BOOK OF ABSTRACTS
KNJIGA APSTRAKATA

Fifth International Conference
Peta međunarodna konferencija

Why Still Education?
Čemu još obrazovanje?

EDUCATION COMMUNITY RESISTANCE
OBRAZOVANJE ZAJEDNICA OTPOR

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WHY STILL EDUCATION? 5 (CONFERENCE VISION)

ČEMU JOŠ OBRAZOVANJE? 5 (VIZIJA KONFERENCIJE)

WHY STILL EDUCATION? 5
"EDUCATION – COMMUNITY – RESISTANCE"
(Conference Vision)

Schools and universities are increasingly becoming places that reflect global struggles: from culture wars over curriculum content to economic pressures that radically change teachers' working conditions, the availability of education, and the very purpose of learning. Within them, the interests of various social actors inevitably intersect, and often clash. Educational institutions can serve as instruments of control and reproduction of the existing order – entrenching inequalities, normalizing authority, and limiting dissent. Conversely, education can also be a site of resistance – a space for critical thinking, challenging, social mobilization, and the creation of alternatives.

Contemporary education has a strong moral, political, and ideological dimension: it aims, among other things, to educate active citizens and skilled entrepreneurs, encourage care for others and the environment, foster national identity, and a sense of belonging. The values of the wider community spill over into the educational system, but the reverse can also be true – educational institutions and educational actors can contribute to shaping the values of the wider community through their own, autonomous values. If we view educational institutions as communities that possess a certain autonomy and resilience in relation to the local and wider community, questions arise about the principles on which they should be built as good communities.

On the other hand, contemporary social and educational contexts confront us with forms of community that consolidate themselves through exclusion, as well as with forms of resistance directed against democratic values. Rather than presupposing their emancipatory character, the conference invites critical reflection on the many directions and forms that community and resistance can take in educational contexts. This also reopens the question of what education itself is, and ought to be, under present social conditions.

The conference aims to open an interdisciplinary discussion on the interrelationships between education, community, and resistance. Authors are invited to address the following, as well as other questions they deem relevant to the conference theme:

- What is the meaning of education in new social circumstances?
- In what way does education reproduce or challenge power relations and dominant ideologies?
- In relation to what, when, and how can education become a place and practice of resistance?
- How do practices within educational institutions contribute to the transformation of the wider community?

- What can we learn from the movements and protests spurred by educational actors?
- In what ways do various forms of democratic participation in education influence the reflection on and the construction of community?
- What pedagogical practices nurture community, togetherness, and a sense of belonging within educational institutions and outside of them? How to overcome alienation within educational institutions?
- How do different forms of non-formal education within the community contribute to the development of critical awareness, collective action, and resistance?
- Given the current social circumstances, can the concepts of community and resistance still function as markers of progressive educational practices?

The conference is open to theoretical and empirical contributions, case studies, as well as comparative approaches from all disciplines of social sciences and humanities.

ČEMU JOŠ OBRAZOVANJE? 5 "OBRAZOVANJE – ZAJEDNICA – OTPOR" (Vizija konferencije)

Škole i univerziteti postaju mesta gde se reflektuju globalne borbe: od kulturnih ratova oko nastavnih sadržaja do ekonomskih pritisaka koji radikalno menjaju uslove rada nastavnika, dostupnost obrazovanja, i samu svrhu učenja. U njima se neizbežno ukrštaju, često i međusobno suprotstavljaju interesi različitih društvenih aktera. Obrazovne institucije mogu služiti i kao instrumenti kontrole i reprodukcije postojećeg poretka – učvršćujući nejednakosti, normalizujući autoritet i ograničavajući neslaganje. Nasuprot tome, obrazovanje može biti i mesto otpora – prostor kritičkog mišljenja, osporavanja, društvene mobilizacije i stvaranja alternativa.

Savremeno obrazovanje ima snažnu moralnu, političku i ideološku dimenziju: ono, između ostalog, teži da obrazuje aktivne građane i vešte preduzetnike, podstiče brigu o drugima i o životnoj sredini, neguje nacionalni identitet i osećaj pripadnosti. Vrednosti šire zajednice prelivaju se u obrazovni sistem, ali može važiti i obrnuto – obrazovne institucije i obrazovni akteri mogu sopstvenim, autonomnim vrednostima doprineti oblikovanju vrednosti šire zajednice. Ukoliko posmatramo obrazovne institucije kao zajednice koje poseduju izvesnu autonomiju i otpornost u odnosu na lokalnu i širu zajednicu, postavljaju se i pitanja principa na kojima ih treba graditi kao dobre zajednice.

S druge strane, savremeni društveni i obrazovni konteksti suočavaju nas sa oblicima zajedništva koji se konsoliduju kroz isključivanje, kao i sa oblicima otpora usmerenim protiv demokratskih vrednosti. Umesto da unapred pretpostavi njihov

emancipatorski karakter, konferencija poziva na kritičko promišljanje brojnih pravaca i oblika koje zajednica i otpor mogu poprimiti u obrazovnim kontekstima. Time se ponovo otvara i pitanje šta obrazovanje jeste, i šta bi trebalo da bude, u postojećim društvenim uslovima.

Konferencija ima za cilj da otvori interdisciplinarnu raspravu o međuodnosima obrazovanja, zajednice i otpora. Autori su pozvani da svojim izlaganjima adresiraju sledeća, kao i druga pitanja koja smatraju relevantnim za temu konferencije:

- Koji je smisao obrazovanja u novim društvenim okolnostima?
- Na koji način obrazovanje reprodukuje ili osporava odnose moći i dominantne ideologije?
- U odnosu na šta, kada i kako obrazovanje može postati mesto i praksa otpora?
- Kako prakse unutar obrazovnih institucija doprinose transformaciji šire zajednice?
- Šta možemo naučiti iz pokreta i protesta koje su podstakli obrazovni akteri?
- Na koje načine različiti oblici demokratske participacije u obrazovanju utiču na promišljanje i izgradnju zajednice?
- Kakve pedagoške prakse neguju zajednicu, zajedništvo i osećaj pripadanja unutar obrazovnih institucija i van njih? Kako se prevazilazi otuđenost unutar obrazovnih institucija?
- Kako različiti oblici neformalnog obrazovanja u zajednici doprinose razvoju kritičke svesti, kolektivne akcije i otpora?
- S obzirom na savremene društvene okolnosti, mogu li pojmovi zajednice i otpora i dalje da funkcionišu kao obeležja progresivnih obrazovnih praksi?

Konferencija je otvorena za teorijske i empirijske doprinose, studije slučaja, kao i komparativne pristupe iz svih disciplina društvenih i humanističkih nauka.

Fifth International Conference / Peta međunarodna konferencija
WHY STILL EDUCATION? / ČEMU JOŠ OBRAZOVANJE?

Education – Community – Resistance
Obrazovanje – Zajednica – Otpor

Belgrade / Beograd
7–9 October 2026 / 7–9. oktobar 2026.

CONFERENCE PROGRAM / PROGRAM KONFERENCIJE

Venue: Institute For Philosophy and Social Theory, Kraljice Natalije 45 /
Mesto održavanja: Institut za filozofiju i društvenu teoriju, Kraljice Natalije 45

Keynote lectures are taking place on the VI floor, parallel sessions are taking place on the I, IV and VI floor. / Uvodna izlaganja se održavaju na VI spratu, a paralelne sesije se održavaju na I, IV I VI spratu.

DAY 1 - WEDNESDAY, 7TH OCTOBER

09.00–09.45	Registration
09.45–10.00	Welcome Address (6th Floor)
10.00–11.30	Keynote Lecture 1 (6th Floor) — Helen Haste, University of Bath: "Looking for the right stories – and identifying the threats of the wrong ones"
11.30–12.00	Coffee Break
12.00–13.30	1.1 (6th Floor): Serbia: School Purpose, Politics & Civic Participation; Chair: Jelena Ćeriman (IFDT, University of Belgrade) 1.2 (4th Floor): Misfits Stories: Resistance to GenAI Hype; Chair: Andrea Berber (Faculty of Philosophy, University of Belgrade) 1.3 (1st Floor) Panel edukatora: Vršnjačka edukacija, empatija i izgradnja zajednice; Chair: Miloš Janković (IFDT, University of Belgrade)
13.30–15.00	Lunch (Entrance Hall)
15.00–16.30	2.1 (6th Floor): Filozofija i kritička teorija obrazovanja; Chair: Sara Dragišić (IFDT, University of Belgrade) 2.2 (4th Floor): Higher Education: Class, Capital & Global Mobility; Chair: Igor Cvejić (IFDT, University of Belgrade) 2.3 (1st Floor) Practitioner Panel: Student Voice, Protest & Political Engagement; Chair: Iva Subotić Krasojević ("Tehnoart Belgrade"; EduLab, IFDT, University of Belgrade)
16.30–17.00	Coffee Break
17.00–18.30	3.1 (6th Floor): Nastavnici, digitalna i kritička pismenost; Chair: Ivan Nišavić (IFDT, University of Belgrade) 3.2 (4th Floor): Emancipation, Subjectivity & Purpose of Education; Chair: Olga Nikolić (IFDT, University of Belgrade) 3.3 (1st Floor) Practitioner Panel: Critical Thinking, Media Literacy & Performance Pedagogy; Chair: Aleksandar Milovanović (IFDT, University of Belgrade)

DAY 2 - THURSDAY, 8TH OCTOBER

09.45–10.00	Registration
10.00–11.30	Keynote Lecture 2 (6th Floor) — Michalinos Zembylas, Open University of Cyprus: "What Does Resistance Ask of Us? Education, Community, and the Affective Burdens of Democratic Struggle"
11.30–12.00	Coffee Break
12.00–13.30	4.1 (6th Floor): Kritička pedagogija kroz umetnost, književnost i jezik; Chair: Ivan Nišavić (IFDT, University of Belgrade)

