri starejših ima tudi ples (Cooper in Thomas, 2002, v Alfredsson Olsson in Heikkinen, 2019; Lima in Vieira, 2007, v Alfredsson Olsson in Heikkinen, 2019; Thomas in Cooper, 2002, v Alfredsson Olsson in Heikkinen, 2019; Thomas in Cooper, 2003, v Alfredsson Olsson in Heikkinen, 2019). Pri tem naj posebej izpostavimo občutek ponosa ne samo ob nastopih, temveč tudi ob tem, da so se še vedno sposobni naučiti težjih plesnih korakov (Barbalet, 1996, v Alfredsson Olsson in Heikkinen, 2019; Barbalet, 1998, v Alfredsson Olsson in Heikkinen, 2019; Barbalet, 2002, v Alfredsson Olsson in Heikkinen, 2019; Poder, 2010, v Alfredsson Olsson in Heikkinen, 2019).

MOTIVI IN OVIRE PRI VKLJUČEVANJU STAREJŠIH OSEB V IZOBRAŽEVALNE DEJAVNOSTI V DOMOVIH ZA STAREJŠE

Motivacija za udeležbo v izobraževalnih aktivnostih je odvisna od spodbud okolja za vključevanje v tovrstne programe (Kump in Jelenc Krašovec, 2009). Kim in Merriam (2010) ugotavljata, da sta najpomembnejša motivacijska dejavnika za vključitev v izobraževalne dejavnosti pri starejših v domovih zanimanje za učenje in želja po socialnih odnosih.

Med ovirami pa so v domovih pri starejših najpogostejše dispozicijske/psihične ovire posameznikov (samozavest, stališča, sposobnosti, odnos do izobraževanja) (Kump in

Jelenc Krašovec, 2009). Po Macuh (2017) so lahko dispozicijska ovira tudi pogledi na staranje (npr. predsodki). Kot primer lahko navedemo manjšo željo in udeležbo v aktivnostih pri starejših osebah, ki se spopadajo z depresijo. Prav tako lahko obisk dogodkov pri starejših onemogočijo poškodbe in fizična nedostopnost. Vedno več je tudi zdravstvenih ovir (npr. slabovidnost, naglušnost, gibalna oviranost). Manjšo aktivnost v izobraževanju je zaznati tudi pri tistih starejših osebah, ki so odvisne od drugih in nesposobne skrbeti zase (Lin, 2000, v Li idr., 2010). Vse te ovire pa ne odvzamejo možnosti ustvarjanja in uporabljanja umetnosti na način, ki ovire premosti (Chang, 1999, v Li idr., 2010; Pečjak, 2007).

DEJAVNIKI, KI VPLIVAJO NA VKLJUČEVANJE STAREJŠIH OSEB V KULTURNO-UMETNIŠKE DEJAVNOSTI V DOMOVIH ZA STAREJŠE

Kump in Jelenc Krašovec (2009) ugotavljata, da se starejše osebe z višjo formalno izobrazbo pogosteje odločijo za nadaljnje izobraževanje kot starejše osebe z nižjo izobrazbo, ki za ta korak potrebujejo več zunanje motivacije. Tisti z višjo izobrazbo se prav tako pogosteje udeležujejo ponujenih pristočasnih aktivnosti. Vse te dejavnosti bi morale biti v domovih za starejše organizirane glede na interese in osebne potrebe stanovalcev, hkrati bi morali upoštevati tudi izobrazbeno raven in sposobnosti stanovalcev (Li idr., 2010). Socialno-ekonomski status se kot pomemben dejavnik kaže v dejstvu, da je največ revščine prav pri tistih, ki so sami in stari nad 65 let. To pomeni, da jim je vključevanje v izobraževalne programe ali na splošno bivanje v domovih starostnikov onemogočeno zaradi prevelikih stroškov. Sociološki dejavniki so najpogosteje povezani s preteklimi izkušnjami. Kadar so starejši v mladosti imeli dobre izkušnje z izobraževanjem, učitelji, odnosi v skupini ipd., bodo imeli več interesa in motivacije za učenje v starosti (Kump in Jelenc Krašovec, 2009).

V nadaljevanju predstavljamo del rezultatov širše raziskave (Gačnik, 2020), katere namen je bil proučiti pomen kulturno-umetniške dejavnosti za starejše osebe v domovih in njihovo vključevanje v te aktivnosti. V prispevku tako predstavljamo del raziskave, ki se navezuje na mnenje o pomenu izobraževanja na kulturno-umetniškem področju na vzorcu starejših oseb iz domov za starejše.

NAMEN RAZISKAVE

Namen raziskave je bil ugotoviti, kakšen pomen ima kulturno-umetniško izobraževanje za starejše osebe v domovih. Glede na cilje raziskave smo oblikovali naslednji raziskovalni vprašanja:

- Kakšno je mnenje starejših oseb o pomembnosti izobraževanja na kulturno-umetniškem področju?
- Ali se starejše osebe v mnenju o pomembnosti izobraževanja na kulturno-umetniškem področju razlikujejo glede na spol, okolje, iz katerega prihajajo, najvišjo stopnjo pridobljene izobrazbe in starost?

METODOLOGIJA

Raziskovalni vzorec

Raziskava temelji na neslučajnostnem priložnostnem vzorcu 77 starejših oseb, ki prebivajo v treh domovih za starejše v Mariboru (Sončni dom, Dom Danice Vogrinc, Dom starejših občanov Tezno). Večina udeležencev naše raziskave je ženskega spola (75,3 %), 24,7 % je moških. Anketiranci so dokaj enakomerno porazdeljeni glede na svoje domače okolje, saj jih dobra polovica (53,9 %) prihaja iz urbanega okolja, 46,1 % pa iz ruralnega okolja. Glede na najvišjo pridobljeno stopnjo izobrazbe med anketiranci prevladujejo tisti s srednješolsko izobrazbo (50,7 %), 40,0 % jih je zaključilo osnovnošolsko izobraževanje, 9,3 % pa jih je doseglo najmanj visokošolsko izobrazbo. Večina udeležencev je bila v času izvajanja raziskave starejša od 80 let (63,6 %), 36,4 % anketirancev pa je bilo starih do 80 let.

Zbiranje podatkov

Zbiranje podatkov je potekalo v septembru 2019 na vzorcu starejših oseb v domovih za starejše. Podatke smo zbrali s pomočjo anketnih vprašalnikov, ki smo jih reševali skupaj z udeleženci raziskave. Pri izpolnjevanju anketnih vprašalnikov so nam pomagali tudi zaposleni in njihovi prostovoljci. Slednjim smo predhodno predstavili namen in potek anketiranja ter jim dali navodila, da anketirancem ob težavah, ki zadevajo morebitno nezmožnost branja ali razumevanja vprašanja, pomagajo pri izpolnjevanju anketnega vprašalnika tako, da glasno preberejo anketno vprašanje. Večina anketiranja je potekala individualno, manjši del pa skupinsko, kjer smo vprašanje najprej glasno prebrali, nakar so anketiranci sami vnesli odgovor v anketni vprašalnik.

Merski inštrument

Uporabili smo anketni vprašalnik o pomenu izobraževanja na kulturno-umetniškem področju za starejše osebe v domovih, ki je sestavljen iz vprašanj zaprtega tipa. Anketni vprašalnik ima dva vsebinska sklopa. V prvem sklopu so zajeta vprašanja, s katerimi smo pridobili sociodemografske podatke anketirancev, kot so spol, najvišja stopnja pridobljene izobrazbe, okolje, iz katerega prihajajo, in starost. V drugem sklopu smo anketirance vprašali, ali menijo, da je izobraževanje na kulturno-umetniškem področju pomembno. Anketiranci so svoje mnenje izrazili z izbiro odgovora da ali ne.

Postopki obdelave podatkov

Podatki so obdelani s programom za statistično obdelavo podatkov SPSS na nivoju deskriptivne in inferenčne statistike. Rezultate smo prikazali v frekvenčnih preglednicah. Za ugotavljanje razlik v mnenjih o pomembnosti izobraževanja starejših oseb na kulturno-umetniškem področju glede na spol, izvirno okolje, najvišjo stopnjo pridobljene izobrazbe in starost anketirancev smo izvedli χ^2 -preizkus hipoteze neodvisnosti.

Omejitve raziskave

Raziskava ima tudi nekatere omejitve, ki jih lahko pripišemo vzorcu in načinu zbiranja podatkov. Omejitve, povezane z vzorcem, so naslednje: celotna raziskava temelji na vzorcu starejših oseb iz domov za starejše v Mariboru in ne iz celotne Slovenije; v vzorcu je dokaj neenakomerna zastopanost glede na spol; v raziskavo so bili vključene starejše osebe, ki so bile za to same motivirane; gre za dokaj majhen vzorec, zato se v skladu s tem odrekamo posploševanju. Pomembna omejitev raziskave izhaja tudi iz načina zbiranja podatkov, saj so pri anketiranju sodelovali tudi zaposleni in prostovoljci v domovih za starejše, s katerimi so stanovalci v vsakodnevnem stiku, kar je lahko povzročilo, da so bili odgovori bolj družbeno zaželeni, kot bi bili sicer. Vendar ne glede na opisane omejitve pridobljene empirične ugotovitve dopuščajo izpeljavo določenih smernic za nadaljnje raziskovanje izobraževanja starejših v domovih na kulturno-umetniškem področju, ki jih v nadaljevanju tudi na kratko predstavljamo.

REZULTATI IN INTERPRETACIJA

Preglednica 1

Frekvenčna porazdelitev odgovorov na vprašanje o pomembnosti izobraževanja starejših oseb na kulturno-umetniškem področju

Odgovor	f	f %
DA	67	90,5 %
NE	7	9,5 %
Skupaj	74	100 %

Rezultati iz preglednice kažejo, da večina anketirancev (90,5 %) meni, da je izobraževanje na kulturno-umetniškem področju v starosti pomembno, medtem ko le 9,5 % udeležencev raziskave meni, da to izobraževanje ni pomembno. Rezultati torej kažejo, da velika večina starejših oseb v domovih meni, da je izobraževanje na kulturno-umetniškem področju pomembno.

Preglednica 2

Izid χ^2 -preizkusa hipoteze o neodvisnosti razlik v mnenjih o pomembnosti izobraževanja starejših oseb na kulturno-umetniškem področju glede na spol

Spol	Ženski		Moški	
	F	f %	f	f %
DA	50	87,7 %	17	100,0 %
NE	7	12,3 %	0	0,0 %
Skupaj	57	100,0 %	17	100,0 %

Iz vrednosti χ^2 je razvidno, da obstaja statistično značilna razlika ($\chi^2 = 3,867$; $p = 0,049$) med moškimi in ženskami glede pomembnosti, ki jo pripisujejo izobraževanju starejših na kulturno-umetniškem področju. Moškim se zdi izobraževanje na kulturno-umetniškem področju v starostnem obdobju pomembnejše kot ženskam. Ti rezultati niso v skladu z našimi pričakovanji, saj smo na podlagi raziskav, ki so bile opravljene na področju izobraževanja starejših oseb (npr. Gregorčič, 2019; Jelenc Krašovec idr., 2014) predvidevali, da bodo ženske pripisale večji pomen tudi izobraževanju na kulturno-umetniškem področju.

Preglednica 3

Izid χ^2 -preizkusa hipoteze o neodvisnosti razlik v mnenjih o pomembnosti izobraževanja starejših oseb na kulturno-umetniškem področju glede na izvirno okolje

Okolje	Vas		Mesto	
	F	f %	f	f %
DA	30	85,7 %	36	94,7 %
NE	5	14,3 %	2	5,3 %
Skupaj	35	100,0 %	38	100,0 %

Na podlagi rezultatov ugotavljamo, da izvirno okolje vprašanih ne vpliva na njihovo mnenje o pomembnosti izobraževanja na kulturno-umetniškem področju v starosti ($\chi^2 = 1,751$; $p = 0,186$). Tako tistim, ki so pred prihodom v dom živeli v mestnem okolju (94,7 %), kot tudi tistim, ki so pred prihodom v domsko oskrbo živeli na vasi (85,7 %), se izobraževanje na kulturno-umetniškem področju v starosti zdi pomembno. Tisti anketiranci, ki so prej živeli v mestu, sicer izobraževanju na kulturno-umetniškem področju v starosti pripisujejo nekoliko večji pomen, a brez statistične razlike.

Preglednica 4

Izid χ^2 -preizkusa hipoteze o neodvisnosti razlik v mnenjih o pomembnosti izobraževanja starejših oseb na kulturno-umetniškem področju glede na stopnjo najvišje pridobljene izobrazbe

Stopnja izobrazbe	Osnovna šola		Srednja šola	
	f	f %	f	f %
DA	23	79,3 %	35	97,2 %
NE	6	20,7 %	1	2,8 %
Skupaj:	29	100,0 %	36	100,0 %

Iz vrednosti χ^2 je razvidno, da med osnovnošolsko in srednješolsko izobraženimi v pomenu, ki ga pripisujejo izobraževanju na kulturno-umetniškem področju, obstaja statistično značilna razlika ($\chi^2 = 5,708$; $p = 0,017$). Tistim, ki so zaključili srednjo šolo, se zdi izobraževanje na proučevanem področju v starosti pomembnejše. Glede na teoretična spoznanja

(npr. Kump in Jelenc Krašovec, 2009; Li idr., 2010) smo takšen rezultat tudi pričakovali, saj se starejše osebe z višjo izobrazbo pogosteje odločajo za nadaljnje izobraževanje in se bolj zavedajo pomena izobraževanja.

Preglednica 5

Izid χ^2 -preizkusa hipoteze o neodvisnosti razlik v mnenjih o pomembnosti izobraževanja starejših oseb na kulturno-umetniškem področju glede na starost

Starost	Do 80 let		Nad 80 let	
Odgovor	f	f %	f	f %
DA	25	92,6 %	42	89,4 %
NE	2	7,4 %	5	10,6 %
Skupaj	27	100,0 %	47	100,0 %

Izid χ^2 -preizkusa kaže, da med tistimi, ki so stari do 80 let, in tistimi, ki so stari več kot 80 let, ne obstaja statistično značilna razlika ($\chi^2 = 0,216$; $p = 0,642$) v mnenju o pomembnosti izobraževanja na kulturno-umetniškem področju v starosti. Tako mlajši kot tudi starejši stanovalci v domovih za starejše izobraževanju s kulturno-umetniškega področja v starosti redko ne pripisujejo pomembnosti.

SKLEP

V članku so predstavljeni rezultati analize podatkov, zbranih v okviru raziskave mnenj o izobraževanju na kulturno-umetniškem področju na vzorcu starejših oseb, ki prebivajo v domovih za starejše v Mariboru. Pridobili smo nekatera relevantna empirična spoznanja, ki bodo lahko v pomoč pri nadaljnjih raziskovanjih na tem področju. Ugotavljamo, da se večina udeležencev raziskave zaveda pomena izobraževanja na kulturno-umetniškem področju, saj več kot 90 % anketirancev meni, da je tovrstno izobraževanje v obdobju starosti pomembno. Ti rezultati so v skladu z našimi pričakovanji, saj smo pričakovali, da bo izobraževanje na kulturno-umetniškem področju pomembno za velik delež starejših oseb.