	4.2 (4th Floor): Ideology, State Control & Institutional Resistance; Chair: Davor Ereš (IFDT, University of Belgrade) 4.3 (1st Floor) Practitioner Panel: Community-Based & Grassroots Education Models; Chair: Marija Petrović (Faculty of Philosophy, University of Belgrade)
13.30–15.00	Lunch
15.00–16.30	5.1 (6th Floor): History, Memory, Conflict & Peace Education; Chair: Dea Marić (Faculty of Humanities and Social Sciences, University of Zagreb) 5.2 (4th Floor): Democracy, Protest & Participatory Practice; Chair: Nemanja Anđelković (IFDT, University of Belgrade) 5.3 (1st Floor) Panel edukatora: Kreativni i pedagoški otpor u nastavi; Chair: Bogdana Miletić (IFDT, University of Belgrade)
16.30–17.00	Coffee Break
17.00–18.30	6.1 (6th Floor): Ko obrazuje u digitalnom dobu - institucija i/ili platforma?; Chair: Milica Sekulović (EduLab, IFDT, University of Belgrade) 6.2 (4th Floor): Istorija, identitet i obrazovanje za mir na postjugoslovenskom prostoru; Chair: Ivan Nišavić (IFDT, University of Belgrade) 6.3 (1st Floor): Aesthetic Education, Relationality & Subject Formation; Chair: Davor Ereš (IFDT, University of Belgrade)

DAY 3 - FRIDAY, 9TH OCTOBER

09.45–10.00	Registration
10.00–11.30	Keynote Lecture 3 (6th Floor) — Aleksandar Baucal, University of Belgrade: "Agentic Students Need Agentic Schools: Community and the Everyday Practice of Resistance"
11.30–12.00	Coffee Break
12.00–13.30	7.1 (6th Floor): Identity, Prejudice & Marginalization in the Curriculum; Chair: Milica Resanović (IFDT, University of Belgrade) 7.2 (4th Floor): History at the Fault Line; Chair: Bogdana Miletić (IFDT, University of Belgrade) 7.3 (1st Floor) Practitioner Panel: Teacher Training & Professional Practice; Chair: Aleksandar Milovanović (IFDT, University of Belgrade)
13.30–15.00	Lunch (Entrance Hall)
15.00–16.30	8.1 (6th Floor): Decolonial Resistance in Teacher Education; Chair: Olga Nikolić (IFDT, University of Belgrade) 8.2 (4th Floor): Public Pedagogy, Counter-Publics & Community; Chair: Aleksandar Ostojić (EduLab, IFDT, University of Belgrade)

	8.3 (1st Floor) Panel edukatora: Što se dogodi kada škole pozitivno poŠiZe? – iskustva provedbe predmeta Škola i zajednica (ŠiZ) u Republici Hrvatskoj; Chair: Boris Jokić (Institute for Social Research in Zagreb)
16.30–17.00	Coffee Break
17.00–18.30	Public Keynote Panel: "Why Still Education? Community and Resistance in Turbulent Times" — Prof. H. Haste (University of Bath), Prof. M. Zembylas (Open University of Cyprus), Prof. A. Baucal (University of Belgrade), in conversation with Dr B. Jokić (Institute for Social Research in Zagreb)
18.30–20.00	Cocktail

KEYNOTE SPEAKERS
UVODNI IZLAGAČI

Helen Haste, *University of Bath*

Looking for the right stories – and identifying the threats of the wrong ones

In times of turbulence and change we find ourselves questioning whether our familiar models really work, really explain – and really offer us routes forward. New issues and new questions arise that are not covered by the models; what is their impact? The standard models of political psychology, developed primarily in the USA, explained civic behaviour in terms of implicit, coherent models of what a 'good society' would look like and how it would be achieved through public values, actions and party affiliation. A 'left-right spectrum' mapped the range; how do individuals relate to this and therefore, how is their behaviour predictable? What we see, instead, in current times is not cognitive tapping into ideology, but much more, how identities are experienced as threatened by specific conditions, what arouses anger or moral commitment. What are the stories, the narratives, invoked both as causes and solutions of threats, or as utopian goals? Neither left or right extremism are just extensions of the mainstream left-right spectrum; they are constructions dedicated to dramatic change. I will explore how individual identity is embedded in cultural narratives, and honed through dialogue, which fuels the motivation for civic engagement. And how these are revealed in the experience of both perceived threat and a vision of possible new narratives that will enable change. How do we educate young people to understand how narratives work? How to engage in critical and constructive dialogue? How to manage, and channel, their identity and their civic emotions productively?

Michalinos Zembylas, *Open University of Cyprus*

What Does Resistance Ask of Us? Education, Community, and the Affective Burdens of Democratic Struggle

Contemporary educational institutions have become increasingly visible sites of political struggle over what can be taught, remembered, questioned, and publicly contested. At the same time, students and educators mobilize educational spaces as sites of democratic resistance. This keynote approaches education as an 'affective infrastructure' in which attachments, solidarities, fears, grievances, responsibilities, and hopes are produced and contested. In particular, I examine the affective burdens of resistance defined as the unevenly distributed emotional and ethical demands involved in confronting injustice, sustaining solidarity, encountering difficult knowledge, and participating in collective struggle. While resistance can generate powerful forms of belonging and community, it can also reproduce exclusions, demand emotional conformity, and distribute vulnerability and exhaustion unequally. Drawing on affect theory, difficult knowledge, and democratic education, I consider resistance as an affective and pedagogical practice, and propose difficult hope as a way of remaining open to political possibility without denying anger, grief, exhaustion, uncertainty, or disagreement. I conclude by asking how education might sustain democratic resistance that cultivates solidarity without demanding sameness and community without erasing difficulty.

Aleksandar Baucal, *University of Belgrade, Faculty of Philosophy*

Agentic Students Need Agentic Schools: Community and the Everyday Practice of Resistance

What kind of young people can schools educate if pupils, teachers and schools themselves have little opportunity to exercise agency? This keynote starts from a tension at the heart of education: we expect schools to develop knowledgeable, critical, responsible and collaborative young people, while educational systems are often organized through hierarchy, prescription and compliance. Drawing on sociocultural developmental psychology enriched with perspectives on power relations, inequality and moral equality, I argue for a school-centered vision of education. Education should enable each new generation to appropriate most relevant academic and scientific knowledge, understand themselves and world in which they live, and develop the individual and collective agency needed to participate in its further making. Education should therefore prepare young people not only to inherit and reproduce an "inherited" world, but to become active participant in the Worldmaking. At the center of such a system is the school as a good learning community. A good community is not one without tensions, disagreements or competing interests. It is cohesive and inclusive enough to identify them, reflect upon them, encourage different voices in dialogue, deliberate about options, decide, act, and learn from the consequences. From this perspective, resistance is not an exceptional response to authority, but an educational capacity to challenge practices, relationships and institutional arrangements that undermine learning, dignity, equality or meaningful participation. If we want agentic young people, agency cannot be confined to students. It must be built into education at every level: among teachers, within schools, between schools and communities, and throughout the institutions that support them.

PAPER ABSTRACTS
REZIMEI IZLAGANJA

ERIK RYEN, *Department of Primary and Secondary Teacher Education, Oslo Metropolitan University*

A democratic school culture in an autocratizing regime? An analysis of the programme Quality Education for All - Serbia

In 2019 the Council of Europe (CoE) launched the programme Quality Education for All - Serbia, in cooperation with the European Union. The programme (now in its second phase) is part of the Horizontal Facility for the Western Balkans and Türkiye (2023-2026), which aims to meet their reform agendas and to comply with European standards. This article departs from the basic idea, proposed by Bacchi (2009), that policy making is essentially also about defining the problems, therefore allowing for a critical analysis of the assumptions that underlie the policy. Furthermore, Bacchi (2009) invites us to ask what is left unproblematic in the problem representation, where the silences are, and if the 'problem' can be thought differently. The preliminary analysis shows that the main problem, as defined by the policy, is the lack of the systematic "democratic school culture" which is seen as a question of integrating 20 "Competences for Democratic Culture" (CDC), developed by the CoE, into national curricula. These competences are defined in line with the Serbian national qualifications framework as "an integrated set of knowledge, skills, capacities and attitudes that enable an individual to effectively perform work activities, in accordance with the expected standard" (CoE 2023, p. 9; RS Ministry of education: http://noks.mpn.gov.rs/sr_lat/pojmovnik/). In this regard, it is a strikingly harmonious picture that is painted of democracy, where co-operation across social and ethnic differences is the way to both personal development and the safeguarding of a thriving democracy. The policy and the activities implemented by the participating schools are silent when it comes to problematizing the societal conflicts and the political developments that have gradually undermined liberal democracy and, by 2014, transformed Serbia into an increasingly autocratic system (V-Dem 2025). The same goes for the wars which ended 30 years ago, but still have consequences for the society.

ZELJKA BUTUROVIC, *Institute of Social Sciences, Belgrade*
SUZANA IGNJATOVIC, *Institute of Social Sciences, Belgrade*

What Are Schools For? Citizen Views on Educational Purpose in Serbia

We know little about what citizens think the schools are for. Occasional public opinion research typically focuses on spending, school choice, or hot policy issues. To address this gap we conducted an online survey of Serbian adults (N = 2,131) on schooling and education. The survey was administered during a period of unusual politicization of Serbian education, with students and teachers actively involved in nationwide protests against the government and ongoing political interference in school management. Here we report on the Serbian adults' views of 21 items related to developmental, civic, economic, and identity-related aims of schooling, and designed to reflect ideological tensions specific to the Serbian context, such socialist-era egalitarianism, market orientation, nationalist-religious concerns, and competitive visions of schooling. Exploratory factor analysis produced four dimensions: civic- humanist, nationalist-religious, instrumental/vocational, and competitive-elitist. Civic and humanist purposes drew broad consensus: over 90% of respondents endorsed developing creative and intellectual potential, cultivating a sense of justice, and providing a general education, while 83–87% endorsed democratic citizenship, community belonging, character formation, and reduction of inequality. Competitive-elitist items such as identifying the future elite and prioritizing individual achievement over peer solidarity, were broadly rejected. Contrary to Western European findings, labor market preparation was endorsed at high rates across the political spectrum. However, except for the nationalist-religious dimension, which correlated strongly with right-wing orientation and conservatism and negatively with democratic satisfaction, most educational purpose beliefs showed no meaningful association with political orientation. Despite intense political polarization, Serbian citizens across the political spectrum largely agree on what schools are for.

JELENA ĆALIĆ, *University College London*

Education as a site for reproduction of the power relations and dominant ideologies: educational resources for fostering the national culture and developing national identity in Serbia

Despite the persistent engagement of the vast amount of scholarship with the construction, misuse and stabilisation of ethnonational narratives in the education domain in the Yugoslav successor states (Veličković 2012, Trošt & Trbovc 2020, Kovač 2025, etc), the ensuing recommendations and calls for inclusion of other perspectives remain stuck in the margins, having no or very minimal impact on the mainstream education. On the other hand, the pedagogical materials and syllabi that promote ethnocentric narratives and historic revisionism in 'subjects of national interest' proliferate. The nationalistic political elites' calls for the defence of national identity have been renewed cyclically since the collapse of SFR Yugoslavia revolving around narratives of nation's (constantly repositioned) victimhood and threat of survival caused by the extinction of nation's cultural traditions and language. In line with the conference's theme which explores the reproduction of dominant ideologies in the education system, this paper presents analysis of the Educational Resources for Fostering the Culture of the Serbian People and Developing National Identity published by the Department for the Advancement of Education in 2024. The results indicate that, within these supplementary primary education materials, official narratives of the nation are firmly embedded as "normative conceptions of legitimate culture and values" (Apple 2018), revealing a selective approach to representing of nation's history, identity and cultural practices. In the current political constellation, one that continues to reinforce an ethnonationalist consensus in education (cf. the 2025 law on national textbooks; establishment of the Faculty of Serbian Studies at the University of Niš), the question remains how the effects of these educational policies might be reversed in order to reshape hierarchies of political values and enable the (re)imagining of political communities decoupled from ethnocentric logics.

SELENA VRAČAR, *Singidunum University, Faculty of Media and Communications, Department of Psychology*
SANJA GRBIĆ, *University of Belgrade, Faculty of Philosophy, Department of Psychology*

When Participation Becomes Rubbish: Parental Involvement as a Contested Object of School Activity

In education systems that emphasize school autonomy, responsibility is increasingly redistributed. Parental participation is a prominent dimension of this shift. In Serbia, where broader trends of decentralization are also at least nominally implemented, parental involvement is institutionalized through school boards, school teams, and Parents' Councils. Building on cultural-historical activity theory and Engeström's and Blackler's concept of the life of the object (2005), this paper explores how parental participation becomes embedded in school practice. The study is based on ethnographic research conducted over three months in one primary school in Belgrade. Data were collected through field observations, analysis of school documentation, and 20 semi-structured interviews. The findings show a paradoxical dynamic: rather than supporting collaboration and community-building, parental participation is mainly activated in problem situations, where parents and school actors assume antagonistic positions. Responsibility for encountered issues is placed squarely on the school, while parents position themselves as those to whom school staff must account for: "what has been done". These patterns reveal a tension between the designed model of participation and its practical enactment: although institutionally framed as collaboration, from the point of school actors, parental involvement becomes experienced as control. Under such conditions, school takes a defensive stance and expresses resistance toward their inclusion in school life. Given these conditions, parental participation loses its developmental potential, and is effectively transformed into "rubbish" for the school as an activity system. The paper concludes by opening the question of how these dynamics may shape the future trajectory of parental participation as an object of school activity – whether toward its re-stabilization as a shared object, or toward its marginalization within policy and practice.

SAM PASSEPORT, *School of Business and Economics, Free University of Amsterdam*

Being a GenAI 'Killjoy' in a Pro-AI Space: Reflecting on Moments of Resistance Through Journaling

In this contribution, I engage with the politics of the ordinary in the backdrop of the "GenAI revolú" (Monett and Paquet, 2025), to pay attention to my fight, freeze, flight, and fawn responses within my context and which I will illustrate with excerpts from my journal. I will highlight how posing critical questions and revealing inconvenient truths about GenAI has positioned me as a 'feminist killjoy' (Ahmed, 2024), creating tensions and disruptions. It has also led me to find allies for dissent beyond my immediate context. In this contribution, I will share how 'staying with the trouble' (Haraway, 2016) has helped me stay aligned with my values while creating cognitive conflicts and discomfort for me and/or for others. I will acknowledge the role of embodiment by showcasing how knowledge is also located in the body we inhabit and how affects and their orientation (towardness or awayness) and their intentions circulate (Ahmed, 2010) and are entangled in the fabric of our context; shaping what we desire or reject around GenAI. This talk is about zooming in and out of these moments and noticings, navigating tensions and dissonances as an Instructional Designer (supposed to be onboard with anything 'innovative') as well as an early researcher and engaged educator, within a pro-AI working culture. My aim is to show the actual mechanisms of resistances to GenAI and provide a brave space for discussing resistance.

ANNA-MAMUSU SESAY WEHLITZ, *Digital Design and Interactive Technologies, IT University of Copenhagen*

Be(coming) Response-able with AI? Autoethnographic Reflections from the Classroom

What does it mean for me to teach, and for my students to learn, when generative AI is no longer simply a tool, but is increasingly becoming a present condition of knowledge production in our shared learning space? How might we, together, critically engage with, and resist, its normalization? These questions emerge directly from my teaching practice and frame my contribution. At a time when universities rapidly institutionalize guidelines, "best practices", and permissible uses of generative AI, I find myself questioning how such responses may reproduce certain logics, namely neoliberal logics of self-regulation and responsibilization (Brown, 2015), logics of instrumentalization (Biesta, 2010), and logics of depoliticization that render technological systems as neutral tools (Winner, 1980). I am increasingly concerned that the guidelines "we" provide as institutions project an individualized responsibility on "using AI correctly", complying with regulations, and managing one's own ethical engagement with generative AI. Yet, I experience this framing as troubling, as it obscures the broader socio-technical entanglements through which generative AI operates and enters our classrooms. Drawing on autoethnographic reflections from my teaching, I explore how the classroom might become a space for critical inquiry and a site of resistance where we can experiment with a relational pedagogy that moves away from control and punishment and instead foregrounds the development of response-abilities: collective, situated capacities to engage critically with generative AI. Through moments of uncertainty and negotiation with students, I explore how teaching might open up possibilities for collective response rather than individual compliance and argue for rethinking responsibility as response-ability: a shared capacity to respond critically to the conditions that generative AI produces.

DYLAN ORCHARD, *Department of Digital Humanities, King's College London*

Novelty Resistance – Saying No When the Answer is Yes

My contribution will focus on the topic of my PhD research and how that has integrated with and impacted on my experience as both a researcher and a teacher operating within a space of ongoing, top-down AI hype. My research focuses on everyday resistance (Scott, 1987; Marx, 2009) to AI: the mundane and contextual tactics used to negate, resist, refuse and break AI mobilisations imposed on individuals and communities. Whilst that work isn't specifically on education my ongoing experience of studying and working within higher education has become entwined with my research and my motivations for pursuing it. Amongst colleagues and staff, I've often been identified as the 'anti-AI one', a role which can offer some (often questionable) benefits as I'm occasionally put forward as the 'critical' voice for the sake of balance, despite the profound imbalance in HE approaches to AI mobilisations. Contrasting that are the limitations of the position of 'novelty critic' where contributions may be welcome to suggest a range of perspectives but also sidelined in any real decision making. In the space of the everyday however acting as an overt flashpoint for resistance offers the potential to speak openly with other educators whose own perspectives may be critical, but who feel obliged to adhere to managerial hype. With students, a similarly complex picture can emerge as, in the face of massively increased AI usage, I have the small, classroom-based agency to challenge and question the possible harms of that - whilst still being constrained by institutional drives to embrace emergent technologies. A balance which makes the undertaking of everyday tactics essential, making use of contextual teaching spaces whilst also being aware of my own potentially precarious status, especially within the UK system where PhDs sit in a hinterland between staff and student roles.

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DANKA MEDUNJANIN, *Obrazovni centar Plužine*

Škola kao prostor tihog otpora: socio-emocionalno učenje i vršnjačka edukacija kao temelj izgradnje zajednice

Savremeni obrazovni sistemi sve češće funkcionišu kao prostori reprodukcije društvenih nejednakosti, normi i odnosa moći, ograničavajući autonomiju učenika i nastavnika. Nasuprot tome, ovaj rad polazi od pretpostavke da škola može predstavljati prostor „tihog otpora", mjesto u kojem se kroz svakodnevne pedagoške prakse razvijaju kritičko mišljenje, empatija i osjećaj zajedništva. Rad istražuje potencijal socio-emocionalnog učenja (SEL) i vršnjačke edukacije kao ključnih mehanizama transformacije školskog okruženja u pravcu osnaživanja učenika i izgradnje inkluzivne zajednice. Teorijski okvir oslanja se na principe kritičke pedagogije, posebno na koncept obrazovanja kao prakse slobode, kao i na savremene pristupe socio-emocionalnom razvoju učenika. Empirijski dio rada zasniva se na iskustvima i rezultatima višegodišnjeg školskog projekta „Socio-emocionalno kompetentni mladi", koji uključuje vršnjačku edukaciju, radionice i preventivne programe usmjerene na razvoj socioemocionalnih kompetencija i prevenciju nasilja među mladima. Poseban fokus stavljen je na ulogu učenika kao aktivnih aktera promjene, koji kroz vršnjačku podršku i participaciju doprinose stvaranju sigurnijeg i podržavajućeg školskog okruženja. Rad pokazuje da obrazovanje, iako često oblikovano spoljnim pritiscima i ograničenjima, zadržava potencijal da djeluje kao prostor otpora, ali ne kroz radikalne prekide, već kroz svakodnevne, tihe prakse koje transformišu odnose, jačaju zajednicu i otvaraju prostor za razvoj autonomnih i odgovornih pojedinaca.

SVETLANA DROBNJAK, *Osnovna škola „Branko Radičević"*
OLIVERA OSTOJIN, *Osnovna škola „Branko Radičević"*

Vrednosti i vrline kroz prizmu vršnjačke edukacije

Učenici petog razreda obrađivali su roman Agi i Ema, Igora Kolarova. Poredili smo postignuća odeljenja koje je radilo klasičnu analizu i odeljenja koje je imalo kreativni pristup. Učenici osmog razreda mešovite grupe u okviru predmeta Vrednosti i vrline bavili su se izradom eseja na zadate teme, testiranjem i kritički osvrtom na vezu čoveka i veštačke inteligencije u demokratskom društvu. Održan je saradnički čas učenika trećeg i petog razreda na temu: veštačka inteligencija u gramatici – književni rodovi i vrste. Na časovima odeljenjskog starešine diskutovano je o temama u okviru razvojnog mišljenja i socijalizacije. Ostvareni su ciljevi projekta: povezivanje sadržaja više predmeta kroz vršnjačko učenje i međupredmetnu korelaciju, unapređivanje međupredmetnih kompetencija, poređenje razvojnog shvatanja ličnih vrednosti i vrednosti neophodnih za funkcionisanje demokratskog društva, razmatranje uloge veštačke inteligencije u učenju i razvoj kritičkog mišljenja u odnosu na upotrebu takvih alata u obrazovanju, podsticanje saradničkog učenja i inkluzije. Učenici će posle obrađenih tema i oblasti moći da, povezujući različite sadržaje iz različitih predmeta i oblasti – kroz vršnjačku edukaciju dolaze do životnih poruka koje su u direktnoj vezi sa demokratskim društvom. Polazeći od razvoja ličnih vrednosti i vrlina, učenici će kroz razvijen i unapređen saradnički odnos biti spremniji za integraciju u demokratsko društvo. Dokazivanjem hipoteze da veštačka inteligencija ne može zameniti čoveka, kroz gramatičke i književne sadržaje – učenici će doći do zaključaka koji dokazuju da je čovek jedinstvena i nezamenjiva vrsta; kroz saradničko učenje će se premostiti prepreke i odnos prema ljudima sa posebnim potrebama i posebnim uključivanjem u društvo.