V nadaljevanju smo ugotavljali obstoj razlik v mnenju o pomembnosti izobraževanja na kulturno-umetniškem področju glede na starost, spol, izvorno okolje in najvišjo stopnjo pridobljene izobrazbe. Rezultati kažejo statistično značilne razlike glede na spol in najvišjo stopnjo pridobljene izobrazbe, medtem ko glede na izvorno okolje in starost nismo zaznali večjih razlik. Tako se je izkazalo, da so moški v večjem deležu menili, da je izobraževanje na kulturno-umetniškem področju pomembno. Ti rezultati se razlikujejo od podobnih raziskav. Po raziskavi Macuha (2017) se ženske v domovih za starejše pogosteje udeležujejo aktivnosti na kulturno-umetniškem področju (npr. ročna dela, gledališka skupina in pevski zbor). V zvezi s kategorijo najvišje stopnje pridobljene izobrazbe pa ugotavljamo, da udeleženci raziskave z višjo izobrazbo izobraževanju na kulturno-umetniškem področju pripisujejo večji pomen kot tisti z nižjo. Omenjeni rezultati so v skladu

z našimi pričakovanji, saj tudi nekatere druge raziskave (npr. Kump in Jelenc Krašovec, 2009; Li idr., 2010) ugotavljajo, da višja izobrazba pomeni večjo motivacijo za vključitev v različne izobraževalne dejavnosti. Na koncu lahko omenimo še manjše razlike pri spremenljivkah domače okolje in starost. Starejšim, ki prihajajo iz urbanega okolja, se zdi izobraževanje nekoliko pomembnejše kot tistim, ki prihajajo iz vaškega okolja. To ugotovitev lahko povežemo s socialno zaželenimi odgovori, ker v mestih velja, da se je treba ukvarjati s kulturno-umetniškimi dejavnostmi, medtem ko se na podeželju temu na splošno predpisuje manjši pomen. V zvezi s kategorijo starosti pa ugotavljamo, da udeleženci raziskave, mlajši od 80 let, pripisujejo izobraževanju na kulturno-umetniškem področju le nekoliko večji pomen kot tisti nad 80 let. Tako torej mlajši kot tudi starejši stanovalci v domovih za starejše v velikem in dokaj podobnem deležu pripisujejo izobraževanju na kulturno-umetniškem področju velik pomen. Te ugotovitve so v skladu z našimi pričakovanji in tudi nekaterimi drugimi raziskavami (npr. Lunežnik idr., 2018), ki ugotavljajo, da se vedno več ljudi v pozni starosti zaveda pomena izobraževanja, ki ima pozitiven vpliv na njihovo telesno in psihično počutje.

Na podlagi naših ugotovitev sklepamo, da obstaja še veliko priložnosti za nadaljnje raziskovanje izobraževanja na kulturno-umetniškem področju za starejše osebe. V prihodnosti bi bilo smiselno raziskati vzroke, ki prispevajo k temu, da nekatere starejše osebe menijo, da izobraževanje na kulturno-umetniškem področju ni pomembno. Še zlasti bi se nam zdelo smiselno raziskati naše ugotovitve, povezane z razliko v spolu, ki so pokazale, da moški izobraževanju na kulturno-umetniškem področju pripisujejo večji pomen. V nadaljnjih raziskavah bi bilo smiselno primerjati razlike v pogostosti udeležbe pri tovrstnih aktivnostih pri tistih starejših, ki bivajo sami oz. v skupnih gospodinjstvih, in pri tistih, ki bivajo v domovih za starejše. Prav tako bi bilo smiselno spremljati napredek in spreminjanje odnosa do obdobja starosti pri starejših osebah, ki se udeležujejo izobraževalnih aktivnosti, in pri starejših osebah, ki se teh aktivnosti ne udeležujejo. Še posebej aktualno bi se nam zdelo raziskati nekoliko »konkretnjša« področja in aktivnosti na področju umetnosti, kot je npr. likovna terapija pri starejših osebah.

Pridobljene ugotovitve v naši in nadaljnjih raziskavah lahko služijo kot izhodiščne smerice za načrtovanje in raziskovanje izobraževanja na kulturno-umetniškem področju pri starejših osebah, ki bivajo v domovih.

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Marija Rok

UČENJE NA DELOVNEM MESTU V KONTEKSTU VISOKOŠOLSKEGA PRAKTIČNEGA USPOSABLJANJA: PRIMER TURIZMA

POVZETEK

Učenje na delovnem mestu je učinkovit način uvajanja študentov terciarnih študijskih programov v delovno okolje, obenem pa preizkus uporabnosti teoretičnih znanj iz predavalnice. V članku se poglobljamo v učenje na delovnem mestu na primeru praktičnega usposabljanja študentov turizma v Sloveniji. V teoretičnem delu analiziramo strokovno terminologijo, definicije in različne opredelitve praktičnega usposabljanja ter opredelimo vlogo deležnikov v sistemu praktičnega usposabljanja. V empiričnem delu s primerjalnim presojanjem proučujemo značilnosti obstoječih sistemov praktičnega usposabljanja v kontekstu visokošolskih programov na področju turizma. Namen prispevka je razviti model praktičnega usposabljanja v turističnem sektorju z identifikacijo ključnih komponent v posameznih fazah izvajanja, formalnih podlag in izidov. V zaključku predlagamo izboljšave kakovosti sistemov praktičnega usposabljanja z bolj fokusiranimi pripravami deležnikov na prakso, izrabo raznolikih oblik izvajanja praktičnega usposabljanja, spremljanjem razvoja kompetenc študentov ter intenzivnejšo interakcijo med deležniki iz turističnega in izobraževalnega sektorja.

Ključne besede: praktično usposabljanje, turizem, študent, mentor, transfer znanja, kompetenca

WORKPLACE LEARNING IN THE CONTEXT OF HIGHER EDUCATION INTERNSHIPS: THE CASE OF TOURISM – ABSTRACT

Workplace learning is an effective way of introducing tertiary students into the real sector and simultaneously testing the usefulness of the theoretical knowledge from the university. This article highlights workplace learning in the case of higher education internships in the tourism industry of Slovenia. An overview of the literature highlights definitions and descriptions in this field and defines the role of stakeholders. In the empirical part using benchmarking we assess the key features of the existing systems of practical training in the context of higher education programmes in the area of tourism. The purpose of this paper is the development of the model of professional training in the tourism industry, emphasizing its key components, regulation and outcomes. We make recommendations for quality

improvement of the system with more focused stakeholder preparations for internships, applications of diverse forms of internships, competence assessments and intensive interactions between industry and education stakeholders.

Keywords: *internship, tourism, student, mentor, knowledge transfer, competence*

UVOD

Učenje na delovnem mestu se nanaša tako na zaposlene kot tudi na pripravnike in praktikante. V članku se bomo osredotočili na izvajanje učenja na delu v različnih oblikah praktičnega usposabljanja (PU) v terciarnem izobraževanju, ko se študenti individualno vključijo v delo neposredno v organizaciji pod mentorstvom tam zaposlenih.

Ob integraciji študenta v delovno okolje je ključnega pomena socialni kapital. Makarovič (2003, str. 81) opredeljuje socialni kapital kot resurs, ki posameznikom in organizacijam omogoča doseganje ciljev na podlagi medsebojnega zaupanja in sodelovanja. Posamezniki se medsebojno povezujejo, vzpostavljajo vezi in omrežja, ustvarjajo kohezijo in tvorijo kapital organizacije, ki ga imenujemo socialni kapital. Praktikant v takem okolju razvija delovno specifične in generične kompetence, za spoznavanje sektorja in kulture organizacij potrebuje osebe, ki mu olajšujejo uvajanje v poslovno okolje, skrbijo za motivacijo, blažijo stres in psihične obremenitve; ključno vlogo pri tem imajo sodelavci, vodstvo organizacije in predvsem mentorji praktikantov v organizaciji. Za konceptualni del prakse, pripravljalne faze, koordinacijo, monitoring in evalvacijo pa je odgovorna visokošolska institucija.

V prispevku analiziramo primere različnih praks izvajalcev terciarnih programov v turizmu na področju praktičnega usposabljanja. Na podlagi pridobljenih spoznanj iz teoretičnega in empiričnega dela razvijemo model praktičnega usposabljanja na področju turizma.

TEORETIČNO OZADJE

S tematiko praktičnega usposabljanja (v nadaljevanju PU) se z različnih perspektiv in na različnih delovnih področjih ukvarjajo številni avtorji: celovit pogled na PU po bolonjski reformi so ponudile Govekar-Okoliš idr. (2010), Govekar-Okoliš in Kranjčec (2016), Govekar-Okoliš (2018), Govekar-Okoliš in Kermavnar (2020), pa tudi Repe (2016). Zopiatitis in Theocharous (2013) proučujeta konceptualni vidik prakse študentov turizma, pogosto je raziskovan vidik zadovoljstva študentov in/ali delodajalcev s prakso (Beggs idr., 2008; Hussein in La Lopa, 2018; Richardson, 2009; Rok, 2013; Tse, 2010), pa tudi vpliv prakse na karijerne odločitve študentov (Chen in Shen, 2012; Kuslivan in Kuslivan, 2000; Richardson, 2009), pridobljene kompetence na praksi v turističnem sektorju (Baum, 2002; Ferreras-Garcia idr., 2019) ter učinkovito partnerstvo med univerzo in gospodarstvom (Busby in Gibson, 2010; Rawlinson in Dewhurst, 2013; Zahra in Pavia, 2012).

Visokošolske institucije vključujejo PU v študijske programe v različnih letnikih, obsegih in vsebini. Srečamo tudi različno strokovno izrazje, npr. Kristl idr. (2007) navajajo množico izrazov, ki opredeljujejo PU študentov: študijska praksa, delovna praksa, strokovna praksa, počitniško delo, prostovoljno delo, izvajalska praksa, praktično delo, klinična praksa itd. Busby in Gibson (2010) definirata prakso (*internship*) kot krajšo obliko praktičnega dela v tesni navezavi s panogo oziroma dejavnostjo. Take prakse so nadzorovane, izvajajo se v času semestra ali med počitnicami, so plačane ali pa ne in prinašajo kreditne točke. Podobno Dortch (2003) poudarja, da PU za študenta pomeni strukturirano učno izkušnjo v delovnem okolju, ki daje študentu priložnost pridobiti dragocene delovne izkušnje in spoznavati karijerne možnosti na določenem področju. Lahko ga definiramo tudi kot začasen delovni sporazum, ki ga delodajalci uporabijo, da usposabljuje in izbirajo bodoče zaposlene (Baron in Kreps, 1999). Tudi Beenen in Mrousseau (2010) menita, da so prakse učinkovit vir za pridobivanje bodočih zaposlenih.

V našem visokoškolskem okolju so manj znane daljše oblike PU, ki trajajo 48 tednov. V različnih raziskavah, npr. Jones in Quick (2007), Zahra in Pavia (2012), Keating (2012), Rawlinson in Dewhurst (2013), menijo, da je učenje na delu (*work integrated learning*) del strategije v terciarnem izobraževanju.

V programih, kjer je PU integralni del študijskega programa, potekata dva procesa: strokovno izobraževanje in praktično usposabljanje. PU zajema razmeroma široko paleto izrazov, ki jih bomo v prispevku poenostavljeno imenovali tudi praksa. Zaradi neposrednega angažiranja študentov pri delodajalcih je praksa pomemben del povezovanja izobraževanja z gospodarstvom ter pomeni most med študijem in delom.

Praksa je v slovenskem visokem šolstvu značilna za strokovne programe, vključujejo pa jo tudi predmetniki univerzitetnih programov. Prakse praviloma trajajo relativno kratko obdobje. Praktikant ima v organizaciji običajno delovnega mentorja, ki povezuje študenta z delovnim okoljem (Istenič Starčič in Mikoš, 2019), mu odreja naloge, ga usposablja, nadzira in vrednoti njegove dosežke, visokošolska institucija pa zagotavlja koordinacijo, monitoring in evalvacijo; uspešno opravljeno PU je običajno kreditno ovrednoteno. Govekar-Okoliš in Kranjčec (2012) definirata evalvacijo kot merjenje uspešnosti in učinkovitosti usposabljanja, izobraževanja ter praktičnega dela študenta praktikanta v delovni organizaciji, izvedli naj bi jo vsi vpleteni deležniki in je podlaga za merjenje kakovosti PU.

Izvajalni vidik praktičnega usposabljanja

Učenje praktikanta na delovnem mestu lahko poteka v različnih oblikah izvajanja PU. Proučili smo obstoječo literaturo s tega področja (Bowes in Harvey, 1999; Busby in Gibson, 2010; Dewhurst, 2013; Leslie in Richardson, 2000; Rawlinson in Dewhurst, 2013; Rok, 2019) in pripravili pregled različnih oblik PU.

Najbolj razširjena oblika je *PU z vključevanjem v delovne procese v organizaciji* (Rok, 2019). Poteka tako, da se študent vključi v delo v različnih oddelkih (kroženje) ali pa opravlja delo le v enem. Težko je presoditi, kateri sistem prinaša več prednosti; v manjših

poslovnih sistemih je opravljanje zelo raznolikih del običajno, praktikant dobi pregled nad različnimi aktivnostmi in se uči od številnih sodelavcev. A prednosti so tudi v obratnem primeru: delo v enem oddelku prinaša poglobljeno spoznavanje delovnih procesov in postopkov, praktikant pa prej pridobi občutek obvladovanja ključnih strokovnih kompetenc.

Med oblike PU vključujemo tudi primere *učnih laboratorijev (learning lab)*; v slovenskem visokem šolstvu jih ne srečamo (pač pa v višješolskem prostoru). Rawlinson in Dewhurst (2013) poročata o takih primerih v visokošolskih okoljih Velike Britanije, Avstralije, Južne Afrike in nekaterih evropskih držav. Take komercialne zmogljivosti upravlja univerza (npr. lasten hotel, center dobrega počutja, restavracije, uprava), v njih se študenti urijo v operativnih delih in vodenju dejavnosti. Avtorja dokazujeta, da taka izkušnja zagotavlja bolj »gladek« prehod diplomanta na trg dela.

Med daljšimi oblikami PU v podjetniškem okolju izstopa t. i. *sandwich placement*, v slovenskih razmerah manj poznana oblika, zato še nima uveljavljenega prevoda. To je daljša ovrednotena delovna izkušnja v sklopu študijskega programa, ki je običajno umeščena v tretje leto štiriletnega študija. Prakse trajajo od 6 do 12 mesecev. Rise (1985, v Leslie in Richardson, 2000, str. 489) jih opredeljuje kot »najbolj razpoznavno obliko sodelovalnega izobraževanja (*cooperative education*) v Veliki Britaniji, saj gre za študij z vključenimi obdobji organiziranih oblik delovnih izkušenj (*placement*) s polnim delovnim časom, delovne izkušnje pa se v določeni meri navezujejo na študijske vsebine«. Busby in Gibson (2010) trdita, da tovrstne prakse ne omogočajo le seznanjanje s strokovnim področjem in zvišujejo vrednost diplomantu na trgu dela, ampak tudi povečujejo zrelost posameznika pred vrnitvijo v zadnji letnik študija. Rezultati raziskav z anglosaškega območja (npr. Leslie in Richardson, 2000) kažejo pozitivne vplive teh praks na zgodnjo zaposlitev, višino plače, verjetnost samozaposlitve, vstopanje v podjetniške vode. Tudi Bowes in Harvey (1999) poročata o korelaciji med delovnimi izkušnjami in zgodnjo zaposlitvijo; diplomanti z opravljeno *sandwich* prakso imajo zlasti na začetku kariere prednost pred drugimi diplomanti. Zanimiva je tudi ugotovitev, da zadovoljstvo s prakso raste sorazmerno z dolžino prakse.