Ključne reči: vrednosti, vrline, demokratija, vršnjačko učenje, inkluzija.

DANILO VASILJEVIĆ, *JU OŠ „Sutjeska" Modriča*

Razvijanje empatije kroz mirovno obrazovanje: iskustva rada sa učenicima u osnovnoj školi

Savremeni obrazovni konteksti sve češće ukazuju na potrebu za pedagoškim pristupima koji, pored usvajanja znanja, podstiču razvoj empatije, razumijevanja različitosti i odgovornog odnosa prema drugima. U tom smislu, mirovno obrazovanje predstavlja značajan prostor za razvijanje socijalnih i emocionalnih kompetencija učenika kroz iskustveno učenje, saradnju i kritičko promišljanje međuljudskih odnosa i društvenih pojava. Rad predstavlja prikaz i analizu iskustava nastalih tokom učešća u projektu „Kreativnost za mir", koji su realizovali Muzej ratnog djetinjstva i COI Step by Step, kroz mirovne i iskustvene radionice sa učenicima osnovne škole. Projekat je usmjeren na osnaživanje učenika i nastavnika kroz mirovno obrazovanje, kritičko promišljanje, iskustveno učenje i razvijanje kulture mira u školskom okruženju. U okviru projekta realizovan je niz interaktivnih radionica usmjerenih na teme stereotipa, prihvatanja različitosti, solidarnosti, povjerenja i razumijevanja životnih okolnosti drugih ljudi. Kroz simulacije, grupni rad, razgovor i zajedničku refleksiju učenici su razvijali empatiju, saradnju i kritičko promišljanje. Realizovana je i posjeta Muzeju, tokom koje su učenici učestvovali u edukativnim radionicama prilagođenim njihovom uzrastu i usmjerenim na razvijanje povjerenja, razumijevanja i nenasilne komunikacije. Rad je zasnovan na refleksivnom pristupu i analizi nastavne prakse, kao i na učeničkim i roditeljskim osvrtima na realizovane aktivnosti. Cilj rada je da otvori pitanje na koji način mirovno obrazovanje može doprinijeti razvoju empatije i stvaranju podsticajnijeg prostora učenja u osnovnoj školi. Posebna pažnja posvećena je značaju iskustvenog učenja i stvaranja sigurnog prostora za razgovor, saradnju i preispitivanje stereotipa kod učenika mlađeg školskog uzrasta.

BORIS PETROVIĆ, *JU OŠ „Milan Rakić", Banja Luka*

Od učionice do iskustva: nastava kao prostor smislenog učenja i zajedništva

U vremenu u kojem se škola često svodi na prenošenje sadržaja i ostvarivanje planiranih ishoda, sve je prisutnija potreba da se nastavni proces vrati iskustvu i smislu. Ovaj rad polazi od pitanja šta se dešava kada učenje izađe iz učionice i postane dio stvarnog života učenika. Predstavljen je primjer iz prakse realizovan u kombinovanoj nastavi drugog i trećeg razreda osnovne škole u kojem je maslačak poslužio kao polazište za povezivanje sadržaja iz predmeta Moja okolina, Srpski jezik i Likovna kultura. Nastava je započela boravkom u prirodi, posmatranjem i prikupljanjem biljaka, a nastavljena u učionici kroz čitanje, pisanje, likovno izražavanje i praktičan rad koji je uključivao pripremu proizvoda od maslačka. Kao učitelj praktičar, polazim od uvjerenja da se najtrajnije učenje dešava onda kada učenici imaju priliku da istražuju, postavljaju pitanja i povezuju sadržaje sa sopstvenim iskustvom. U tom procesu učenici nisu samo učesnici aktivnosti, već aktivni graditelji značenja koji kroz saradnju i međusobnu podršku dolaze do razumijevanja. Poseban značaj imao je završni dio aktivnosti u kojem su učenici dijelili pripremljeni proizvod sa članovima lokalne zajednice, čime je učenje dobilo i društvenu dimenziju. Ovaj primjer pokazuje da nastava može biti organizovana kao prostor u kojem se znanje ne usvaja izolovano, već se razvija kroz iskustvo, odnos i djelovanje, te da i u svakodnevnoj školskoj praksi postoji prostor za smislen, povezan i učeniku blizak način učenja.

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VESNA IGNJATOVIĆ, *OŠ „Ujedinjene nacije", Beograd*
BILJANA GRADOJEVIĆ, *OŠ „Ujedinjene nacije", Beograd*
MARIJA GOLUBOVIĆ, *OŠ „Ujedinjene nacije", Beograd*

Klimatske promene kroz digitalnu igru: Programiranje kao oblik aktivnog učenja i pedagoškog otpora tradicionalnoj nastavi

Savremeno obrazovanje postaje prostor u kome se ukrštaju društvene vrednosti, ideologije i oblici otpora, otvarajući mogućnosti za razvoj kritičke svesti i aktivnog građanstva. U kontekstu globalne klimatske krize, ekološko obrazovanje prevazilazi okvire usvajanja znanja i postaje važan segment formiranja odgovornih i angažovanih pojedinaca sposobnih da preispituju postojeće društvene prakse i učestvuju u njihovoj transformaciji. Ovaj rad polazi od shvatanja škole kao potencijalnog prostora kritičke pedagogije i „tihog otpora", u kome učenici kroz kreativnu digitalnu projektnu aktivnost preispituju tradicionalne oblike nastave i razvijaju sopstvene stavove i vrednosti. Cilj istraživanja bio je da se ispita na koji način obrada teme klimatskih promena kroz projektno orijentisanu nastavu „Klimatski sat za bolje sutra", u okviru koje su učenici razvijali edukativnu igru, doprinosi razvoju kompetencija za 21. vek, sa posebnim akcentom na razvoj kritičkog mišljenja i učeničke autonomije. Za realizaciju nastavne aktivnosti korišćen je Scratch, vizuelni programski jezik i obrazovna platforma za učenje programiranja. Elementi digitalne igre integrisani su kao didaktičko-metodički resurs u funkciji podsticanja aktivnog i istraživački orijentisanog učenja, kao i preispitivanja tradicionalnih, reproduktivnih nastavnih pristupa. Ovakav nastavni pristup omogućio je učenicima razvoj ključnih kompetencija za 21. vek, uključujući kritičko mišljenje, rešavanje problema, saradničko učenje i digitalnu pismenost, uz istovremeno produbljivanje konceptualnog razumevanja uzroka i posledica klimatskih promena. Učenici su bili podstaknuti na aktivno, konstruktivističko učenje, argumentovano iznošenje stavova i kritičku analizu ekoloških problema savremenog društva. Zaključno, ističe se potreba za širom implementacijom ovakvih didaktičko-metodičkih pristupa u nastavnoj praksi, u cilju razvoja aktivnih, kritički orijentisanih i društveno odgovornih učenika.

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Obrazovanje u nastajanju: improvizacija, utopija i otpor

Ovaj rad predstavlja teorijsku konceptualizaciju i odnos pojmova improvizacija, otpor i utopija u obrazovanju. Tekst ovog istraživanja nastao je primenjujući etnodramu kroz stvaranje konceptualnog dijaloga između autorke i autora ovog rada. Gradeći dijaloge gde su na sceni glavni protagonisti improvizacija, obrazovanje, otpor i utopija promišlja se odnos između pojmova koji omogućavaju stvaranje nove teorijske konceptualizacije obrazovnog procesa za dugotrajan otpor i kreiranje kontinuirane društvene promene. Likovi nas uvode u temu na sledeći način. Obrazovanje: Ciljevi nisu definisani, ali okvir postoji. Uvek mora da postoji. Improvizacija (smeši se): A šta ako je okvir samo početak, a ne granica? Otpor: Lako je tebi. Ti ne trpiš posledice. Ja sam taj koji je stalno u riziku, neizvesnost. Mikroutopija (tiho): A šta ako je rizik prostor u kome nešto novo može da nastane? Metodološki, rad se oslanja na performativni pristup i strukturiran je kroz trostepeni proces: (1) konceptualnu etnodramu u kojoj se pojmovi obrazovanja, improvizacije, otpora i mikroutopije dovode u dijalog; (2) transformaciju tog dijaloga u format grafita, čime se uvodi prostorna dimenzija značenja; i (3) teorijsku elaboraciju koja reflektuje i interpretira nastale odnose. Rad polazi od razumevanja da se otpor može ispoljavati kroz suptilne, svakodnevne oblike delovanja u obrazovnom kontekstu. Stoga, improvizacija se razume kao praksa koja omogućava pomeranje zadatih okvira, dok se obrazovanje sagledava kao prostor u kome se takva pomeranja kolektivno osmišljavaju i iskušavaju. Kroz uvođenje pojma mikroutopije, rad ukazuje na potencijal obrazovanja da postane mesto u kome se alternativni oblici zajedništva, mišljenja i delanja ne samo zamišljaju, već i privremeno izvode. Tako se improvizacija i obrazovanje razumeju kao ključni resursi za otvaranje prostora zajednice i otpora u savremenim društvenim uslovima.

PREDRAG KRSTIĆ, *Institute for Philosophy and Social Theory, University of Belgrade*

Čemu se opire obrazovanje?

Polazeći od refleksija Žaka Deride o univerzitetskom obrazovanju i Teodora Adorna o vaspitanju i obrazovanju uopšte, rad detektuje status i, reklo bi se, ključnu ulogu „otpora" u njihovim elaboracijama. Njihovi spisi koje konsultujemo odnose se na savremeni trenutak obrazovanja. Na tom tragu, u izvesnom smislu krećući se unazad, pokušali bismo da proširimo relevantnost njihovih uvida i izložimo istoriju takvih suprotstavljanja koja, verujemo, obeležava čitavu istoriju obrazovanja. Otpor o kome pišu, nalazimo, ne odnosi se samo na spoljašnje entitete koji bi da podriju obrazovne institucije već, možda i pre svega, na same te institucije ukoliko su očvrsle i postale prenosioci utvrđenih znanja, verovanja i običaja. Utoliko, predložili bismo, signalizirali i mapirali, jednu paralelnu obrazovnu tradiciju, uglavnom potisnutu ili skrajnutu, koja se čini da je tokom čitave avanture obrazovnih nastojanja konkurisala etabliranim formama obrazovanja i istrajno potkopavala svaku obrazovnu teleologiju i konfekciju – upravo u ime obrazovanja.