Učenje z opazovanjem zaposlenih ali sledenje na delovnem mestu (shadowing) je oblika prakse, ki pomeni učenje z neposrednim spremljanjem vsakodnevnega delovanja mentorja kot izkušenega delavca, ki prenaša svoje strokovno znanje na praktikanta. Taka praksa pomaga študentu pri mreženju, raziskovanju priložnosti, sodelovanju z različnimi oddelki in izmenjavi povratnih informacij. Odvija se lahko kot povsem pasivno spremljanje mentorja (t. i. muha na steni ali *fly on the wall*) ali pa s kombinacijo dela pod mentorstvom in opazovanjem mentorja (*job sharing*) ob določenih aktivnostih, srečanjih, sestankih ipd. Tretja oblika pa je nadaljevalna raven, ko študent prevzame določene naloge, kjer je bil prej opazovalec (Rok, 2019).

Daljše prakse pogosto vključujejo *projektno delo*, vezano na organizacije ali lokalne skupnosti. Praktikant pripravi načrt za manjši razvojni projekt in ga nato realizira. Projekti so del managementa sprememb, lahko gre za projekte izboljševanja kakovosti obstoječih storitev, uvajanja novih proizvodov, trženjske, informacijske, organizacijske idr. Študent

se nauči načrtovati in upravljati projekte, ob pomoči mentorja spozna težave in pasti pri delu na projektih (analiza obstoječega stanja, opredelitev problemov, realno načrtovanje, proučitev upravičenosti projekta, spremljanje odstopanj od načrtov, tveganja, načrtovanje alternativnih poti) (Rok, 2019).

Projektno delo je mogoče izvajati v sklopu daljših praks (zlasti *sandwich*), saj praktikant tako zazna probleme in priložnosti v organizaciji, jih razišče in predlaga ustrezne spremembe. Uspešno izveden projekt pomeni uveljavitev študenta, prispevek k samozavesti, zaupanje vase.

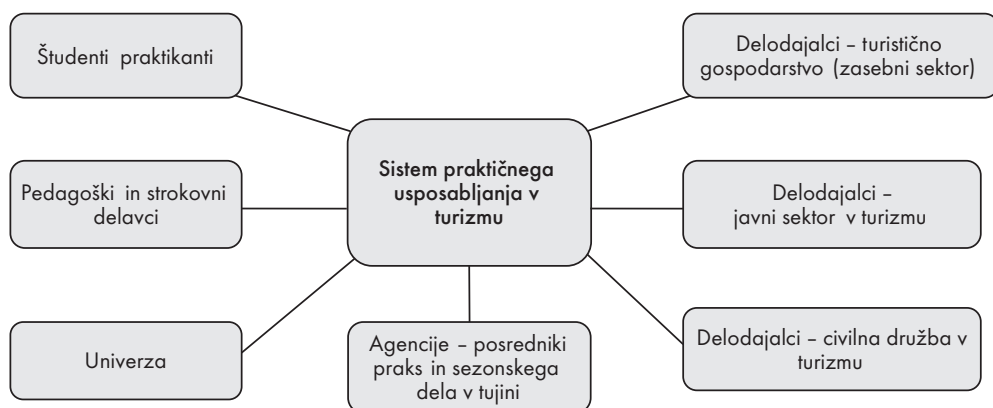
Uspešna vključitev študenta v poslovno okolje vodi v večjo zaposljivost, konkurenčno sposobnost in mobilnost diplomanta v globalnem okolju. Leslie in Richards (2000) navedajo, da imajo univerze z najvišjimi ocenami uglednih delodajalcev in največjo zaposljivostjo diplomantov praviloma večji fond ur PU z delom na projektih (*work-based project*).

Deležniki v sistemu praktičnega usposabljanja

Za kakovostno izvedbo PU je nujno skrbno načrtovanje, organiziranje, spremljanje in evalviranje; dolgoročne koristi se izrazijo v obliki prenesenega znanja in pridobljenih kompetenc, razvoja zaposlenih, pa tudi ekonomskih učinkov. Slika 1 prikazuje ključne deležnike sistema PU na primeru sektorja turizma.

Slika 1

Deležniki v sistemu praktičnega usposabljanja študentov turizma



Vir. Rok, M. (2019). *Od prakse do zaposlitve*. Založba Univerze na Primorskem.

Pedagoški in strokovni delavci so v procesu PU v funkciji koordinatorjev, mentorjev in/ali organizatorjev prakse. Univerza sodeluje v sistemu v različnih vlogah, izpostavljamo univerzitetne karijerne centre, ki vzpostavljajo in negujejo stike z delodajalci, omogočajo razne oblike neformalnega izobraževanja, karierno svetovanje, organizirajo zaposlitvene dogodke, posredujejo dela/prakse za študente, Krmac (2016) poudarja tudi pomen

njihovega sodelovanja s klubi alumnov, mednarodnimi pisarnami in vpisnimi službami. Strokovne službe na institucijah so odgovorne za spremljavo kakovosti, analitiko, statistiko idr. Okolje, kjer se prakse izvajajo, pa je lahko turistično gospodarstvo ali negospodarstvo. Običajno se priprave na prakso izvajajo v manjšem obsegu v visokošolski instituciji, preostali del pa v turističnih organizacijah.

Za PU študentov turizma v tujini je v zadnjem desetletju značilno povečanje števila posredniških agencij (Rok, 2019), ki študentu olajšajo izbiro destinacije, področja dela in delodajalca. Agencija opravi del selekcijskih postopkov za delodajalca, praktikantu pa ponuja asistenco v tuji državi. Številne razvite turistične destinacije tako rešujejo pomanjkanje delovne sile v turistični sezoni s študenti iz tujine. Razcvet agencij so pospešili projekti mobilnosti EU, pa tudi ambiciozni cilji bolonjske reforme, po katerih naj bi študent preživel vsaj en semester v tujini. S storitvami agencij je globalna mobilnost študentov dobila večji zagon, saj so se v preteklosti s tem ukvarjale le redke organizacije (npr. AIESEC). V Sloveniji take specializirane agencije niso zaživele, se pa s to dejavnostjo dodatno ukvarjajo nekatere potovalne agencije (npr. Nomago).

Indikativne koristi praktičnega usposabljanja za ključne deležnike

Vsi ključni deležniki v procesu PU zasledujejo določene koristi, nedvomno so v ospredju koristi za študente in organizacije. Ujemanje ciljev teh dveh skupin deležnikov je za uspešno in kakovostno PU odločilnega pomena. Tako Feldman in Bolino (2004) kot pomemben dejavnik uspešnosti PU poudarjata skladnost pričakovanj študentov s priložnostmi, ki jih ponudi podjetje. Povzemamo pglavitne koristi (Leslie in Richardson, 2000; Rok, 2013).

Indikativne koristi PU za študente:

- študent razširi poznavanje različnih (pod)sektorjev, spozna raznolikost možnosti del znotraj turističnega sektorja
- dobi priložnost za objektivno spoznavanje sektorja
- razvija in nadgrajuje kompetence
- delovna izkušnja je pomembna referenca za prihodnost
- možnosti mreženja
- v delovnem okolju dobi priložnost za pripravo seminarskih in zaključnih nalog
- posledica uspešno opravljene prakse je pogosto tudi možnost nadaljevanja poklicne poti v organizaciji

Za delodajalce:

- možnosti reševanja kadrovskih problemov, zlasti v obdobju turističnih konic
- selekcija in rekrutiranje najbolj perspektivnih študentov na začetku razvojne poti
- zmanjševanje fluktuacije zaposlenih
- izraba svežih idej, najnovejšega znanja, novih pristopov k reševanju starih problemov
- praktikanti pomenijo nižje stroške delovne sile
- praktikantom lahko delodajalci naložijo dela, za katera jim vedno zmanjkuje časa
- praktikanti so praviloma zavzeti in predani, z močno željo po učenju in dokazovanju
- krepitev odnosov s šolami

Za visokošolske institucije:

- za institucijo je uveljavljanje študentskih kadrovskih potencialov najboljša promocija
- stiki s turističnim sektorjem vodijo do številnih posrednih koristi za institucijo, pove-zave z realnim delovnim okoljem izboljšajo proizvode institucije, pridobijo mentorji, študenti so bolj pripravljeni na vstop v sektor, kompetentni in učljivi
- prek praks se utrejo poti za druge oblike sodelovanja, razvoj programov, izboljšata se izvajanje študija in informiranost izvajalcev predmetov

Okoliščine učenja praktikantov na delovnem mestu – specifičnosti turističnega sektorja

Transfer znanja je po Erautu (2004) proces, ki se odvija, ko se posameznik uči uporabiti predhodno pridobljeno znanje, spretnosti, kompetence v novih situacijah. Cooper (2018) priznava, da so za transfer znanja (in širše za management znanja) razmere v turističnem sektorju manj ugodne v primerjavi z drugimi sektorji. Turistični sektor sicer razpolaga z raznolikimi viri znanja, ki se po Hjalagerju (2010, v Cooper, 2018) delijo v štiri skupine:

- znanje, zakoreninjeno v organizacijah in raznih mrežah
- kompetence in znanje v organizacijah v obliki prikritega znanja
- znanje, značilno za destinacije
- znanje, ustvarjeno z raziskovanjem, izvira z univerz, raziskovalnih inštitutov in iz sve-tovalnih podjetij

Preток znanja je v turizmu otežen zaradi specifičnosti sektorja (Cooper, 2018):

- v sektorju prevladujejo manjša podjetja, predvsem v individualni ali družinski lasti, zlasti v gostinstvu in potovalnih agencijah, pogosto s šibkim managerskim znanjem in usposobljenostjo
- subjekti v tem sektorju niso nagnjeni k tveganjem v poslu, so manj naklonjeni investi-ranju, medsebojno premalo sodelujejo in si manj zaupajo
- razdrobljenost je značilna tudi za turistične proizvode in njihovo distribucijo, zato je koordinacija transferja znanja in njegovega sprejema skromna
- transfer znanja otežuje tudi razmeroma velika fluktuacija zaposlenih
- značilen je skromno razvit management človeških virov, kar prav tako ovira kontinui-teto prenašanja znanja in njegovo absorpcijo; za sektor so značilni sezonsko delo, ve-liko pogodb za določen čas, manj kvalificirana delovna sila, stalno menjavanje kadra, razlogi za to pa so: nizke plače, neprijazen delovni čas, negativna podoba poklicev v javnosti
- slabo razvit management znanja, še posebno odkrivanje in merjenje virov prikritega znanja

Z vidika učenja praktikantov na delovnem mestu je pomembna delitev znanja na eks-plicitno in implicitno (tacitno, prikrto). Eksplicitno znanje je formalno, sistematično, mogoče ga je zapisati in posredovati z različnimi mediji, dokumenti, prek sistemov IKT ipd. Pavlin (2005) navaja številne oblike tega znanja, npr. tabele, diagrami, specifikaci-je izdelkov, podatkovne baze, računalniški programi, zapisane dobre prakse, standardi

in cilji organizacije itd. Implicitno znanje pa zajema zmožnosti, intuicijo, razumevanje, prepoznavanje in je del organizacijske kulture. Pridobiva se skozi delovne in življenjske izkušnje, samoizobraževanje, neformalno izobraževanje in prenaša skozi procese dela, socializacije, neformalna druženja. Med sabo sta ti dve vrsti znanja komplementarni. Mentorstvo praktikantom je povezano z eksplicitnim in implicitnim znanjem. Pavlin (2005) poudarja, da se v organizacijah daje prevelik poudarek na eksplicitno znanje, implicitno znanje pa se zanemari. Še bolj pomembno pa je pretvarjanje eksplicitnega znanja v prikrito in naprej. Načine pretakanja znanja med eksplicitnim in implicitnim, opisane s procesi socializacije, eksternalizacije, internalizacije in kombinacije, ki se medsebojno prepletajo in zaokrožajo s spiralo nastajanja/tvorbe znanja (model SEKI), sta opisala Nonaka in Takeuchi (1995). Za opolnomočenje praktikanta je pomembno, kako se prikrito znanje pretvori v eksplicitno (eksternalizacija) in kako posameznik eksplicitno znanje usvoji. Pri usposabljanju praktikantov je ključnega pomena prenos prikritega znanja. Tega je pogosto težko ubesediti in opisati, saj temelji na osebnih izkušnjah, vrednotah, stališčih, intuiciji, nezapisani rutini. Nonaka in Takeuchi (1995) trdita, da se pretvarjanje prikritega znanja v eksplicitno izrazi skozi neki zapis, dialog ipd., pomagamo pa si z modeli, analogijami, metaforami. Pretvarjanje eksplicitnega znanja v prikrito pa poteka s procesom usvajanja (internalizacijo) znanja. Eksplicitno znanje se pri delu pojavlja v obliki navodil, načrtov, delovnih nalogov. Pretvarjanje eksplicitnega znanja v eksplicitno je npr. izmenjava znanja na sestanku (kombinacija). Socializacija kot pretvorba ene oblike prikritega znanja v drugo obliko prikritega znanja pa poteka v obliki izmenjave izkušenj, mentorstev, delavnic viharjenja idej, učenja ob delu ipd. Ključna elementa pri tem sta opazovanje in posnemanje.

INSTITUCIONALNI VIDIK PRAKTIČNEGA USPOSABLJANJA

Metoda in viri

V empiričnem delu smo raziskavo usmerili na institucionalni vidik PU. Pri tem nas je vodilo temeljno raziskovalno vprašanje, kako visokošolske institucije načrtujejo, organizirajo, spremljajo in evalvirajo praktično usposabljanje študentov na področju turizma.

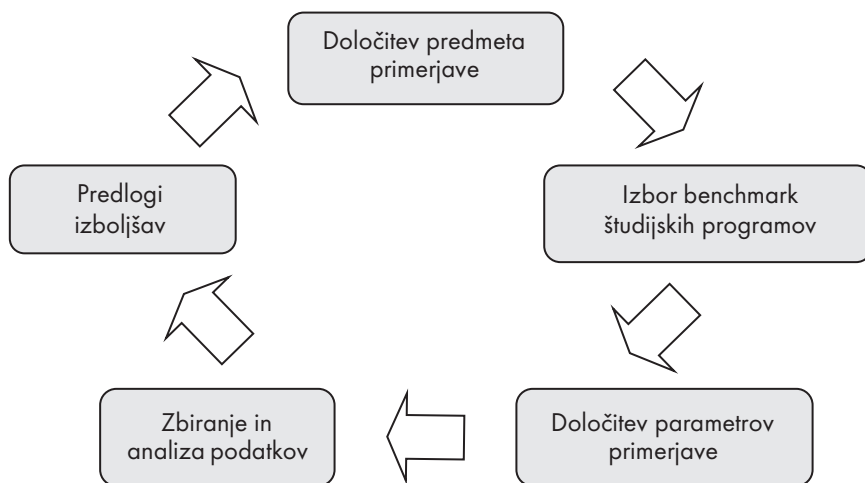
Opravili smo primerjalno presojanje PU v študijskih programih na področju turizma v Sloveniji. Primerjalna/medorganizacijska ali medoddelčna presoja (*benchmarking*) pomeni primerjavo stanja organizacije (ali dela organizacije) z drugimi, praviloma boljšimi organizacijami in na tej podlagi izboljšanje delovanja (Kralj, 2005; Boulter, 2003). Namen presojanja je priti do spodbud za inoviranje, spreminjanje programov, izboljšanje organiziranosti in postopkov, nižje stroške ipd.; tako ostvarimo konkurenčne prednosti pred neposrednimi konkurenti. Metoda se je iz poslovnega okolja razširila tudi v akademsko (npr. Henderson-Smart idr., 2006).

S primerjalnim presojanjem PU v terciarnih študijskih programih na področju turizma smo želeli primerjati prakse posameznih izvajalcev, razumeti postopke in identificirati priložnosti za izboljšave na vsakem parametru primerjave. Pridobljena spoznanja smo

uporabili tudi (ne pa izključno) za oblikovanje modela PU v turističnem sektorju. Način izvedbe analize z izbranim številom korakov prikazuje Slika 2.

Slika 2

Načrt primerjalnega presojanja



Proces primerjalnega presojanja smo začeli z definiranjem predmeta primerjave (praktično usposabljanje), izborom visokošolskih študijskih programov primerjave (Tabela 1) in parametrov primerjave (opirajoč se na merila za akreditacijo in evalvacijo študijskih programov v zvezi s PU) (Nacionalna agencija RS za kakovost v visokem šolstvu, 2020); sledili so zbiranje in analiza podatkov ter zaključno razmišljanje o možnih izboljšavah.

Za potrebe raziskave smo identificirali izvajalce terciarnega izobraževanja v turizmu; študijske programe razpisuje osem visokošolskih institucij (Kuder in Radič, 2019). Za presojanje smo izbirali šest strokovnih in štiri univerzitetne programe s področja turizma.¹ Izbor je temeljil na razpoložljivosti podatkov.

Na spletnih straneh izbranih institucij/programov smo proučili zadetke iskanja, ki vsebujejo PU: predmetnike, učne načrte oziroma letne programe in podatke o izvajalcih PU. Pregledali smo normativne akte, ki urejajo PU, pravilnike in druge interne akte. Proučili smo smernice za izvajanje prakse, informacije, obrazce in navodila za študente.

Soočili smo se tudi z omejitvami raziskave, ki so metodološke. Imeli smo omejen dostop do nekaterih podatkov posameznih visokošolskih institucij (zlasti glede sodelovanja

¹ Pridobljeno s spletnih strani Fakultete za turizem UM (https://www.ft.um.si/studij/prakticno_usposabljanje/), Ekonomsko-poslovne fakultete UM (<https://www.epf.um.si/izobrazevalna-dejavnost/studijski-programi/visokosolski/praksa/>), Ekonomske fakultete UL (http://www.ef.uni-lj.si/za_studente/strokovne_prakse), Fakultete za turistične študije – Turistica UP (<https://www.turistica.si/si/studij/vkljucevanje-studentov/prakticna-usposabljanja-studentov-turistice>) in Višje strokovne šole za gostinstvo, velnes in turizem Bled (<https://www.vgs-bled.si/studij/prakticno-izobrazevanje/>).

Tabela 1

Vzorec proučevanih študijskih programov

Visokošolski strokovni programi	Univerzitetni programi
Management turističnih podjetij	Turizem
Management turističnih destinacij	Kulturni turizem
Visoka poslovna šola, študijska usmeritev: Turizem	Univerzitetna poslovna in ekonomska šola, študijska usmeritev: Turizem
Turizem	Turizem
Poslovna ekonomija, študijska usmeritev Turizem	
Hotelirstvo in turizem	

s podjetji in priprav na prakso). Omejili smo se le na obravnavo PU na področju turizma; vzorec je reprezentativen, saj zajema študijske programe petih institucij terciarnega izobraževanja v turizmu od skupno osmih.

Zbrani podatki so bili nestrukturirani, v nadaljevanju smo jih uredili, obdelali in analizirali po posameznih parametrih primerjave. V članku predstavljamo in komentiramo izsledke presojanja po izbranih parametrih; nekatere izsledke primerjamo tudi s primeri dobrih praks iz tujine oziroma povzemamo mnenja/izsledke drugih avtorjev; tako dopolnimo primerjanje z dodatnimi spodbudami za spremembe/izboljšave in premostimo možnost, da se institucije v slovenskem prostoru mogoče preveč zgledujejo med seboj.

Rezultati

Dokumenti, ki regulirajo PU

Ob akreditaciji študijskih programov v Sloveniji se v zvezi s PU presoja *načrt za praktično usposabljanje študentov* ali ustrezen dokument o tem (npr. letni delovni načrt), če ni razviden iz *učnega načrta*; predložiti je treba tudi dogovore s podjetji o PU študentov. Ugotavljamo, da načrt za PU obstaja v različnih verzijah: nekatere visokošolske institucije imajo to urejeno na ravni posameznega programa, druge so sprejele pravilnike oziroma druge interne akte, s katerimi je urejeno celotno področje PU za vse programe. Posebni akti urejajo mednarodno mobilnost študentov, kjer prednjačijo prakse v okviru programa Erasmus+. Institucije organizirajo PU skladno s predvidenimi kompetencami in izidi na študijskem programu.

Organiziranost PU in kadrovske rešitve

Različne rešitve ugotavljamo tudi na področju *organiziranosti PU, nosilcev in njihovih nalog* (visokošolskih učiteljev, sodelavcev, mentorjev prakse, organizatorjev PU). Za posamezne študijske programe nekatere institucije imenujejo koordinatorje prakse in/ali mentorje, ponekod z administrativno podporo delavcev iz pristojnih služb. Kjer je PU umeščeno v predmetnike, je nosilec predmeta habilitirani učitelj z ustreznimi referencami.

Na nekaterih institucijah je za potrjevanje in vrednotenje prakse pristojen predstojnik oddelka, strokovno-organizacijske naloge pa opravlja strokovno osebje kateder ali referata. Ne glede na obliko organiziranosti menimo, da vsako PU zahteva razmislek o ciljnih, ki jih želimo doseči, skrbno pripravo, načrtovanje, pripravo sodelavcev, določen čas za pogovore, vprašanja, povratne informacije; izogniti se je treba motečim vplivom na okolico in redne obveznosti mentorja. Za prakso sta pogosto predvidena dva mentorja: mentor visokošolski učitelj, ki poleg pedagoških nalog koordinira izvajanje prakse in vodi vse postopke načrtovanja, spremljanja in nadziranja, ter delovni mentor, ki skrbi za usposabljanje študenta v delovnem okolju.

Obseg in umeščenost prakse v predmetnike

V triletnih strokovnih in univerzitetnih programih s področja turizma najdemo zelo različen obseg praks: od 90 do 450 ur dela v turističnem sektorju; ob tem se zastavlja vprašanje, ali je to vedno premišljena odločitev – 90 ur pomeni dvotedensko prakso, delodajalci pa v tem času ne morejo študenta priučiti osnovnih operativnih del, da bi postal samostojen na delovnem mestu. Tuje univerze predvidevajo od minimalno 400 ur pa do maksimalno 40 tednov ali eno leto prakse (Busby in Gibson, 2010; Zopiatis in Theocharous, 2013).

Pregled podatkov, dostopnih na spletnih straneh institucij, kaže, da je v triletnih strokovnih študijskih programih praksa umeščena v 2. in/ali 3. letnik, na univerzitetnih pa v 3. letnik. Ugotavljamo, da se z umestitvijo prakse v nižji letnik omogoči, da se spoznanja in izkušnje s prakse predelajo v višjem letniku, da se na podlagi pridobljenih spoznanj in mreženja pripravijo seminarske in druge naloge. Seveda to zahteva večjo angažiranost učiteljev, a prinaša tudi koristne povratne informacije iz delovnega okolja in omogoča študije primerov. Po drugi strani pa umestitev prakse v zadnji semester omogoči študentom, da se napotijo v podjetja s širokim naborom znanj in spretnosti, absolviranih v petih semestrih študija.

Praksa se pogosto izvaja med letnimi počitnicami, na nekaterih institucijah se temu prilagodi študijski proces (začne kasneje/prej konča), tako da študenti v tem času opravijo obvezno prakso. Našli smo tudi zanimivo rešitev, da se praksa ne izvaja strnjeno, ampak je temu namenjen en dan v tednu (petek). Ob tem se poraja vprašanje, koliko je taka rešitev sprejemljiva za delodajalce.

Enoletna praksa, kot jo v študijske programe turizma vključujejo številne tuje univerze, nedvomno prinaša študentu večji napredek na kompetenčnem področju in konkurenčno prednost na trgu dela (Busby in Gibson, 2010; Zopiatis in Theocharous, 2013). V našem turističnem sektorju zanjo ni dovolj možnosti, saj ni dovolj primernih delodajalskih organizacij zaradi razdrobljenosti na male gospodarske subjekte. Poleg tega bi daljša praksa (*sandwich*) pomenila podaljšanje študija, vsi zdajšnji dodiplomski študijski programi v turizmu v slovenskem prostoru pa so triletni. Bi bil štiriletni študij dovolj atraktiven ali bi študenti raje ubrali bližnjico? Trend upadanja vpisov na štiriletnne programe že opažajo na britanskih univerzah (Aggett in Busby, 2011).

Cilji, vsebina prakse in obveznosti študentov

Na tem parametru vse institucije pričakujejo, da praktikant spozna podjetje, delovne procese in postopke, saj se tako seznanja z različnimi podsektorji turizma. Praktikant se usposablja tudi v komuniciranju z okoljem, spoznava kulturo organizacij in pridobiva realistične predstave o poslovnih okoljih. Usposablja se tudi za pridobivanje, obdelovanje in vrednotenje podatkov iz različnih virov. Pri vseh institucijah so cilji zastavljeni razmeroma ohlapno. Menimo, da je ključnega pomena načrt prakse, ki ga sestavita delovni mentor in študent. V končnih poročilih pa študenti poročajo o dosežkih, spoznanjih, izkušnjah; redko morajo voditi tudi dnevnik prakse. V poročilih je poudarek predvsem na opisu področja, ki ga je študent med prakso v podjetju bolje spoznal, nekatere institucije zahtevajo celovito predstavitev podjetja. Glede vsebine poročila so navodila nekaterih institucij dokaj splošna, npr. študent naj bi poglobljeno predstavil področje v organizaciji, kjer je zaznal možnosti izboljšave. Na drugi instituciji pa mora študent pripraviti SWOT analizo podjetja, izbrati tri elemente, potrebne izboljšav, in predlagati ukrepe. Poročila oceni mentor na instituciji, ocena vsebuje tudi mnenje delovnega mentorja. Na eni od institucij je predviden tudi (skupinski) zagovor opravljene prakse, vabljeni so tudi delovni mentorji.

Zanimiv je tudi pristop, pri katerem mora portfelj študenta vsebovati še pregled seminarских del, izdelanih na podlagi prakse, in predlog vsaj treh možnih tem za diplomsko delo, zanimivih tudi za mentorsko organizacijo.

Na področju kompetenc praktikantov izstopa primer fakultete, kjer predložijo delovnemu mentorju spisek ključnih delovno specifičnih kompetenc, ki jih študent pridobi na študijskem programu – seznam služi kot vodilo pri načrtovanju prakse; v študijskih programih so namreč opredeljene le splošne in generične kompetence diplomantov, ki za potrebe delodajalcev niso pravi indikator kakovosti diplomanta. Študent mora v portfelj dokumentov vključiti tudi oceno napredka pri t. i. mehkih kompetencah, ki jih oceni pred prakso in po njej; ob tem si izoblikuje jasno sliko svojih prednosti (tako lahko išče priložnosti, da jih izpostavi), po drugi strani pa identificira elemente, ki jih v procesu prakse lahko izboljša.

Sodelovanje visokošolske institucije s podjetji

Visokošolske institucije sodelujejo s podjetji na podlagi sklenjenih sporazumov. V praksi obstajajo krovne (dolgoročne) pogodbe o sodelovanju institucije s podjetji (bipartitne), bolj pogosto pa se sklepajo tripartitne pogodbe za vsako prakso (fakulteta-študent-delodajalec). V pogodbi so določene medsebojne pravice in obveznosti strank, določijo se oseba, ki je na fakulteti pristojna za nadzor nad izvajanjem prakse, in delovni mentorji pri delodajalcu.

Na vseh študijskih programih se praksa izvaja v obliki vključevanja študentov v delovne procese. Predvidevamo, da ta pristop ustreza tudi delodajalcem, saj pridobijo cenejšo delovno silo za operativno delo. Menimo, da bi študenti pridobili/nadgradili več kompetenc, če bi izvajali druge oblike praks, ki smo jih proučili v teoretičnem delu, npr. projektno

delo, *shadowing*, uvedba učnih laboratorijev ipd.; to bi tudi pospešilo vključevanje drugih učiteljev v sodelovanje s podjetji, omogočilo permanenten pretok informacij med gospodarstvom in akademskim svetom ter preprečilo pogosto očitano oddaljevanje učiteljev od dogajanja v delovnem okolju. Tudi Govekar-Okoliš (2018) poroča o primerih dobrih praks s kombiniranjem teoretičnega in praktičnega učenja na univerzah v ZDA, Nemčiji in na Madžarskem.

Sodelovanje visokošolske institucije z mentorji

Delovni mentorji pri delodajalcu morajo imeti višjo izobrazbo kot študent, zato institucije v pogodbe vnašajo kot pogoj višje- ali visokošolsko izobrazbo mentorja. V vseh pogodbah za prakso, ki smo jih proučili, je bil to edini pogoj za mentorje. To je presenetljivo, če upoštevamo, da morajo delovni mentorji na nižji stopnji (višje strokovne šole) imeti opravljeno pedagoško-andragoško usposabljanje oziroma licenco. Vendar tudi visokošolske institucije spremljajo potrebe mentorjev po dodatnih znanjih in organizirajo seminarje zanje.

MODEL PRAKTIČNEGA USPOSABLJANJA V TURISTIČNEM SEKTORJU

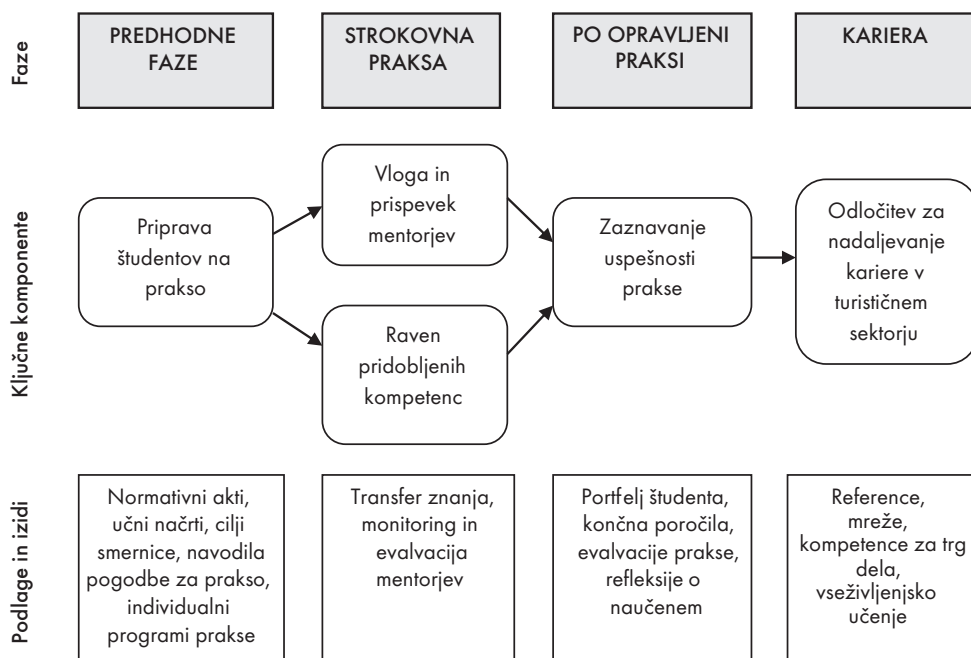
Na podlagi spoznanj iz teoretičnega dela in nekaterih rezultatov primerjalnega presojanja, ki smo jih predstavili prek izbranih parametrov, smo oblikovali teoretični model praktičnega usposabljanja v turističnem sektorju, njegove ključne komponente po posameznih fazah, podlage za izvedbo in pričakovane izide (Slika 3). Model predstavlja celovit sistem PU, ki zagotavlja kakovost in doseganje zastavljenih ciljev PU. Fokusira se na študente, z upoštevanjem koristi, ki jih zasledujejo kot osrednji deležnik v procesih PU in na poti do zaposlitve v turističnem sektorju. Ob interpretaciji modela dodajamo pri posameznih komponentah nekaj komentarjev in predlogov.