ALEKSANDAR MILANKOVIĆ, *Institute for Philosophy and Social Theory, University of Belgrade*

Natorpov pojam Gemein-ich: mogući okvir za teorijsko artikulisanje zajednice učenja

U izlaganju se razmatra jedan od karakterističnih pojmova Paula Natorpa, Gemein-ich, („zajedničko" ili „opšte" ja) kao okvir za konceptualizovanje zajednice učenja. Po Natorpu, svaka obrazovna aktivnost uvek se odvija unutar zajednice, a svaka sadržina obrazovanja uvek je već zajednička - društvena. Nijedan ljudski opažaj ne može da se razvije izvan zajednice, samosvest se razvija u relaciji sa drugom svešću a individualna volja i htenje razvijaju se u sahtenju sa drugima. Osnov Natorpovog shvatanja društvenosti obrazovanja, pojam Gemein-ich, „zajedničkog ja", završni je nivo jedinstva subjektivnog življenog iskustva, iza empirijskog, individualnog „ja" neposrednog opažanja i iza polja reprezentacija u kojima se povezuju čulni i inteligibilni domeni subjektivnog iskustva. Gemein-ich je apercepcija subjekta kao člana racionalne zajednice iza empirijske individualnosti i domen objektivnog važenja subjektivnih iskustava. Kad je reč o pedagoškom pojmu zajednice učenja, on obuhvata škole, univerzitete, naučnoistraživačke organizacije, ali i sve neformalne i autonomne grupe i mreže učenja, usmerene ka proizvođenju i proširivanju saznanja (i iskustava) i njihovoj daljoj distribuciji zainteresovanim subjektima i društvenim činiocima. Zajednice učenja deluju kao epistemičko-generativne grupe koje ne samo da re-produkuju znanje, već obezbeđuju sadržaje i resurse za dalje proizvođenje znanja. Pojam Gemein-ich može da predstavlja okvir za razumevanje ontološko-epistemoloških aspekata zajednica učenja (konstituisanje i struktura zajednice, saznajne procedure, društvena distribucija znanja), može da artikuliše etičke aspekte (dužnosti, prava, naučna etika i etički osnovi distribucije znanja), kao i da bude osnov razumevanja zajedništva i otuđenja u procesima učenja. Pojam pruža okvir i za razumevanje življenog iskustva aktivne grupne subjektivnosti učenja. Dalje, pojam otvara pitanje doprinosa zajednica učenja drugim pojedincima, društvenim grupama i institucijama, kao i pitanje rizika od kolektivnog egoizma - mogućeg otuđenja zajednica učenja od šire društvene zajednice. Konačno, moguća zloupotreba pojma Gemein-ich, u prikrivenim ili otvorenim totalitarnim kontekstima, može da bude indikator prinude u procesima učenja.

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Hrišćanski nacionalizam u Americi i Kantova filozofija obrazovanja

Hrišćanski nacionalizam je ideologija čiji rastući uticaj dovodi u pitanje temelje američke liberalne demokratije. U njenom središtu nalazi se specifično razumevanje obrazovanja kao sredstva religijskog i moralnog oblikovanja ličnosti. Jedna od teza koje se zastupaju glasi: „Oblikujte učionice, oblikovaćete zemlju". U skladu s tim, zagovornici ove vizije zalažu se za ukidanje državnog obrazovanja i osnivanje verskih škola u kojima bi nastavni program bio zasnovan na religijskim dogmama. Takav pristup prati insistiranje na strogoj društvenoj hijerarhiji, shvaćenoj kao refleksiji božanskog poretka i nužnom uslovu moralnog vaspitanja. Cilj ovog modela je formiranje poslušnog karaktera, iskorenjivanje greha i širenje religijskog uticaja. U tom kontekstu disciplina – uključujući i telesno kažnjavanje – ima zadatak da „slomi volju deteta". Ovu koncepciju analiziraćemo u svetlu Kantove pedagoške teorije i njegovog shvatanja prosvećenosti kao „izlaska iz samoskrivljene nezrelosti" putem autonomne upotrebe uma. Iz te perspektive, obrazovanje se razume kao proces osposobljavanja za samostalno mišljenje i moralno delanje. Disciplina se primenjuje samo u najranijem razvojnom dobu, kako bi se sprečili postupci koji mogu ugroziti delatnika ili druge ljude. Svrha discipline nije potčinjavanje, već stvaranje uslova za slobodu. Iako i u Kantovoj viziji društvenih odnosa postoje elementi hijerarhije, insistiranje na kritičkom preispitivanju svih, pa i religijskih uverenja, kao i ideja napretka čovečanstva, ostavljaju prostor za njihovo redefinisanje. Uporednom analizom ove dve koncepcije pokazaćemo da se njihovo razilaženje ne može svesti na odnos religijskog i sekularnog obrazovanja, već da je reč o radikalno suprotstavljenim shvatanjima svrhe obrazovanja, autoriteta i formiranja moralne ličnosti. Dok je za Kanta cilj obrazovanja formiranje karaktera kao načina mišljenja (Denkungsart), hrišćanski nacionalisti veruju da se karakter gradi strogim poštovanjem spolja nametnutih normi.

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Meritocracy and Affective Inequality in China's Elite Universities: Working-Class Students' Post-Entry Lives

Education is often framed as a route to mobility, yet it can reproduce power relations through institutional hierarchies and meritocratic ideology. This paper examines how inequality is produced and lived after entry into higher education, focusing on working-class students with rural hukou in China's elite universities (985/211). Drawing on Bourdieu's concepts of field, capital, habitus, and misrecognition, I treat inequality as a relational process enacted through everyday evaluative norms and practices, not only as an access gap. I argue that meritocracy can individualise structural constraints by presenting success as effort and ability. At the same time, students may remain invested in the "higher education game" (illusio), expecting hard work to bring fairness and mobility. When these expectations are not met, inequality becomes emotionally costly and is experienced through shame, anxiety, misfit, and unstable belonging. These affects are analysed as socially and institutionally produced in elite settings, shaped by recognition regimes, peer relations, and institutional expectations. Gender is treated as an intersectional dimension that shapes how vulnerability, aspiration, and resilience are expressed and negotiated. Methodologically, the study adopts a relational ontology and an interpretivist epistemology. Using purposive sampling across multiple 985/211 universities, it will recruit 30 working-class student participants through snowball referrals and online recruitment. Semi-structured interviews focus on post-entry university life and everyday encounters. Thematic analysis combines semantic and latent coding, supported by critical reflexivity to manage researcher positioning. By linking ideology, institutional practices, and affect, the paper shows how higher education can reproduce dominant norms while also revealing moments of negotiation and resistance in students' everyday strategies.

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From Cognitive Ability to Cultural Openness: Cultural Capital Mediates the Relationship Between Cognitive Ability and Prejudice Toward Marginalized Groups

Research shows that education and cultural participation play an important role in fostering tolerance. Individuals with higher levels of education are less likely to reject nonconforming lifestyles and more likely to accept cultural differences and value diversity. This paper advances understanding of the cognitive and sociocultural foundations of prejudice by integrating perspectives from psychological research on individual differences with sociological theory. Specifically, it examines the relationship between cognitive ability and prejudice - a topic that remains underresearched, partly because of concerns about determinism and stigmatization. Although cognitive ability is often discussed primarily in relation to intellectual performance, research suggests that cognitive capacities also facilitate social interaction and openness to social difference. Using data from 1,034 Croatian upper secondary students, we confirm two hypotheses. First, cognitive ability is directly associated with lower levels of prejudice toward marginalized and unconventional groups. Second, this relationship is partly mediated by cultural capital: individuals with higher cognitive ability are more likely to acquire and rely on cultural capital, which in turn fosters cultural openness and reduces prejudicial attitudes. We discuss these findings within a broader social justice framework, arguing that the relationship between cognitive ability, cultural capital, and prejudice may help explain the tendency to conflate cultural marginalization with low cognitive ability. Historically, this pattern has shaped perceptions of minority groups facing stigmatization and limited access to education and academic resources. Recognizing the role of cultural capital highlights not only the importance of educational initiatives, but also the need for broader social interventions aimed at expanding access to cultural and educational resources and reducing prejudice.

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BRANISLAV MUŠKATIROVIĆ, *Institute of Social Sciences, Belgrade*

Challenges of Intercultural Integration and Academic Adjustment among International Medical Students in Serbian Higher Education

Drawing on Bourdieu's concepts of social and cultural capital, this paper examines the academic and sociocultural challenges faced by international medical students in Serbian higher education and the structural conditions shaping their integration and sense of community. In recent decades the Government of the RS has shown a growing interest in attracting IS through initiatives such as "World in Serbia" and "Serbia for Serbs from the Region. "Despite this commitment, research examining the lived experiences of these students and how those experiences relate to their integration and sense of belonging remains limited. Given that existing studies indicate the largest proportion of IS in Serbia are enrolled in medical faculties, this paper focuses on that population. A bilingual online questionnaire was developed and data were collected between October 2025 and April 2026. A total of 135 responses were obtained from scholarship holders and self-funded students at all levels of study. Eligibility criteria required at least one year of study in Serbia. The findings reveal that academic challenges within an unfamiliar educational system, combined with adaptation to a new social environment, significantly shape students' overall experiences. Barriers to integration are most consistently associated with language, manifesting in academic contexts such as lectures, examinations, and institutional communication, as well as in everyday social interactions outside the university. Beyond language, the data suggest that sociocultural isolation frequently accompanies the integration process, particularly in domains of life beyond formal academic participation. The results underscore the responsibility of higher education institutions and policymakers to better understand and actively address the needs of international students, developing targeted strategies that foster genuine inclusion within academic settings and across the broader social communities in which these students live.