Faza priprav je za kakovost sistema PU vitalnega pomena, tako kar se tiče internih aktov, učnih načrtov, pogodb, priprav študentov, navodil kot smernic za delovne mentorje. Pri tem imajo izobraževalne institucije različne pristope, zasledili smo tudi primer skupnih smernic na splošni ravni za vse članice univerze (Kristol idr., 2007); kljub raznolikosti študijskih programov menimo, da tak pristop zagotavlja poenotene splošne vsebinske in organizacijske podlage, predvsem pa omogoča bolj učinkovito delo z mentorji. Priprave študentov na PU so praviloma usmerjene v praktična navodila, krajše seminarje/delavnice za študente. Podobno kot Zopiatis in Theocharous (2013) menimo, da je treba študente bolj usmerjati v krepitev zaposlitvenih kompetenc: načrtovanje kariere, priprave na nastop pred delodajalci, urjenje spretnosti priprave življenjepisov, priprave na zaposlitvene intervjuje, samopredstavitve študentov na družbenih omrežjih idr.

V fazi opravljanja prakse je ključna vloga mentorja in drugih sodelavcev študenta, ki poskrbijo za prenos znanja. V prispevku nismo raziskovali mentorske vloge – zaradi omejitev tega prispevka, pa tudi zato, ker je tovrstna tematika že dodobra proučena (gl. npr. Govekar Okoliš, 2018; Keating, 2012; Rok, 2010). Model poudarja pomen prenosa znanja. Ta točka je največja šibkost obstoječih sistemov PU, značilna za celoten sektor turizma;

Slika 3

Teoretični model praktičnega usposabljanja v turističnem sektorju



pomanjkanje poglobljanja v management znanja, kjer bi morale visokošolske institucije odigrati ključno vlogo. Koncepti in prakse managementa znanja lahko nedvomno koristijo turističnemu sektorju, posebno pri prenosu znanja in inoviranju.

Študent praktikant razvija in nadgrajuje kompetence, tako strokovne (delovno specifične v sektorju turizma) kot prenosljive, ki so pomembne tudi za delo v drugih sektorjih in krepijo njegovo zaposljivost. Praksa lahko poteka v različnih oblikah, letnikih in obsegu, kar se odraža v pridobljenih kompetencah. V sektorju turizma je uspešnost PU podvržena težavam tega sektorja z velikim številom malih poslovnih subjektov in težavami pri upravljanju kadrov, zato mora visokošolska organizacija premišljeno izbirati partnerje. V fazi po opravljeni praksi sledi vrednotenje rezultatov PU. Umeščenost prakse proti koncu študija oziroma v zadnji semester pomeni, da je praktično nemogoče priti do priložnosti za evalvacijo prakse in refleksijo o naučenem, razen v portfelju oziroma poročilih študentov in (morebitnih) zagovorih. Končna poročila študentov s prakse se osredotočajo le na opise delovnih procesov in podjetij; morala bi vključevati tudi refleksije o naučenem, o spoznanjih in napredovanju na področju kompetenc. Sistemi daljših praks, kot jih prakticirajo priznane tuje institucije in vključujejo obiske učiteljev v organizacijah, prinašajo veliko več priložnosti za evalvacije, pa tudi večjo povezanost študijskega procesa z delovnim okoljem, pretok informacij idr. Predlagamo tudi, da se bolj izkoristijo različne oblike izvajanja prakse, na vseh obravnavanih programih gre namreč le za vključevanje študentov v delovne procese.

Zaznavanje uspešnosti prakse vključuje mnenja vseh deležnikov. Visokošolske institucije sledijo zadovoljstvu s prakso s pomočjo študentskih poročil s prakse, študentskih anket, občasnimi ali rednimi raziskavami, o tem poročajo v samoevalvacijskih poročilih. Menimo, da je ključnega pomena redno spremljanje zadovoljstva, kar omogoča pravočasno ukrepanje ob odstopanjih od ciljev. Pomemben vidik spremljanja je odnos do študentov v sektorju turizma; tako v Sloveniji kot po svetu najdemo zelo različne primere odnosov delodajalcev do praktikantov. Cassells (1994, v Busby in Gibson, 2000, str. 5) je identificiral tri oblike:

- »sodelovanje, ki se ga je treba izogibati« (*arms length*). V tej skupini delodajalci pridobijo s praktiki delovno silo za delovna mesta, za katera v lokalnem okolju ni dovolj kandidatov. Gre torej za povsem ekonomsko pogojen interes delodajalcev: zavedajo se, da praktikant potrebuje prakso, da opravi študijske obveznosti. Cassells poudarja, da sta v tem primeru dve možnosti: prakse, ki so zadovoljive, čeravno ponujajo študentu razmeroma skromen izziv, in prakse, kjer gre za izkoriščanje študentov;
- druga oblika je partnersko sodelovanje med univerzo in delodajalci, ki poteka tako, da imajo koristi vsi vpleteni deležniki;
- tretja oblika je strateško povezovanje, ki vodi tudi v končno rekrutiranje perspektivnih kadrov v svoje vrste; žal je tega najmanj, saj ga omejuje absorpcijska zmožnost turističnih organizacij.

To delitev delodajalcev dodajamo, ker je žal tudi v našem okolju preveč primerov okoriščanja s praktiki kot poceni delovno silo, tudi brez nagrade za opravljeno delo (Rok, 2013). Če praktikantom dodelijo rutinske, nezahtevne, monotone naloge, je težko pričakovati, da jih bo praksa utrdila v prepričanju, da po zaključenem študiju nadaljujejo karierno pot v turizmu. Izobraževalne institucije morajo ozaveščati delodajalce, da so koristi deležnikov pri PU dosegljive le s korektnim odnosom do praktikantov. Avtorji (npr. Brečko, 2005; Novak, 2005) tudi opozarjajo, da je za mlade, ki v tem obdobju vstopajo na trg dela, izredno pomembno, da dobivajo zanimive naloge, izzive, bolj sproščeno okolje, vključevanje v odločanje, določeno avtonomijo, takojšnje povratne informacije, pohvale. Zanje je dober mentor prava avtoriteta ter zgled in to je treba v procesih PU izkoristiti. Izobraževalne institucije pa morajo poskrbeti, da so delovni mentorji ustrezno pripravljeni na delo s pripadniki novih generacij na trgu dela.

Sledenje zadovoljstva študentov in diplomantov s prakso prinaša tudi koristne podatke o tem, kaj vpliva na njihove odločitve o nadaljevanju kariere v turizmu. Izsledki raziskav (npr. Richardson, 2009) namreč poročajo o študentih, ki so že med študijem opustili željo po zaposlitvi v turističnem sektorju, tako zaradi nezadovoljstva z zaposlitvijo, slabih delovnih pogojev kot odsotnosti motivacijskih elementov. Take izkušnje lahko prinašajo tudi opravljene prakse. Zato morajo izobraževalne institucije premišljeno oblikovati mreže partnerjev, sistematično delati z mentorji, spodbujati stalen pretok informacij med pedagoškim osebjem in strokovnjaki iz sektorja turizma ipd. Kakovostna praksa pa prinaša za študenta pomembne izide na področju kompetenc, mreženja, referenc in utrjevanja spoznanj o nujnosti vseživljenjskega učenja.

ZAKLJUČEK

V prispevku smo primerjalno presojali pristope visokošolskih institucij s področja turizma k PU in razvili model PU za sektor turizma. S prepletanjem spoznanj iz teoretičnega in empiričnega dela smo obdelali elemente kakovostnega načrtovanja, organiziranja, spremljanja in evalviranja PU. Izpostavili smo tudi nekatere izvirne rešitve v sistemu PU iz slovenskega in mednarodnega okolja ter predlagali nekaj izboljšav.

V fazi priprav na PU bi institucije morale posvetiti več pozornosti urjenju spretnosti študentov za nastop na trgu dela namesto splošnih priprav na področju IKT, komunikacije ali celo samo napotkov pred prakso. V zvezi s tem je smiselna navezava PU na dejavnost kariernih centrov (primer vodilnih švicarskih šol za management v hotelirstvu in turizmu: EHL, Glion, Les Roches) oziroma na predmete, ki obravnavajo razvoj kariere (npr. MMU Manchester) (Rok, 2010).

V fazi izvajanja prakse je ključnega pomena vloga mentorja, v fazah po opravljeni praksi pa ugotavljamo, da je premalo pozornosti posvečene refleksiji o naučenem, deloma zaradi umeščenosti PU v zaključne semestre študija. Potrebno je sistematično spremljanje napredovanja praktikanta na področju kompetenc. Povezovanje z gospodarstvom je pretežno na ramenih nosilcev PU, a nujno je po vzoru dobrih praks iz anglo-ameriškega okolja v procese PU vključiti širši krog učiteljev. Za uspešnost PU je ključnega pomena koherenca med izkustvenim učenjem na delovnem mestu in teoretičnim izobraževanjem. Zopiatitis in Theocharous (2013) poudarjata, da ujemanje programov prakse in pričakovanj turistične industrije pomeni, da bodo največ pridobili študenti. Menimo tudi, da so institucije premalo ambiciozne pri izbiri oblik prakse, praviloma se odločajo za vključevanje študentov v delovne procese ter pisanje poročil z opisi organizacij in delovnih procesov. Druge oblike praks, ki smo jih predstavili, omogočajo večje uveljavljanje študentskih potencialov.

Visokošolske institucije imajo lahko močan vpliv na turistični sektor; njihov interes mora biti razvoj mreže organizacij, ki razumejo PU kot dvosmeren proces, v katerega vlagajo svoje resurse, da dobijo v zameno izobražene strokovnjake z zmožnostjo inovativnega mišljenja, ki organizaciji prinesejo konkurenčne prednosti na globalnem turističnem trgu. Obenem morajo visokošolske institucije skrbeti za raziskovalno plat, ki je eden od bazenov znanja, kjer se napaja turistični sektor. Zato predlagamo raziskave na področju managementa znanja v turizmu, s poudarkoma na transferjih znanja (zlasti prikritega) ter povezanosti z inovativnostjo. Pogrešamo tudi raziskave o kompetencah študentov, pridobljenih na praksi, merjene tako z rezultati učenja kot tudi percepcijami mentorjev. Primer take raziskave je narejen na področju zdravstvene nege (Kermavnar in Govekar-Okoliš, 2016).

Turistični sektor in terciarno izobraževanje morata razvijati kulturo zaupanja v znanje, soustvarjanja znanja, prenašanja znanja in sodelovanja. Kolektivno znanje in njegov prenos sta bogastvo, na podlagi katerega se turistični sektor in izobraževanje lahko soočata z izzivi prihodnosti.

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UPORABNOST SPLETNE STRANI TEACHER'S CLIMATE GUIDE ZA SAMOIZOBRAŽEVANJE ANDRAGOGOVI IN NAČRTOVANJE IZOBRAŽEVANJA ODRASLIH O OKOLJSKI PROBLEMATIKI

Okoljsko problematiko danes srečujemo pri vseh vidikih družbenega življenja. Gre za eksistencialni problem človeštva, ki zadeva tudi področje izobraževanja odraslih. Spletna stran *Teacher's Climate Guide* (<https://teachers-climate-guide.fi/>), ki jo ureja finska okoljska izobraževalka Pinja Sipari, ponuja kakovostno izhodišče za spoznavanje okoljskega izobraževanja in poglobljanje vanj. Stran zajema 21 tematik (npr. kemija, biologija, geografija, družbene vede (*social studies*), fizika, umetnost, zgodovina), ki jih spremljajo tudi predlogi za izvajanje raznih nalog, ki lahko služijo kot pomoč pri zastavljanju vzgojno-izobraževalnega procesa. Takšna spletna platforma je lahko pomemben vir za razvoj različnih oblik izobraževanja odraslih, ki se osredotočajo na okoljske spremembe in preoblikovanje posameznikovih vrednot. Predstavljamo nekaj vsebinskih poudarkov iz izobraževanja o okoljski problematiki s spletne platforme, ki je lahko v pomoč pri pripravi interdisciplinarno in holistično zasnovanega izobraževanja odraslih.

Tematski sklop kemije nam odpira vrata v razumevanje sestave atmosfere, nastajanja toplogrednih plinov in segrevanja ozračja, nastanka učinka tople grede, ogljikovega cikla ipd. Poleg ozračja so glavno odlagališče emisij ogljikovega dioksida oceani. Vse večje kopičenje emisij na morskem dnu negativno vpliva na tam živeče organizme. V povezavi z biologijo lahko tako dobimo globlje razumevanje vplivov človeka na okolje in žive organizme. »Človek s svojimi posegi v prostor in drugimi aktivnostmi povečuje dovzetnost vrst za izumiranje. Sprememba rabe zemljišč, kmetijstvo in urbanizacija, gradnja infrastrukture avtocest, čezmerno izkoriščanje, onesnaževanje, turizem, podnebne spremembe ter nove vrste, ki konkurirajo naravni flori in favni, so povzročili množično izumiranje,« je zapisala Kajfež Bogataj (2017, str. 137). Skozi zgodovinski pogled je možno ozaveščanje o odgovornosti, ki jo ima kapitalistični zahod za reševanje problematike, in tudi zavedanje izkoriščanja, ki ga kapitalistični zahod izvaja na globalnem vzhodu. Prav tako nam zgodovina ponuja vpogled v sistemska spreminjanja družb. Zgodovina nam tako omogoča razumevanje poteka razvoja tehnologij, pojava masovnih okoljskih sprememb z začetkom med industrijsko revolucijo itd.; geografija pa uvid v vpliv teh sprememb na globalni in lokalni ravni. Sociologija proučuje vplive na ljudi kot skupnost in tudi vplive, ki se dotikajo neposredno posameznikov (vprašanje gentrifikacije in s tem povezana stanovanjska problematika, vprašanje prekarizacije idr.). Migracije so tipičen tematski sklop, ki povezuje različna področja: geografijo, ekonomijo, sociologijo, biologijo ipd. Zaradi

segrevanja ozračja se bo zmanjševala biodiverziteta, kar bo posredno privedlo do lakote oziroma do okolja, kjer poljedelstvo in posledično živinoreja ne bosta več mogoča. Zaradi pomanjkanja dobrin se bodo pojavile okoljske migracije, nastale bodo vojne, ki bodo migracije še pospešile. Sprva se bodo te spremembe dogajale v revnejših predelih sveta – favelah v Braziliji, podsaharski Afriki ipd. –, v nadaljevanju pa tudi v državah, kamor se bodo podnebni begunci zatekli. Področje matematike in fizike je tisto, ki prek statističnih napovedi prispeva k razumevanju poteka okoljskih sprememb, kakor denimo tudi k razumevanju valovne optike, ki pojasnjuje odbijanje svetlobe od različnih površin (taljenje ledu predvsem na severni Zemljini polobli pripomore k večjemu segrevanju ozračja; led zaradi svoje bele barve odbija več svetlobe kot temna barva oceana, kar ustvarja pozitivno povratno zanko).

Psihologija lahko pripomore k reševanju različnih stisk, prav tako lahko oblikuje različne strategije za spopadanje s tesnobami, ki so rezultat okoljske problematike. Tudi umetnost lahko vpliva na posameznikovo procesiranje čustev (glasbena terapija), skozi estetsko občutenje umirja, skozi aktivizem povezuje idr. Okoljske spremembe vplivajo tudi na posameznika in njegove vrednote, na kar se osredotoča etika, ki obravnava vprašanje *podnebne pravičnosti* (odgovornost zahodnih kapitalističnih držav za globalno segrevanje, neokolonializem) in kršenje temeljnih človekovih pravic (ogrožene so pravica do življenja, hrane, vode, zdravja, izobraževanja, kulture idr.).

Pomembna sta tudi jezikovna in medijska pismenost. Medijsko pismena oseba je večča v analiziranju in odkrivanju stereotipov, vrednot, ideologij ter je sposobna interpretirati številne pomene in sporočila, ki so zajeti v besedilih. Zato je pri posameznikih treba spodbujati kritično mišljenje.

S tem kratkim prikazom smo želeli pokazati, da je spletna stran *Teacher's Climate Guide* kakovosten vir za samostojno učenje, pri razvoju programov pa jo lahko uporabijo tudi izobraževalci odraslih. Spletna stran andragogom pomaga do osnovnega razumevanja okoljske problematike ter jih napotuje na nadaljnje raziskovanje in poglobljanje v posamezne tematske sklope.

Andraž Fink

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Tomaž Grušovnik, Reingard Spannring in Karen Lykke Syse (ur.)

**ENVIRONMENTAL AND ANIMAL ABUSE DENIAL:
AVERTING OUR GAZE**
Lexington Books, 2021

V začetku leta je v angleščini izšla znanstvena monografija o vseprisotnosti (zanikanja) človeških zlorab okolja in živali, ki so jo uredili Tomaž Grušovnik s Pedagoške fakultete Univerze na Primorskem, Reingard Spannring z Inštituta za izobraževanje Univerze v Innsbrucku in Karen Lykke Syse iz Centra za razvoj in okolje Univerze v Oslu. V njej so v 12 poglavjih skozi raznolike teoretične okvire obravnavane teme, ki jim je v antropoceni dobi in antropocentrični družbi smiselno nameniti več pozornosti.

Skupna točka vseh prispevkov monografije je obravnava *zanikanja* kot družbenega, kulturnega in psihološkega mehanizma, ki pomaga posameznikom in družbi ohranяти trenutne življenjske navade, kljub jasnosti o njihovih katastrofalnih posledicah za okolje in živali. Tako so obravnavani različni mehanizmi in oblike zanikanja ter njegovi vzroki in posledice z vidika različnih znanstvenih disciplin – psihologije, sociologije, filozofije, antropologije, zgodovine, ekonomije, ekologije, etologije (veda o vedenju živali) in prava.

Prispevki razkrivajo globoko zakoreninjeno zanikanje človeških zlorab okolja in (nečloveških) živali v družbi. Tako pri podnebnih in okoljskih spremembah kot pri našem odnosu do živali obstaja implicitno zanikanje, s katerim se zanemarjajo podatki, ki bi bili lahko pretirano ogrožajoči za naše pojmovanje nas samih in sveta, to pa vodi v kolektivno ignoranco problemov, ki se jih velika večina ljudi sicer zaveda, a jih ne motijo tako zelo, da bi glede njih dejansko nekaj ukrenili. Tako ni nujno problem pomanjkanje informacij o posledicah našega ravnanja, ampak percepcija teh informacij kot ne dovolj problematičnih, da bi ob njih čutili moralno potrebo po delovanju v nasprotni smeri.

Pomembni dejavniki individualnega zanikanja so pretekle izkušnje in osebna identiteta. Spoznanje, da je naš način bivanja lahko netrajnosten in zato nezaželen, je pogosto lažje zanikati kot pa takšne prakse dejansko spremeniti. To pa ustvarja začarani krog, saj je oseba v zanikanju motivirana, da takšna tudi ostane, ker je ohranjanje osebnih prepričanj čustveno izpolnjujoče, obenem pa to še pogloblja osebna prepričanja ob obravnavi novih informacij skozi tako izkrivljeno subjektivno lečo. Zanikanje s tem pripomore k ohranjanju obstoječe osebne identitete in izogibanju čustvenemu distresu ob kognitivni disonanci med osebnimi prepričanji in nekaterimi z njimi neskladnimi podatki. Poleg individualnega pa je prav tako razširjeno kolektivno zanikanje, ki zagotavlja, da neprijetne informacije

niso preveč moteče za obstoječe družbene sisteme in načine (so)bivanja, hkrati pa pripomore k reprodukciji dominantnih ideologij ter obstoječih razmerij moči v politiki in gospodarstvu.

Pomemben prispevek monografije je v temeljiti kritični obravnavi človeškega odnosa do ostalih živali, saj ta tema v razpravah o okoljskih izzivih pogosto ostane zanemarjena. Obravnava zlorab živali ne zajema le tega, ali te končajo na naših krožnikih ali ne, ampak tudi, kakšen je naš odnos do njih že pred tem in zakaj nas to očitno pretirano ne gane. Kot poudarja filozof Craig Taylor v petem poglavju, se tu postavlja vprašanje, katera je torej ta razlika med nami in drugimi živalmi, ki nam daje pravico, da zanemarjamo njihovo subjektivnost in delamo z njimi v skladu z lastnimi potrebami in željami. Oz. če menimo, da so določena vedenja neprimerna v odnosu do človeka, zakaj so primerna v odnosu do drugih živali? In, dodatno, zakaj določena vedenja niso primerna v odnosu do določenih živali (npr. hišnih ljubljencev), če pa so sprejemljiva v odnosu do drugih (prav tako razvitih) živali? V našem odnosu do (nečloveških) živali pa se zrcali tudi naš odnos do okolja, ob tem da naše ravnanje z živalmi (masovna živinoreja) že tako ali tako škoduje okolju in povečuje toplogredne izpuste, zmanjšuje biotsko raznovrstnost ter onesnažuje zemljo, zrak in vodo, po vsej verjetnosti pa je tudi sprožilo nastanek aktualnega koronavirusa SARS-CoV-2. S takšnim odnosom torej škodujemo tako okolju in živalim kot tudi sami sebi.

Posebna vrednost monografije je gotovo tudi v interdisciplinarnem pogledu na proučevani pojav zlorab in njihovo zanikanje. Tako npr. z vidika (socialne) psihologije Susanne Stoll-Kleemann v prvem poglavju zanikanje uničevanja okolja poveže s Kohlbergovimi stopnjami moralnega presojanja in trdi, da večina ljudi ne doseže pokonvencionalne usmerjenosti v moralnem presojanju, kjer bi resnično delovali v skladu s svojimi etičnimi načeli, ampak ostane pri konvencionalni usmerjenosti, kjer se ravna predvsem v skladu z družbenimi normami, te pa so (zaenkrat) preveč potrošniško usmerjene, da bi lahko odvrčale od visokoogljičnega vedenja. Ob tem imajo pomembno vlogo obrambni psihosocialni mehanizmi, ki odvrčajo od soočanja s kognitivno disonanco, kot so različne strategije racionalizacije našega ravnanja, prenašanje odgovornosti na druge, opravičujoče primerjave (v smislu »oni ravna jo še slabše«) ali miselno popačenje resničnih posledic naših dejanj.

V nadaljnjih poglavjih monografije so predstavljeni še zanimivi uvidi drugih znanosti. S sociološkega vidika je npr. obravnavano ohranjanje zanikanja tako na individualni kot na kolektivni ravni – v šolskem, gospodarskem in pravnem sistemu. Naša samoumevna upravičenost do avtoritarnega vladanja okolju gre ob tem z roko v roki s kolektivnim zanikanjem zlasti tega, da od rasti odvisno gospodarstvo ni okoljsko vzdržno. Filozofski vpogledi ponujajo dokaze o obstoju moralnosti tudi pri (nečloveških) živalih in prikazujejo distanciranje človeka od ostalih živali (in njihovega ubijanja za naše potrebe) kot obrambni mehanizem za zastiranje lastne umrljivosti. Etološki prispevek obravnava šimpanze in predstavlja obstoj njihovih individualnih osebnosti in biografij ter na podlagi dveh odmevnih eksperimentov iz leta 2017 argumentira obstoj teorije uma pri njih (razumevanje

obstoja mentalnih stanj drugih, kar omogoča empatijo), čeprav se je to do zdaj v splošnem pripisovalo zgolj ljudem in čeprav je od 80. let več eksperimentov, v katerih so na teorijo uma gledali bolj antropocentrično, to tezo ovrglo.

Monografija ponuja tudi antropološke vpoglede v samoumevnost paradigme neskončne rasti in porabe, ozke človeške poglede na živali in posledično njihovo kruto obravnavo na primeru norveške industrije lososov ter, prav tako na primeru Norveške, zgodovinski pogled na postopno umikanje procesa proizvodnje mesa iz javnega življenja po letu 1950, predvsem na disociacijo njegovega nakupa od njegove proizvodnje ter s tem disociacijo mesa od živali. Predstavljene so tudi ugotovitve iz (politične) ekonomije o zelo razsežnem lobiranju in marketingu (tudi na ravni EU), ki spodbuja zanikanje človeškega škodovanja okolju in popredmetenja živali ter vzpostavlja kolektivno mišljenje normalizacije obstoječega stanja. V ta namen se uporablja celo »astroturfing« (predstavljanje lažnega javnega mnenja), velike investicije v oblikovanje javnega mnenja pa se kapitalizmu ubijanja obrestujejo s še večjimi dobički.

Z ekološkega vidika je ovrednoten »tehno-eko-optimizem«, kot Helen Kopnina, Joe Gray, Haydn Washington in John Picolo v devetem poglavju poimenujejo verjetje v rešitev okoljevarstvenih izzivov s tehnologijo. Takšne poglede označijo za antropocentrične, okoljsko škodljive in izhajajoče iz patološke navezanosti sodobnih industrializiranih družb na gospodarski razvoj, zaradi česar sami raje predlagajo sledenje ekocentrizmu in ekorealizmu, temelječima na okoljski etiki, ki okolje in živali obravnava ločeno od njihove instrumentalne vrednosti za človeka. S prepletom sociološkega in etološkega vidika sta na primeru konjev predstavljena tudi specizem (diskriminacija na podlagi vrste) in popredmetenje živali v družboslovni literaturi kot načinu reprodukcije obstoječega odnosa človeka do drugih živali. Monografijo zaključuje pravna analiza hitro rastočega področja živalskega prava, ki temelji na okoljskem pravu, pravu človekovih pravic in etiki.

Zlorabe okolja in živali ter njihovo zanikanje so v monografiji obravnavani z vidika različnih znanstvenih disciplin, gotovo pa je tu prostor tudi za andragogiko. Tako bi lahko spodbudili, kot v tej številki Andragoških spoznanj na primeru umetnostne instalacije opisujeta avtorici Spring in Clover, zadrževanje pozornosti učečih se odraslih na perečih problemih z namenom razkrivanja trenj med pojmovanji in realnostjo, po razkritju katerih je težko »odvrniti naš pogled« od uničenja, ki ga povzroča naša vrsta.

Tadej Košmerl

Simone de Beauvoir

STAROST II: BITI V SVETU

Opro, 2020

STAROST SE ODIGRAVA TAKO NA OSEBNEM KOT NA DRUŽBENEM ODRU

Starost je monumentalno filozofsko delo, je nekoč dejal Levinas, z njim pisateljica Simone de Beauvoir ponuja v branje zapis s področja etnografije, zgodovine, književnosti in filozofije;¹ zapis, ki ga je treba brati objektivno in subjektivno hkrati, zapis, s katerim želi de Beauvoir razbiti tišino, ki obdaja starost.² Delo je hkrati deskriptivno in normativno, torej politično. Je delo o barbarizmu, o »škandalozni situaciji starih v družbi«, kot pravi.

V prvem delu *Starosti* – eno redkih del, ki je bilo okrog leta 1970 posvečeno preučevanju tabuiziranih tem staranja in starosti – se avtorica posveti družbenim okoliščinam staranja skozi zgodovino, v drugem delu, ki se zdaj razgrinja bralcu, pa prevladata njeno opazovanje starosti in popis subjektivnih občutkov v starosti, ki jih budi to obdobje življenja.³ Starost ni monolitna. Starosti je veliko. Tako Simone de Beauvoir nakaže, kar že dolgo vemo. Starost se odigrava hkrati na osebni in družbeni ter politični odru.⁴ Slednje občutimo tudi v času zdajšnje zdravstvene krize, skozi katero plujemo.

Na determinanten vpliv socialnega okolja na potek starosti v tem eseju, kot ga sama imenuje, opozarja Simone de Beauvoir. Doživljanje starosti je sicer osebno, pogojeno s celoto življenja, naravnano na starost že od ranega otroštva, a odvisno je tudi od družbenega konteksta, ki vpliva na to, kako in kako dolgo se nekdo spoprijema z nastajajočim »novim svetom«, svetom, za katerega v starosti slutiti, da ni več njegov. Da to ni več njihov svet, nekatere celo veseli, »saj so tako končno osvobojeni obvez, odgovornosti in pričakovanj«, zapiše de Beauvoir.

Pisateljica se posluži opisov starosti zgolj izjemnih ljudi, pisateljev, ustvarjalcev, državnikov, ki jih njihova dela transcendirajo, a jih, ne glede na vse, mlajši ne vabijo več

1 Simone de Beauvoir se loteva obsežnih filozofskih tem, kot so biti star objektivno in biti star subjektivno, biti sam svoj za druge, filozofija telesa, vprašanje filozofije časa.

2 O ženskah, otrocih, odrasčajočih je napisano marsikaj. O starih ne. In vendar bi bilo dovolj poslušati njihov glas, da bi ugotovili, da je njihov glas »glas človeka«.