DUŠKA RADMANOVIĆ, *Department of Sociology, Faculty of Political Sciences, University of Banja Luka*

Silent and Subtle Transformation: How Internationalisation at Universities Mediates Global Mobility and Reshapes Local Communities

This paper examines the experiences of Indian students at universities in Republika Srpska, focusing on how their presence and everyday practices contribute to subtle transformations within local academic and social communities. While internationalisation at universities is often framed in terms of policy, mobility statistics, or cultural integration, this study emphasizes the indirect and non-confrontational ways in which global mobility reshapes institutional and communal structures. Drawing on qualitative data, the research employed focus groups with Indian students and interviews with university staff, highlighting that students' choices are primarily pragmatically motivated, influenced by access to funding, domestic admission restrictions, and professional aspirations. Although largely instrumental, these motivations lead to interactions within universities that mediate cultural exchange and gradually introduce new perspectives into the local community. The study shows that institutional practices, such as curriculum adaptation, language support, and administrative integration, facilitate subtle transformations in teaching, learning, and social environments. These practices do not necessarily produce overt resistance or challenge existing power structures but contribute to the normalisation of diversity and the development of intercultural competencies within local communities. By focusing on the intersection of global student mobility, internationalisation, and university practices, the paper provides a nuanced understanding of how universities can function as spaces of indirect societal transformation. The presence of Indian students, even without explicit activism, influences pedagogical approaches, administrative norms, and social interactions, thereby reshaping the local academic community in meaningful ways.
Keywords: Indian students, internationalisation, global mobility, universities, community transformation, intercultural competence.

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Heading Home: What Educational Institutions Might Learn from Students' Resistance?

The year 2025 witnessed the most impactful student uprising in Serbia in nearly three decades (Beširević, 2025). Triggered by a major tragedy widely perceived as the outcome of systemic corruption, the protests initially formed around a minimal demand: that those responsible be held accountable. What began as a student-led initiative, supported by faculty members, rapidly expanded nationwide, mobilizing diverse social groups. Yet, beyond its scale and its explicit claims to justice and equality, the movement unfolded through practices of creativity, collectivity, and joy – echoing a Deleuzian understanding of resistance as something that comes first (Deleuze and Guattari, 1987) as a generative force rather than a reaction. From within the movement – as participants rather than external observers – this presentation does not ask about outcomes or success. Instead, it turns to higher education institutions (HEIs) as the very sites from which the protests emerged, asking whether, and how, these institutions can sustain the conditions that make such eruptions possible. The paper draws on a cycle of structured workshops conducted during the initial months of the protests at the Faculty of Philosophy, University of Belgrade. Developed as part of a broader research project on the ethico-aesthetic dimensions of education (Guattari, 1995), these workshops brought together students, teachers, and researchers in reconfigured spaces and shared creative practices, opening a space to think higher education as a site of political engagement. Through a cartographic analysis of these encounters, the paper traces the institutional arrangements that enable collective mobilization, as well as those that constrain it. Rather than offering a fixed set of recommendations, it maps possible lines of transformation – pointing toward ways in which higher education institutions might sustain students' political agency and remain implicated in struggles for a more just and equal society.

JOVANA ŽIVKOVIĆ, *Teach For All*

Resilience as Resistance: Fostering Belonging and Leadership in Serbia's Classrooms

While the latest PISA results highlight significant educational gaps correlated with socioeconomic status in Serbia, they also reveal a remarkable phenomenon of student strength: approximately 12% of disadvantaged students in the country achieve scores in the top quarter of mathematical literacy. Surpassing the OECD average of 10%, these students demonstrate profound "academic resilience," reaching outstanding levels of knowledge despite facing challenging environments. This paper presents the initiative "Škola za sve", a model designed to actively support, nurture, and scale this inherent resilience by transforming classrooms into safe spaces of deep belonging and high expectations. Grounded in the globally recognized and evidence based Teach For All model, "Škola za sve" addresses these educational challenges through a unique two-year Social Leadership program. By recruiting motivated professionals and graduates—many of whom had not previously envisioned a career in formal education— the initiative infuses classrooms with a rich diversity of perspectives, ambitions, and ideas. Through specialized training in pedagogical excellence and emotional resilience (Leading Self), these educators commit to serving in communities where challenges are most acute. Rather than merely teaching a curriculum, they step in as authentic role models and mentors who recognize the untapped potential of every child. The work of "Škola za sve" operates on the conviction that academic resilience should not be an isolated exception, but an opportunity available to all. By leveraging best practices from a global network and tailoring them to the specific socio-educational context of Serbia, the initiative turns the classroom into an empowering sanctuary. The ultimate goal is to move from supporting the existing 12% of resilient students to building and unlocking that same inner strength in as many children as possible, cultivating the future leaders who will consciously rebuild our society.

MAJA KESKINOV, *Fourteenth Belgrade Gymnasium*
ZORANA MATIĆEVIĆ, *Third Belgrade Gymnasium*

Students in Focus: By Students, About Students, For Students

During the 2024/2025 school year, a team of students and teachers from the Third and Fourteenth Belgrade Gymnasiums participated in the Facts Not Fiction project under the auspices of EuroClio. The initiative was implemented in a secondary school context as a response to the gap between traditional teaching and the ways students engage with information in today's digital environment. The project addressed the lack of historical and media literacy, as well as students' reliance on simplified and unverified content. Its main goal was to transform students from passive recipients of knowledge into active researchers and content creators through a microhistorical exploration of the Second World War, focusing on the lives of former students from their own schools. Key activities included visits to museums and memorial sites, archival research, source analysis, interviews, scriptwriting, and digital production. Students created two podcasts, one documentary film about the research process, and around 30 short educational videos published on a YouTube channel. All materials emphasized academic accuracy, critical use of sources, and ethical responsibility, especially when dealing with sensitive topics such as the Holocaust. Students were involved in all stages of the project, while teachers acted as mentors, guiding research and reflection. The work continued during a period of school disruptions and student protests, demonstrating strong student motivation and engagement. The project resulted in increased student engagement, deeper historical understanding, and improved critical media awareness. Key challenges included balancing academic rigor with digital formats and addressing sensitive topics. The main lesson learned is that history can be made engaging and relevant without compromising its accuracy and integrity.

ARDRA NEELAKANDAN GIRIJA, *Department of Liberal Arts, Humanities and Social Sciences, Manipal Academy of Higher Education, Bangalore*

Teaching without Critique: Pedagogy of Politics in the Age of Majoritarian Nationalism

How essential is critique to a meaningful pedagogy of politics? As an educator of young college/university learners, specialised in political science, I have been faced with this question on a daily basis for the past decade. In a classroom, deeply diverse in terms of religious and community identities, I have struggled to critically examine the historicity of the claims of the ruling majoritarian political outfit, vis-à-vis nationalism, development and multiculturalism. This paper, in particular, attempts to revisit the fear, pain, and discomfort I have experienced as an educator, facilitator, and guardian of a safe space in my classroom in the aftermath of the consecration of the Ram Temple in Ayodhya on January 22, 2024. The deeply polarising and othering discourse that led to the destruction of the Babri mosque in 1992 and the political mobilisation that eventually made the astronomical rise of the majoritarian Bharatiya Janta Party (BJP) possible in the decade preceding the consecration ceremony are integral to any curriculum on Indian politics and even world politics in general. The overwhelming enthusiasm and uncritical celebration around the consecration, finally 'idolising' and materialising the legal, electoral and ideological legitimacy of the destruction of a historically significant minority religious place of worship, posed several challenges to my engagement with these events and their critical conceptual and historical evaluation in the classroom. Nevertheless, the classroom also proved to be the most important space for unravelling this dilemma in this context, with patience, empathy, and a sense of justice. It is this journey that I wish to explore by writing this paper.

PAVLE ILIĆ, *University of Belgrade, Education Policy*

Izazovi i prilike za sindikalno organizovanje nastavnika na početku karijere

Zabrana zapošljavanja u javnom sektoru u Srbiji, uvedena 2013. godine kao deo mera štednje nakon svetske ekonomske krize iz 2008. godine, značajno je uticala na strukturu zaposlenosti u prosveti. Nastavnici na početku karijere naročito su pogođeni ovom merom, budući da često ostaju zaposleni na osnovu ugovora na određeno uprkos zakonskim ograničenjima, što njihov položaj čini značajno prekarnijim u odnosu na deo nastavnog kadra sa dužim stažom i sigurnijim ugovorima. Istovremeno, iako sektor obrazovanja karakteriše relativno visoka stopa sindikalne organizovanosti, taj broj kontinuirano opada, naročito u periodu od uvođenja pomenute mere. Ovaj rad polazi od pretpostavke da interakcija sindikata i nastavnika u prekarnom položaju, napose nastavnika na početku karijere, igra značajnu ulogu u ovom trendu. Nažalost, ovo pitanje nije dovoljno istraženo u domaćoj literaturi. Cilj rada je da istraži na koji način se sindikati u prosveti odnose prema potrebama nastavnika na početku karijere, kao i to kako ovi nastavnici vide sindikalno organizovanje i druge strategije za odbranu svojih radnih prava i sigurnosti zaposlenja. Rad će predstaviti rezultate kvalitativnog pilot istraživanja koje će uključivati diskusije fokus grupa nastavnika na početku karijere u srednjem obrazovanju, polustrukturisane intervjue sa predstavnicima sindikata i analizu relevantnih sindikalnih i pravnih dokumenata. Preliminarni nalazi ukazuju na to da sindikati ne prepoznaju rad sa nastavnicima na početku karijere kao zaseban strateški cilj, kao i relativno nizak stepen obaveštenosti o mogućnostima sindikalnog organizovanja, odnosno zainteresovanosti za sindikalno organizovanje među nastavnicima na početku karijere, što otvara pitanje mogućnosti sindikata da organizuju sve značajniji deo zaposlenih u prosveti.