3 Filozofija, denimo, »je pomagala umreti«, kot je dejal Montaigne, ni pa pomagala živeti v starosti.

4 Izkušnje starosti so različne. Starost ni enaka za bogate in revne, za zdrave ali bolne. Izkušnja starosti je subjektivna.

k sodelovanju, še več, iskreno in tudi srdito se z njimi ne strinjajo. Jih pa družbeno vidni starci tudi izzivajo s svojim konservativnim videnjem in delovanjem, z vztrajanjem pri preteklosti, pri preteklih načinih mišljenja, reševanja vprašanj, tudi preteklih načinih upora. Ne glede na vse so starci zmeraj konservativni. Njihova dela sicer za mlade in prihodnje rodove ostajajo sporočilna, lahko navdušujejo množice, budijo čustva, celo misel jim je lahko vse jasnejša (Victor Hugo o sebi), pisanje jim gre zlahka od rok, a telo zgublja moč – nemoč njihovega telesa pa daje nosilcem družbene moči legitimno premoč nad njimi. *Starost je v družbenem pogledu vprašanje razmerij moči*, bi lahko rekli.

Še več, »leta jemljejo (tudi) voljo, da bi se izobraževali«, da bi po Sokratovo nabirali znanje zaradi znanja samega iz intrinzične, primarne motiviranosti za učenje. Odsotnost možnosti uporabe znanja pa ... ubija voljo ... Empirična spoznanja danes na srečo kažejo tudi drugačno, svetlejšo sliko starosti od opisane.

Z nekaterimi trditvami, četudi so dokaj temačne, se lahko strinjamo, jim lahko verjameмо. Tako je pomembno, da obstajajo strukture, kot so univerza za tretje življenjsko obdobje, dnevni centri dejavnosti starejših, skupine za vzgojo lokalnih voditeljev, ki gradijo mostove med pridobljenim znanjem in njegovo uporabo. Teh nekoč, v času Simone de Beauvoir, ni bilo veliko in njihova vloga ni bila z družbeno angažiranim znanjem in družbeno angažirano kulturo starejše narediti vidne, slišane in delujoče v družbenem prostoru. Današnja starost lahko potrka na različne, tudi manj zaprte duri.

V sedmem poglavju Starosti II nastopajo pesniki, pisatelji, voditelji, zvečine francoski, nemški, angleški, s svojimi zapisi o preteklosti in sedanjosti, o poznejših letih življenja. Njihovi zapisi služijo Simone de Beauvoir kot ilustracija občutkov starega človeka do življenja in do smrti. Ti občutki imajo skupen imenovalec: žalost, strah, dolgčas. V starosti je malo novega, preveča jo občutek »déjà-vu«.

De Beauvoir se loti tudi vprašanja smrti. Strah pred smrtjo nas varuje in ohranja pri življenju. Tudi v starosti imata strah pred smrtjo in obsedenost s smrtjo zaščitniško vlogo.

»Trmasto vztrajanje pri preteklem prekine vez s sedanjostjo,« trdi de Beauvoir, ko piše o sicer izjemno plodnem, delovnem in učinkovitem državniku Clemenceauju, in dodaja, da so novi trenutki zgodovine sedanjost in da novi trenutki zahtevajo nove ljudi.

Pa vendar v šestem poglavju Simone de Beauvoir spregovori tudi o nekaterih izjemah med ustvarjalci, o glasbenikih, ki včasih svoja najboljša dela napišejo šele v starosti, kajti skozi življenje vse preveč zaupajo tehnikam in si šele v zrelih letih drznejo stopiti na plovito lastno pot.

V petem poglavju de Beauvoir načne vprašanje starosti v zakonskem paru, pri tem pa navede primer Tolstoja in žene Sonje. Zaključí, da je starost lahko vir neravnovesja v zakonu, tudi med tistimi, ki so bili dotlej videti složni.

Starost II je branje, ki ga priporočamo preučevalcem literarne zgodovine, umetnosti, glasbe, zgodovine, psihologije, geragogike, francistom in drugim. Priporočamo ga prav

posebej izobraževalcem starejših odraslih. Bolje bodo razumeli svoje starejše študente in lažje jim bodo pomagali pridobiti vpogled vase.

Čas pred petdesetimi leti, ko je *Starost* nastajala, je močno navzoč v obeh delih knjige, odslikava literarne in umetnostne izrazito urbane vrednote in antivrednote tistega obdobja. Bralec dobi vpogled v intimne misli velikih ustvarjalcev, ki navajajo na preučevanje sodobnosti. Se je sploh kaj spremenilo?

Dušana Findeisen

ANDRAGOŠKA DEDIŠČINA SABINE JELENC KRAŠOVEC



Mnogo prezgodaj, dober mesec pred 53. rojstnim dnem, se je konec preteklega leta iztekla življenjska pot naše prijateljice in sodelavke, izr. prof. dr. Sabine Jelenc Krašovec. Težko je na kratko predstaviti pestro, bogato in raznovrstno izobraževalno, znanstveno, raziskovalno, strokovno in pedagoško delo Sabine na področju izobraževanja odraslih, kljub temu bom v nadaljevanju poskušala povzeti ključne mejnike in dosežke na njeni poklicni poti.

Rojena je bila 26. januarja 1968 v Ljubljani. Po končani Srednji pedagoški šoli je leta 1986 nadaljevala študij na Filozofski fakulteti – domska in andragoška smer (A) in smer sociologija (B). Med študijem je kot prostovoljna svetovalka ministrstva za pravosodje individualno svetovala in pomagala

obsojencem. Decembra 1991 je na Oddelku za sociologijo – smer sociologija (B) diplomirala s temo *Beg možganov*, februarja 1992 pa je na Oddelku za pedagogiko – smer pedagogika (A) z odlično oceno zaključila študij z diplomsko nalogo *Pismenost in funkcionalna pismenost obsojencev v Sloveniji*. Podiplomski študij je na isti fakulteti leta 1998 zaključila z zagovorom magistrske naloge s področja andragogike z naslovom *Trendi razvoja andragoške teorije in prakse v Evropi – Vloga izobraževanja odraslih pri razvijanju dejavne državljanosti v prehodnem obdobju*, leta 2000 pa še z uspešnim zagovorom doktorske disertacije *Univerza v procesih oblikovanja učeče se družbe*. Dodatno se je izobraževala v okviru številnih seminarjev na področju andragoške in visokošolske didaktike, usposabljala se je za svetovanje in ocenjevanje predhodno pridobljenega znanja v procesu ugotavljanja in potrjevanja znanja, med drugim je pridobila naziv »Change Agent« – NLP. V okviru rednega šolanja se je učila dva tuja jezika: angleščino in nemščino. Znanje angleškega jezika je dodatno izpopolnjevala julija 1988 v Veliki Britaniji (Anglo World Education, Oxford) in od junija do septembra 1990 v Združenih državah Amerike (Springfield, MA), kjer je v poletnih taborih za revne otroke pridobila dragocene delovne in življenjske izkušnje. Poleg rednega šolanja je končala nižjo glasbeno šolo in dodatna dva razreda za klavir (osem razredov) in kitaro (devet razredov). Več let je igrala v kitarskem orkestru Glasbene šole Franca Šturma.

Sabina je svojo profesionalno pot začela leta 1992 kot pripravnica na Andragoškem centru Slovenije, od oktobra 1993 dalje pa je bila redno zaposlena na Filozofski fakulteti Univerze v Ljubljani – Oddelek za pedagogiko in andragogiko, najprej kot asistentka, kasneje kot docentka in nazadnje kot izredna profesorica. Odlikovala jo je bogata in uspešna pedagoška dejavnost. V okviru dodiplomskega študija je bila nosilka predmetov Andragogika ciljnih skupin, Andragoško svetovalno delo in soizvajalka predmeta Sociologija izobraževanja odraslih, na podiplomskem študiju pa nosilka predmeta Andragoški raziskovalni seminar in Andragogika ciljnih skupin ter soizvajalka predmeta Izbrane teme iz sociologije izobraževanja odraslih. Pri predmetu Andragoško svetovalno delo in Andragogika ciljnih skupin je izvajala dodatne individualne konzultacije Erasmus-Socrates študentom iz Litve, Nemčije, Finske, Poljske, Estonije, Grčije itd. Bila je izredno predana in zavzeta pri delu s študenti, kar med drugim dokazuje dolg seznam (122) njenih mentorstev. Kot ocenjevalka je sodelovala v komisijah za oceno magistrskih nalog na Pedagoški fakulteti Univerze na Malti. V okviru Centra za pedagoško izobraževanje Filozofske fakultete Univerze v Ljubljani je kot predavateljica sodelovala tudi v programu pedagoško-andragoškega izobraževanja za predavatelje višjih strokovnih šol. Njen naravni dar za poučevanje dokazuje svečana listina Univerze v Ljubljani, ki jo je kmalu po začetku akademske kariere prejela za izjemne pedagoške in raziskovalne dosežke.

Študenti, ki jih je pretresla vest o prezgodnjem odhodu Sabine, so sporočali, da jo bodo ohranili v najlepšem spominu z globoko hvaležnostjo in občudovanjem, saj jih je s svojim entuziazmom navdihovala in spodbujala k samostojnemu in kritičnemu mišljenju, v njih je prebujala radovednost do raziskovanja, skrb za ranljivejše in pogum za zavzemanje za pravičnejši svet. Na spletu sem našla tudi starejše pohvalne izjave njenih nekdanjih študentov. Tako je ena od študentk pred leti zapisala: »Najboljša profesorica, kar sem jih kdaj imela! Profesorica Jelenc Krašovec več kot očitno tudi živi, udejanja to, kar predava. Meni je prav v navdih. Da človek razmišlja s svojo glavo, spreminja sebe in posledično tudi družbo. Profesorica, ki se zaveda, da več kot neki uradni nazivi pomeni to, kakšen si kot človek, tvoja morala, vrednote in tvoj odnos do drugih. Študente nagovarja kot sebi enake, je zelo pozitivna, ima veliko znanja, odprta. Mnogi profesorji bi se lahko zgledovali po njej.«

Z Andragoškim centrom Slovenije je kot predavateljica in vodja številnih delavnic ter seminarjev vsa leta svojega profesionalnega delovanja redno sodelovala v različnih programih izobraževanja za učitelje odraslih in druge strokovnjake, ki sodelujejo v izobraževanju odraslih. Med drugim je sodelovala pri pripravi gradiv, razvoju in izvajanju programov Usposabljanje za življenjsko uspešnost, Usposabljanje vodij in mentorjev študijskih krožkov, Izobraževanje in usposabljanje svetovalcev in ocenjevalcev predhodno pridobljenih znanj in spretnosti, Phare program UNDP Mine Action Senior and Middle Management Training Course in programu Izobraževanje tutorjev v projektu Študij na daljavo. Sodelovala je tudi pri pripravi programa »Razvijanje in širjenje mreže z IKT podprtih lokalnih svetovalnih centrov in centrov za poklicno svetovanje ter točk za VŽU« v okviru projekta ESS. Poleg tega je bila tudi svetovalka in ocenjevalka v procesu »Ugotavljanja

in potrjevanja predhodno pridobljenih znanj in spretnosti«. Ob njeni prezgodnji smrti so se na Andragoškem centru Slovenije spomnili, da je po odhodu na Filozofsko fakulteto za vedno ostala njihova dragocena zunanja sodelavka v različnih projektih in dejavnostih centra, bila je nepogrešljiva in zelo dobro sprejeta predavateljica v programih andragoškega spopolnjevanja.

Toda Sabina ni bila samo odlična profesorica in predavateljica, ampak je bila tudi strastna raziskovalka. Sociološka izobrazba ji je zagotavljala široka teoretska znanja, s katerimi je izobraževanje odraslih vedno osmišljala v družbenem kontekstu. Bila je prepričana, da če želimo razumeti izobraževanje odraslih, je to mogoče le s kritično analizo političnih, ekonomskih in družbenih vidikov njegove strukture. V večini svojih besedil je izhajala iz družbeno kritične vloge izobraževanja odraslih in poudarjala emancipatorni potencial andragogike, razmišljala je o mobilizacijski vlogi andragogike v širšem družbenem kontekstu, predvsem kako lahko andragogika vpliva na družbene spremembe. Rdeča nit njenih besedil je bila kritična teorija družbe ter kritična in radikalna tradicija izobraževanja odraslih. Tako je v članku o izobraževanju za pismenost v luči kritične teorije izobraževanja odraslih poudarila: »Nizka udeležba nekaterih skupin prebivalstva v izobraževanju je zlasti posledica izključevalnih družbenih praks (tudi izobraževanja), ki so tesno povezane z ideologijami moči, interesi kapitala, krepitvijo individualizma ter zmanjševanjem socialne skrbi s strani države.« Zavedala se je, da mnogi področje izobraževanja odraslih pojmujejo kot področje praktičnega delovanja, zato je opozarjala, da ga ni mogoče razvijati brez ustrezne refleksije in teoretskih podlag. Ob tem je zapisala: »Vendar pa ravno praksa izobraževanja odraslih kaže, da so razmerja moči (pri določanju ciljev, načrtovanju programov, načinih poučevanja idr.) tista ključna sestavina, ki pomembno vpliva na ohranjanje družbene neenakosti in nepravilnosti. Praktiki se ukvarjajo zlasti z vprašanji, kako motivirati obrobne skupine za izobraževanje, kakšne metode uporabljati pri delu z njimi ipd., medtem ko se o vzrokih izključenosti skorajda ne razpravlja.«

V njenem obsežnem znanstvenoraziskovalnem opusu lahko odkrijemo zelo raznolike teme proučevanja področja izobraževanja odraslih, med njimi: pismenost odraslih, vlogo andragoga, izobraževanje starejših, izobraževanje starejših zaposlenih, javne prostore kot prizorišča priložnostnega učenja odraslih, transformativno učenje, splošno izobraževanje odraslih, politiko izobraževanja odraslih, ciljne ranljive skupine odraslih, medgeneracijsko učenje, svetovalno dejavnost, dejavno državljanstvo, vseživljenjsko izobraževanje na univerzi, javno andragogiko itd.

Kot raziskovalka je Sabina sodelovala v sedmih mednarodnih projektih: »Delphi – The Future of Adult Education in Europe«, »Phare MOCCA – Modernisation of Curricula, Certification and Assessment«, »Vocational Education for Youth and Adults in Slovenia«, »National Guidance Policy Forums – Developing National Fora for Guidance in Six Member States – Malta, Estonia, Denmark, Slovenia, the United Kingdom and Ireland« in kot vabljena izvedenka v projektu Grundtvig »Right to Learn«. Sodelovala je tudi v obsežnem mednarodnem projektu PIAAC o spretnostih odraslih, v katerem je proučevala izobraževanje in učenje starejših delavcev. Do konca leta 2014 je tri leta koordinirala

mednarodni projekt LLL Grundtvig Partnership z naslovom »Older Men as Active Learners in Community (OMAL)«. V okviru naštetih projektov je še posebej intenzivno sodelovala z raziskovalci z univerz na Malti, Portugalskem, Irskem, Poljskem, v Srbiji, Estoniji, Avstraliji, Novi Zelandiji in Veliki Britaniji. Bila je tudi gostujoča profesorica na Univerzi v Vroclavu.

V okviru Fakultete za družbene vede je od leta 2004 do 2008 raziskovalno delovala v programski skupini »Kakovost življenja družbenih skupin« in v treh temeljnih raziskovalnih projektih: »Socialna integracija starostnikov v Sloveniji« (2004–2007), »Medgeneracijska solidarnost v Sloveniji« (2009–2012) in »Oskrba starejših v skupnosti v Sloveniji« (2011–2014). V vseh treh raziskavah je bila njena pozornost namenjena učenju in izobraževanju starejših v različnih kontekstih. Od leta 2009 dalje je bila na Filozofski fakulteti kot raziskovalka vključena najprej v programsko skupino »Pedagoške in andragoške raziskave – konceptualizacija znanja za trajnostni razvoj, razvoj človeških virov in socialno kohezivno družbo«, kasneje pa še v programsko skupino »Pedagoško-andragoške raziskave – Učenje in izobraževanje za kakovostno življenje v skupnosti«.