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Od birokratske kontrole ka demokratskoj participaciji: autonomija nastavnika u pedagoškom odnosu prema učenicima

Različite vrste programskih politika obrazovanja na međunarodnom nivou i široko zastupljena standardizacija kompetencija nastavnika je umnogome doprinela pojavi „pomeranja" među interpretacijama obrazovnih stručnjaka onda kada je reč o autonomiji nastavnika. U takvom kontekstu pedagoška perspektiva često biva potisnuta pred diskursima učinka i institucionalne odgovornosti, u kojima se škola sve više posmatra kao prostor razvoja merljivih kompetencija, a nastavnik kao nosilac realizacije unapred definisanih obrazovnih zahteva. Predmet rada jeste kritičko razmatranje autonomije nastavnika kao pretpostavke demokratske participacije učenika u obrazovno-vaspitnom procesu i transformacije školske zajednice. Kako bi se identifikovali diskurzivni mehanizmi dominacije i potencijali otpora u obrazovnim politikama, teorijski okvir rada objedinjuje tri komplementarne analitičke perspektive: kritičku pedagogiju, zasnovanu na Freireovom dijaloškom modelu i Žiruovom razumevanju nastavnika kao transformativnog intelektualca; etičko-kritičku perspektivu, oslonjenu na Adornovo shvatanje vaspitanja kao pretpostavke suprotstavljanja dehumanizaciji društvenih struktura; i političkosociološka perspektiva obrazovanja, utemeljenu u Fukoovoj analitici moći i Altiserovoj koncepciji ideoloških državnih aparata. Metodološko polazište rada čini Ferklafov trodimenzionalni model kritičke analize diskursa, primenjen na odabrana dokumenta obrazovnih politika u Republici Srbiji. Zaključno stanovište rada jeste da autonomija nastavnika ne može biti svedena na proceduralnu slobodu unutar propisanih standarda, već podrazumeva profesionalnu, etičku i pedagošku odgovornost za razvoj autonomije, kritičke svesti i demokratskog učešća učenika u obrazovno-vaspitnom procesu.

Ključne reči: autonomija nastavnika, analiza diskursa, obrazovne politike, kritička pedagogija, transformacija školske zajednice.

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Epistemičke vrline u digitalnom dobu: kritičko rasuđivanje i upotreba AI alata

Savremeno digitalno okruženje obeleženo je ubrzanim protokom informacija, širenjem dezinformacija i sve većim oslanjanjem na sisteme veštačke inteligencije (AI) u procesima učenja, istraživanja i donošenja odluka. U takvom kontekstu, pitanje epistemičkih vrlina postaje centralno za razumevanje odgovornog formiranja uverenja i sticanja znanja. Polazimo od teze da digitalna pismenost i tehnička osposobljenost nisu dovoljne bez razvoja epistemičkog karaktera i epistemičkih vrlina poput temeljnosti, otvorenosti duha i intelektualne skromnosti. Posebnu pažnju posvećujemo pitanju sticanja, razvoja i negovanja epistemičkih vrlina u savremenom digitalnom okruženju. Oslanjajući se na savremenu epistemologiju vrline, ukazujemo da se epistemičke vrline ne razvijaju spontano, već kroz spoj teorijskog obrazovanja, refleksije i kontinuirane prakse. Teorijska nastava predstavlja važan preduslov njihovog usvajanja, ali nije dovoljna. Razvoj epistemičkog karaktera zahteva suočavanje sa epistemički izazovnim situacijama, argumentovanu raspravu, kritičko preispitivanje sopstvenih stavova i vežbanje intelektualnih navika. U tom smislu obrazovanje ne podrazumeva samo prenošenje informacija, već i razvoj intelektualne autonomije i odgovornog odnosa prema saznanju. Polazeći od ovih uvida, analiziramo ulogu epistemičkih vrlina u kritičkoj proceni informacija generisanih AI sistemima i digitalnim medijima. Posebna pažnja biće posvećena pitanju kako upotreba četbotova i drugih generativnih AI alata menja saznajne prakse i utiče na intelektualnu autonomiju korisnika. Razmotrićemo opasnost od epistemičke pasivnosti i prekomernog oslanjanja na algoritamske autoritete, ali i mogućnost da AI alati, uz razvijene epistemičke vrline i sposobnost kritičkog rasuđivanja, doprinesu odgovornijim, refleksivnijim i autonomnijim oblicima saznajnog delovanja.

ALEKSANDAR PAVLOVIĆ, *Institute for Philosophy and Social Theory, University of Belgrade*

Sokrat i/ili AI: kritičko mišljenje i digitalna pismenost u doba društvenih mreža i veštačke inteligencije

U ovom izlaganju kritički se osvrćem na raširene ideje o neophodnom fokusiranju na digitalnu i medijsku pismenost u obrazovanju mladih, i zastupam stanovište da je danas u obrazovanju zapravo potrebnije nego ikad razvijati „klasične" veštine kritičkog mišljenja sokratovskog tipa. Kakav je uticaj mobilnih telefona i društvenih mreža na svest i aktivizam mladih? Dok jedni apokaliptički najavljuju da savremeno društvo nepovratno ide u pravcu desnice, totalitarizma, populizma i pseudonauke, drugi ukazuju da društvene mreže zapravo podstiču politički aktivizam i da se mladi – istina ne na tradicionalan način – putem njih informišu i izražavaju svoje političke stavove, kao što pokazuju primeri Arapskog proleća i aktuelnog protesta srpskih studenata. U prvom delu, predstaviću neke empirijske rezultate o tome kako i koliko mobiteli i društvene mreže utiču na mlade, njihovu svest i stavove, kao što su zaključci ADMe group iz Beča koji pokazuju da društvene mreže mogu služiti radi bolje informisanosti samo onima koji već imaju dobro razvijenu političku svest, kritički stav, prethodno su ovladali tradicionalnim medijima i veštinama pretrage i dolaženja do kvalitetnih informacija. Na mlade, međutim, koji mahom nemaju takav prethodni „trening" i iskustvo –društvene mreže uglavnom će delovati negativno, u smislu da će biti skloniji da nekritički prihvataju neproverene informacije i zaoštrene i jednostrane sadržaje. Zatim, razmatram pitanje: ako su prethodna istraživanja tačna, da li to znači da odbrana od izazova tehnologije i izloženosti ekstremnim stavovima suštinski ne leži u boljoj i složenijoj obuci mladih u korišćenju najnovijih informacijskih tehnologija, kojima oni ionako brzo i lako ovladavaju, već je ključno podsticati samostalno i kritičko mišljenje, pisanje i čitanje?

BESMIRA IBRAIMI, *School of Education and Social Work, University of Sussex*

Rethinking Educational Purpose: Subjectification under Conditions of Standardization and Crisis

This paper examines the implications of standardized assessment for the subjectification of students within contemporary education systems, situating current developments within a broader crisis concerning the purpose of education. Drawing on Gert Biesta's conceptualization of subjectification, the paper explores how educational practices can support the emergence of students as subjects, rather than reducing them to objects of measurement and performance. Across many education systems, including North Macedonia, curriculum and assessment reforms have increasingly emphasized standardization and accountability. While these developments are often framed in terms of improving quality and comparability, they tend to privilege measurable outcomes and predefined learning objectives. In doing so, they risk narrowing the educational experience and limiting opportunities for students to engage as autonomous and responsible subjects. Adopting a philosophical approach, the paper is based on a critical review of academic literature alongside selected policy documents, including those produced by the OECD. It examines how dominant policy discourses shape the relationship between curriculum and assessment, influencing what counts as valid knowledge, participation, and success in education. From the perspective of subjectification, such developments raise concerns about the conditions under which students can encounter freedom, responsibility, and the possibility of initiating something new. The paper argues that an overreliance on standardized assessment undermines the educational task of subjectification by reinforcing instrumental and outcome-driven approaches to learning. By foregrounding Biesta's theoretical framework, the paper calls for a rethinking of curriculum and assessment practices in ways that preserve openness, plurality, and the possibility for students to come into presence as subjects.

NISHA DAGA, *School of Liberal Arts, Indian Institute of Technology Jodhpur*

Between Formation and Transformation: Education and the Making of the Possible Subject

This paper reconceptualizes education as an ontological site of struggle in which the very conditions of subjectivity are contested. Standard accounts tend to frame education either as a mechanism of formation, through which individuals are shaped into socially intelligible roles, or as a vehicle of transformation, enabling critique and resistance against established norms. Such a binary, however, obscures a more fundamental tension: education does not merely produce subjects within a given order, nor simply liberate them from it, but actively participates in constituting what it means to be a subject at all. The paper argues that educational practices operate at the level of ontological delimitation, determining which forms of life are recognisable, valuable, or even possible within a community. In this sense, education is inseparable from the production and maintenance of communal boundaries. Yet precisely because it participates in this structuring, it also harbours the potential to destabilize it. Resistance, then, is not external to education but emerges from within its own operations, as moments where established modes of intelligibility are interrupted or exceeded. By analysing the tension between formation and transformation, the paper develops a framework in which education is understood as a dynamic field of negotiation between stabilisation and rupture. Communities are neither passively reproduced nor wholly reimagined; they are continuously reconstituted through educational encounters that both enforce and unsettle normative expectations. This perspective reframes resistance not as an episodic act of opposition, but as an intrinsic feature of educational processes themselves. Ultimately, the paper contributes to ongoing debates by positioning education as a constitutive force in shaping the ontology of subjects and communities, while simultaneously exposing its capacity to open spaces for alternative forms of being and belonging.

IVANA ZAGORAC, *Department of Philosophy, Faculty of Humanities and Social Sciences, University of Zagreb*

Emancipation and Pedagogical Authority: A Conceptual Inquiry

This paper asks a deliberately uncomfortable question: can education ever be emancipatory if emancipation itself must be taught through relations of authority? Since the Enlightenment, the concept of emancipation in education has fluctuated between two views: one that sees emancipation as the individual's path to autonomy (e.g., Rousseau, Kant, Fichte), and another that understands it as a struggle against ideological domination (critical theory, Freire, critical pedagogy). Whether understood as a personal or a socio-political project, the concept of emancipation continues to struggle with the question of whether it requires authority, conceals it, or must abolish it entirely. In formal education, teachers as leading pedagogical authorities cannot foster emancipatory practices if they themselves are denied intellectual autonomy or constrained by rigid curricula disconnected from classroom life. This creates an atmosphere of resignation incompatible with emancipatory pedagogy. On the other hand, is emancipatory pedagogical practice within a formal education system governed by authority merely a myth popularized by critical theory and critical pedagogy? Focusing on teachers as key figures in the educational process, this paper analyzes their role in students' emancipation. The question, therefore, is not simply how to teach critically, but whether formal education can tolerate genuinely emancipated subjects at all.