Rezultate svojega raziskovalnega dela je predstavila na številnih mednarodnih in domačih konferencah, prav tako pa jih je objavljala tudi v mnogih uglednih znanstvenih revijah in monografijah. Njen znanstvenoraziskovalni, pedagoški in strokovni opus je zelo obsežen, kar je razvidno tudi iz njene bibliografije, saj ima v slovenskem knjižničnem informacijskem sistemu COBISS vpisanih 441 bibliografskih enot.

Sabina je bila tudi aktivna članica uredniških odborov štirih znanstvenih revij, to so Andragoška spoznanja (zadnja leta tudi sourednica), Andragoške studije, Sodobna pedagogika in The European Journal for Research on the Education and Learning of Adults (RELA). V vlogi urednice je sodelovala v pripravi mednarodnih znanstvenih monografij.

Dejavna je bila tudi v različnih strokovnih telesih: bila je predsednica komisije za druge javno veljavne izobraževalne programe za odrasle in članica komisije za obravnavo strateških vprašanj pri Strokovnem svetu RS za izobraževanje odraslih, članica strokovnega sveta Andragoškega centra Slovenije, članica akademskega zbora Filozofske fakultete, članica izvršnega odbora Andragoškega društva Slovenije in članica področne strokovne skupine za izobraževanje odraslih pri pripravi Bele knjige o vzgoji in izobraževanju v Republiki Sloveniji 2011. Tudi njena društvena dejavnost je bila raznolika. Bila je aktivna članica Andragoškega društva Slovenije, Sociološkega društva Slovenije in European Society for Research on the Education of Adults (ESREA).

Prevzemala je vodstvene naloge in bila najprej namestnica, pozneje predstojnica Oddelka za pedagogiko in andragogiko, predstojnica andragoške katedre ter vodja raziskovalnega programa »Pedagoško-andragoške raziskave: Učenje in izobraževanje za kakovostno življenje v skupnosti« v okviru Znanstvenega inštituta Filozofske fakultete.

V preteklih letih je aktivno sodelovala na Pedagoško-andragoških dnevih Filozofske fakultete, posvetih Andragoškega društva Slovenije, Andragoških kolokvijih v okviru

Tedna vseživljenjskega učenja, Andragoških poletnih šolah v Ajdovščini, Festivalih za tretje življenjsko obdobje in mnogih drugih znanstvenih kongresih doma in v tujini. Od leta 1995 je bila kot organizatorica konferenc in članica znanstvenih odborov konferenc aktivna v Evropskem društvu za raziskovanje izobraževanja odraslih – ESREA in njegovih raziskovalnih mrežah. Leta 2012 je Sabina v okviru Filozofske fakultete Univerze v Ljubljani ter v sodelovanju z ESREA in CMEPIUS v Ljubljani organizirala in koordinirala mednarodno konferenco ESREA raziskovalne mreže »Education and Learning of Older Adults« (ELOA) z naslovom »Intergenerational solidarity and older adults education in community«, leta 2015 pa še uspešno mednarodno konferenco ESREA raziskovalne mreže »Between Global and Local: Adult Learning and Development« z naslovom »Perspectives on community practices: living and learning in community«.

S Sabino sem se zbližala v času, ko sem prevzela mentorstvo za njen doktorat. Bila je kritična, radovedna, svobodomiseln, ustvarjalna in aktivna državljanka, a hkrati topla in pozorna. Nepozabni spomini me vežejo na najino skupno pedagoško in raziskovalno delo, ko sva občasne zagate premagovali s smehom in samoironijo, kar pa nama je dajalo nov zagon po obdobjih, ko sva bili v dvomih in ko je najino delo zastalo. Zelo sem uživala v najinem druženju. Sabina je bila dragocena, zvesta prijateljica. Po moji upokojitvi se je najino sodelovanje sicer skrčilo, toda še vedno sva se družili, prijateljevali, še naprej mi je redno pošiljala razglednice z izletov, strokovnih potovanj in dopustov. Na eni zadnjih kartic je zapisala: »Širina pogledov na življenje pomaga pri premagovanju težav. Srečno in naj najine poti ostanejo prepletene. Še na mnoga srečanja, na prijateljstvo za vedno!« V treh letih boja s težko boleznijo je ostajala pozitivna in pogumna. Izgubila sem drago prijateljico, tesno sodelavko in svojo mentoriranko, ki mi je bila v mnogočem navdih.

S svojim poznavanjem, zavzetostjo in angažiranostjo je Sabina dala neizbrisen pečat področju izobraževanja odraslih na Slovenskem. Njena zapuščina bo za vedno zaznamovala andragoško stroko. Sabinina besedila bodo tudi v prihodnje ostala kot močni impulzi in navdih za razvoj nadaljnjih teoretičnih in empiričnih raziskav o izobraževanju odraslih, še zlasti na področju izobraževanja ranljivih ciljnih skupin, izobraževanja in učenja starejših, medgeneracijskega učenja, transformativnega učenja, učenja odraslih v skupnosti in na javnih prostorih. Verjamem, da bodo nove generacije andragogov in andragoginj sledile njenim idejam o prizadevanju za skupno, javno dobro in pravičnejši, boljši svet.

Sonja Kump

SABINA JELENC KRAŠOVEC – LIK ANDRAGOGINJE

Sodeč po tem, kar so o Sabini v svojih sožalnih sporočilih napisali tisti, ki so jo poznali, med njimi še posebno kolegice in kolegi ter sodelavke in sodelavci ter drugi strokovnjaki s področja izobraževanja odraslih, tako iz Slovenije kot tudi iz tujine, je bila žal pre-zgodaj umrla Sabina Jelenc Krašovec zgled uspešne andragoginje. To lahko razberemo iz sporočil, kot so: »v mojih mislih bo vedno ostala velika andragoginja in kolegica«; »koliko znanja, energije je odšlo, kljub kratkemu življenju je med mnoge ljudi zasejala znanje, prepričanja in voljo do izobraževanja odraslih«; »bila je predana stroki, kritična, neravnodušna do tega, kar se dogaja, in zelo angažirana«; »I found her to be a serious and enthusiastic colleague, who also enjoyed life to the full; Sabina was a favourite for many of us, she will not be forgotten by those who came to know her well«. Ob teh izbra-nih strokovnih opredelitvah pa tudi ne manjka sporočil, ki govorijo o njenih osebnostnih značilnostih ter načinu življenja in delovanja: »v mislih jo imam nasmejana, energično in vedno pripravljeno na iskri pogovor«; »kar ne morem verjeti, da ni več tako energije polne Sabine, kakor smo jo poznali«; »koliko znanja, energije, dobrote je odšlo«; »zmeraj je znala stvari narediti zemeljske, postaviti življenje v ospredje«; »vsakič me je preplavila njena silovita energija, žar, ki se je širil kot blisk«; »bila je iskrena, pozitivna, polna ener-gije in entuziazma, hkrati pa zelo pravična«; »bila je dragoceno sonce naše širše družine, akademskega in ostalega sveta, zato nikoli ne bo prenehala sijati«.

Ali to pomeni, da si je Sabina izbrala pravi poklic? Je na to kazalo, ko se je po osnovni šoli vpisala na gimnazijo pedagoške smeri? Ni nujno. Tedaj so se srednje šole ravnale po zahtevah usmerjenega izobraževanja in so si kandidati morali izbrati smer, ki je vodila k določenim poklicnim področjem in usmeritvam, kot so, če naštejemo nekatere, naravoslov-no in tehnično, jezikovno, pedagoško, zdravstveno ... Poleg zgodnje usmeritve v poklic in kasneje v delo na izbranem področju je bil poglobitni namen takega usmerjanja odvr-ačanje od splošnega izobraževanja, ker so odločevalci na področju vzgoje in izobraževanja ter oblikovalci družbenega razvoja in politike presodili, da se preveč učencev odloča za splošno izobraževalne smeri ter še posebej za družboslovna in humanistična področja na-mesto za tehniko in naravoslovje. Tako naj bi odpravljali neravnovesje med področji dela in poklici v praksi, saj naj bi šole tisti čas in na splošno dajale preveč družboslovcev ter premalo naravoslovcev in tehnikov, ki jih v družbi potem primanjkuje.

Sabina se je pred odločitvijo za študij želela prepričati o tem, za kakšen poklic naj bi bila najbolj primerna. Za tehnične poklice, medicino, študij s pomembnim deležem matema-tike in druga poklicna področja (izjema bi lahko bila veterina, a predvsem zato, ker je kot otrok imela rada živali) Sabina ni kazala zanimanja. Še najbližja ji je bila psihologija.

Oglasila se je pri svetovalcu za visokošolske poklice, psihologu Zdenku Lapajnetu na Centru za razvoj univerze, da bi preverila ustreznost svoje poklicne namere. Svetovalec je na podlagi ugotovitev iz svetovalne obravnave njeno namero podprl in ji potrdil, da bi bila njena odločitev prava in bi bila psihologija pravi poklic zanjo. Število kandidatov, ki bi jih tisto leto sprejeli na študij psihologije, so določili tako, da so morali opraviti sprejemni preizkus, kot merilo za sprejem pa je poleg dovolj dobrega šolskega uspeha štelo število doseženih točk v vprašalniku, ki so ga morali izpolniti. V njem so bile različne zahteve, med drugim tudi uspešno rešene matematične naloge. Sabini so na koncu za sprejem na študij psihologije zmanjkale tri točke in na študij psihologije ni bila sprejeta. Sam sem bil do takega načina selekcije kandidatov zelo kritičen; menil sem, da bi psihologi morali biti sposobni presojati primernost kandidatov za delo psihologa s svojimi, psihološkimi sredstvi (zlasti s pogovorom in opazovanjem), ne pa z rezultati nekega vprašalnika, s katerim kandidat izkazuje (šolsko) znanje ali izraža svoja stališča; če drugega ne, bi morali psihologi pri presoji kandidatov upoštevati mnenje svetovalca za visokošolske poklice, kakršen je bil Lapajne. Sabini torej psihologija ni bila namenjena in omogočena. Prepričan pa sem, da bi bila tudi kot psihologinja uspešna.

Ker je možnost študija psihologije odpadla, se je Sabina hitro odločila za dvopredmetni študij pedagogike in sociologije. Odločila se je za andragoško usmeritev. Po končnem študiju, zlasti pri projektih, posebno raziskovalnih, ki jih je izpeljevala, se je pokazalo, da jo zlasti privlači sociološka razsežnost obravnavanih vprašanj, tako tudi izobraževanja odraslih. Prepričan sem, da je to zelo okrepilo njeno andragoško kompetentnost, ki se po mojem mnenju krepi toliko bolj, kolikor bolj se povezuje z drugimi strokami in razsežnostmi, med njimi seveda zlasti s sociologijo, pomembno pa gotovo tudi s psihologijo, pomembnim področjem, ki jo je tudi zanimalo. Tako je andragogika postala za Sabino kar ustrezna izbira.

Energija, živahnost, dinamičnost, odprtost, komunikativnost, dostopnost za srečevanje in stike so lastnosti, ki so odlikovale Sabino. Bila je živahen in zvedav otrok, ki si je s svojim vedenjem znala pridobiti naklonjenost tako staršev kot tudi drugih ljudi. Takoj se je bila pripravljena odzvati na pobude, ki so se pojavljale v njenem okolju, se kot otok vključevati v igro vrstnikov, se odzivati na družabne situacije in dejavnosti v svojem okolju, se vključevati v športne, kulturne, interesne in različne druge dejavnosti, ki so obstajale v njenem okolju in so jo vabile, da se jim pridruži in se vključi vanje. Rada se je pridružila petju, ko smo v družini, zlasti med vožnjo z avtomobilom, prepevali ljudske pesmi ali znane melodije; z veseljem se nam je pridružila, ko smo šli na pohode v naravo, bodisi v bližnje hribe bodisi v planine bodisi na morje ali pa v neznane domače in tuje kraje. Že zelo zgodaj je postala članica plavalnega kluba in je ves čas, ko je obiskovala osnovno šolo, trenirala plavanje; pri tem je bila zelo uspešna, saj je, ko je bila stara okoli 10 let, zasedla tretje mesto v Jugoslaviji v plavanju v prsnem slogu. Ko je postal trening zelo zahteven in je bilo treba trenirati trikrat na dan (zjutraj, pred šolo, takoj po šoli in zvečer), se je pametno odločila, da bo prenehala trenirati plavanje in bo začela trenirati skoke v vodo, ki so zahtevali manj časa. Obiskovala je likovne delavnice v Pionirskem domu in glasbeno šolo, kjer

se je osem let učila klavir in prav toliko ali leto dlje kitaro. Zlasti kitara ji je prav prišla, da je zaigrala v družbi kot mladostnica ali kasneje ob različnih družabnih priložnostih. Občudovala je naravo in tuje kraje, kamor smo se napotili na potovanjih. Ko je postala profesorica na fakulteti, je bila med študentkami in študenti zelo priljubljena. Ves čas se je v razredu gibala med njimi in jih animirala, izogibala se je položaju predavateljice za katedrom. Študentke in študentje so jo radi prosili za mentorstvo pri diplomskih, magistrskih in doktorskih nalogah. Direktorica ljudske univerze iz Radovljice Mateja Rozman Amon je v svojem sožalnem sporočilu o njej napisala, da jo je zelo spoštovala in da je bila Sabina »vedno srčna, bojevita in prodorna strokovnjakinja na svojem področju, brez dlake na jeziku«, direktorica Zavoda za izobraževanje in kulturo Črnomelj Nada Žagar pa: »Globoko smo jo spoštovali in cenili kot strokovnjakinjo in žensko. Vedno se bomo spominjali pristrčnih in iskrivih srečanj ob različnih priložnostih, ko ni manjkalo toplih besed, spodbud, pohval in smeha.« Še pedagoginja mag. Marija Velikonja: »Sabino še vedno vidim kot sproščeno, prijazno, razgledano, delavno kolegico, ki je povezovala družbo ob sebi in pogosto premalo mislila nase.«

Kombinacija izbire poklicnih področij in osebnostnih značilnosti je tisto, kar je Sabini omogočilo, da je postala uspešna andragoginja. Morda bi lahko vse opisane značilnosti, ki so odlikovale Sabino, opredelili kot tisto optimalno osebnostno in vedenjsko strukturo, ki je potrebna za uspešno delovanje andragoga. Ponovimo: zanimanje za poklic s področja vzgoje in izobraževanja; pri tem je andragogika, delo z odraslimi, bolj ustrežna kot pedagogika in delo z otroki, zlasti v šolah; občutljivost za vprašanja strukture, razvoja in delovanja družbe ter skupnosti, vključno s politiko in kritičnostjo do nje; poznavanje človekovega duševnega ustroja in delovanja, vključno s hierarhijo vrednot in motivov; osebnostna in vedenjska dinamičnost, živahnost, energija, odprtost, komunikativnost, dostopnost za srečevanje in stike z ljudmi.

Sabinin primer sem opisal, ker se mi zdi živo udejanjenje lika uspešne andragoginje.

Zoran Jelenc