ALMA KRILIC, *Simon Fraser University, Canada*

Emancipation and the Online Classroom

The abrupt switch to Zoom education due to the pandemic stirred all sorts of technological, financial, logistical and pedagogical problems. One such problem was spending money on online learning platforms and paying already rich corporations to keep Canadian universities and schools running. The aftershocks of the pandemic resonate even today: six years later and I still teach asynchronous undergraduate courses. However, this (permanent?) switch to online learning platforms also presented educators with opportunities to critically engage with changes in education created by teaching and learning on Zoom. In this paper, I will describe an example of a Zoom class that made me rethink teacher-student relation, educational authority and emancipatory practices in education. I will describe a kind of 'phenomenology' of the online classroom and discuss its potential emancipatory powers. I will focus on the role of the voice in educational contexts, such as in teaching on Zoom, teachers creating podcasts and recording lectures for students to listen to, and so on. I will discuss the nature of this voice and its role through the lens of Lacanian psychoanalysis, and argue that online classrooms can indeed be sites of resistance and emancipation. Here, I will also make explicit connections to the work of philosophers of emancipation, Jacques Ranciere and Paulo Freire, to argue that the emancipatory principles found in their work can be applied to online classroom practices. Instead of seeing online platforms as something either 'good' or 'bad,' I believe that teachers should critically engage in discussions about online learning, and the opportunities it offers to reflect on emancipation, resistance, and student engagement.

LUKE BACIGALUPO, *Genesis Learning (www.genesislearning.ai)*

Who says the source is biased? Utilising AI to promote critical thinking in History

This presentation seeks to address how teachers can use AI in the classroom to promote critical thinking. It follows the approach adopted by Genesis Learning – a Hong Kong-based company that produces AI-literacy courses for teachers. Taking the proliferation of AI use among both teachers and students as a given, Genesis Learning produces examples of best practices to maximise the usefulness of AI in education. In addition to teaching general AI literacy, Genesis Learning uses AI to design tools that help teachers address academic "choke points": tasks and concepts that students often struggle with. The presentation follows the development of an AI bias-detection tool for use in history lessons. This follows feedback from history teachers that students often struggle to articulate how and why a source is biased. Tracking the design process of the bias-detection tool illustrates how teachers can save time by using AI, but it also illustrates the limitations of AI, particularly when it comes to deeper historical research. These limits, in turn, heavily influence the final recommendations on how the tool should be used in the classroom. The recommended activities and discussions that accompany the tool highlight the differences between what an AI tool can do compared to a human reader, and where the AI falls short. This provides students with a rounded view of the possibilities of AI, and encourages a critical, sceptical eye towards its results. This nurtures critical thinking, one of the main aims of most modern history curricula.

MIRJANA MILENIĆ, *Independent scholar*

Re-reading Antigone: Devised Theatre as a Pedagogy of Resistance and Community Formation

This paper presents a practice-based case study developed through my teaching as Lecturer in Acting and Performance at the University of the Arts London, working with undergraduate acting and performance students within the module Theatre in Context. The project used Antigone as a starting point for critical exploration of contemporary questions around freedom, justice, and civic responsibility. Rather than treating the play as a fixed canonical text, the pedagogical approach framed critical reading as an active, dialogic, and situated practice. Students engaged in close and comparative readings of the original tragedy alongside a range of contemporary adaptations, examining how shifting social and political contexts reshape the ethical tensions at the heart of the work. The second phase of the module shifted from analysis into creative practice. Students collaboratively devised original performances that embodied their interpretations of the material. These works explored questions of state authority, individual dissent, gendered resistance, and moral agency, grounded in contexts directly relevant to their lived experience, including digital culture, surveillance, and institutional power structures within education. Positioned within wider debates on education, community, and resistance, this paper argues that devised theatre can operate as a micro-political pedagogical space in which students actively negotiate meaning, question dominant narratives, and rehearse forms of civic engagement. In this sense, the classroom becomes not only a site of knowledge transmission but a collaborative space of practice where critical awareness and collective agency are developed. By reflecting on both process and outcomes, the paper contributes to ongoing discussions on how arts-based pedagogies can support democratic participation, connect theory and practice, and enable forms of creative resistance within contemporary educational institutions.

FRANS VAN RUMPT, *Het Schoter*

Teacher, invite relevant guest speakers to your classroom!

How to educate future generations? At my school we want students to get involved. Not just to study events that led to WWII, but to research the power structures behind dictatorships as well for instance. We want students to ask the right questions. Questions that go beyond just historical facts. We want our students to become aware of the dangers of things like disinformation and authoritarianism. A new project that we've recently embarked on incorporates all of the things mentioned earlier. Ukrainian soldiers recovering in the Netherlands from injuries suffered at the frontlines of the war in Ukraine come to our school to share their experiences. Students attend the meeting with the soldiers well prepared. They have done their research. Although the soldiers briefly share their experiences the focus is on an open dialogue between soldiers and students. Nothing is off the table. Everything can be discussed. Many students get their information from social media and encounter a lot of disinformation. Often Russian disinformation. The soldiers share their side of the story, teaching students that social media is not always reliable. But many students learn so much more than just to question social media. One student came up to me once and said: 'I have been following the Ukraine War on the news, but these soldiers really affected me. What if Russia wins the war in Ukraine and attacks us?' She suddenly realized that her way of life in a democratic and free country was not a given. She could have read that in the history textbook, but it wouldn't have had the same impact. Talking to injured young soldiers (barely older than many of the students) really drove home the point that you must sometimes fight an oppressor to gain or protect your freedom. Mission accomplished. Keywords: disinformation, social media, Ukraine War, dialogue, freedom, democracy.

KARIN DOOLAN, *Institute for Social Research in Zagreb*
DANIELA DORA, *University of Cambridge*
ANDREAS LIPOWSKY, *Max Weber Forum for South Asian Studies*
LIAM MULLALLY, *The Autonomy Institute*
LANA PUKANIĆ, *Institute for Political Ecology*

Politički roman kao alat kritičke pedagogije?

Rad razmatra politički roman kao potencijalni alat kritičke pedagogije. Temelji se na 50 polustrukturiranih intervjua provedenih s nastavnicima i nastavnicama učenika u dobi od 14-18 godina te edukatorima iz organizacija civilnog društva, iz Hrvatske, Njemačke, Poljske i Ujedinjenog Kraljevstva, s fokusom na to kako oni razumiju politički angažiranu književnost, u koje svrhe koriste politički roman u nastavi i koje prepreke oblikuju njegovu upotrebu. Iako književna teorija politički roman definira na različite načine, kao jedan od paradigmatskih primjera često se navodi roman 1984. Georgea Orwella koji tematizira moć i ideološku kontrolu. Istraživanje pokazuje da nastavnici i edukatori iz organizacija civilnog društva politički roman razumiju duž širokog spektra, od toga da je svaki roman inherentno političan do užih definicija koje političnost vezuju uz eksplicitnu tematizaciju moći, nejednakosti i društvenog sukoba. Politički roman pritom se u formalnom obrazovanju ponajprije koristi za razvoj političke pismenosti, empatije i kritičkog mišljenja. U nastavnoj praksi izražene su interpretacija, rasprava i multiperspektivnost, dok je povezivanje književnosti s mogućnostima kolektivnog djelovanja izvan učionice odsutno. Takve aktivističke i transformativne dimenzije kritičke pedagogije istaknuli su intervjuirani predstavnici organizacija civilnog društva. Analiza pokazuje i da se nastavnici suočavaju s nizom ograničenja: profesionalnim očekivanjima političke neutralnosti u školi, pritiscima roditelja i škole, kurikularnim zahtjevima, zazorom od konflikta te širim političkim i medijskim kontekstom. U različitim nacionalnim kontekstima nastavnici politički roman istodobno opisuju kao pedagošku priliku i profesionalni rizik. Rad sugerira da nastava iz političkog romana u formalnom sustavu obrazovanja ostaje u okvirima rasprave o društvenim nepravdama te nelagode prema poticanju djelovanja za transformaciju društvenih odnosa.

ALEKSANDRA JOKSIMOVIĆ, *Department of Art Theory, Faculty of Fine Arts, University of Arts in Belgrade*

Participativne pedagoške prakse u visokom obrazovanju - Umetničko obrazovanje kao platforma za negovanje zajednice i kritičke misli

Rad prikazuje nalaze kvalitativnog istraživanja usmerenog na ispitivanje načina na koje studenti i nastavnici u visokoškolskoj ustanovi iz polja umetnosti doživljavaju participativne pedagoške prakse kao prostore izgradnje zajednice, kritičkog dijaloga i otpora dominantnim obrazovnim obrascima. Istraživanje je sprovedeno na Fakultetu likovnih umetnosti u Beogradu, sa ciljem da se razume kako se u nastavnom procesu oblikuju odnosi saradnje, osećaj pripadanja i odgovornosti, kao i mogućnosti kritičkog delovanja unutar institucije. Teorijsko polazište rada čine kritička pedagogija, likovna pedagogija i pristupi koji obrazovanje sagledavaju kao vrednosno, politički i društveno strukturisan prostor. U tom okviru, umetničko obrazovanje posmatra se ne samo kao mesto profesionalne socijalizacije, već i kao specifično polje u kome se kroz dijalog, zajednički rad, kreativnost i refleksiju mogu razvijati oblici saradnje i preispitivanja institucionalnih i društvenih normi. Istraživanje je realizovano putem polustrukturisanih intervjua sa studentima i nastavnicima, kao i analizom odabranih studentskih projekata nastalih u okviru nastave zasnovane na saradničkom i problemskom radu. Nalazi pokazuju da participativne prakse doprinose jačanju osećaja pripadanja, vidljivosti studentskog glasa i razumevanja nastave kao zajedničkog procesa a ne kao jednostranog transfera znanja. Posebno se izdvaja značaj nastavnih situacija u kojima studenti kroz zajednički umetnički rad i diskusiju razvijaju veću osetljivost za društvene nejednakosti, društvene probleme i mogućnosti javnog delovanja. Zaključuje se da participativne pedagoške prakse u visokom umetničkom obrazovanju mogu predstavljati važan resurs za oblikovanje obrazovne zajednice kao prostora refleksije, solidarnosti i demokratskog otpora, ali da njihov domet zavisi od širih institucionalnih uslova i pedagoških usmerenja.

Ključne reči: participativna nastava, umetničko obrazovanje, kritička pedagogija

IVA SUBOTIĆ KRASOJEVIĆ, *"Tehnoart Belgrade"; EduLab, Institute for Philosophy and Social Theory, University of Belgrade*

Subverzivni potencijal nastave istorije umetnosti: kolaž i mim kao rekontekstualizacija nasleđa

Rad razmatra mogućnosti nastave (istorije) umetnosti da kroz avangardne i savremene vizuelne i performativne prakse podstakne kritičko mišljenje, aktivan odnos prema kulturnom nasleđu i stvaralačko učešće učenika u procesu interpretacije. Polazeći od koncepta performativne pedagogije (Garoian), postavki kritičke pedagogije (Freire) i savremenih teorija umetničke interpretacije, rad se fokusira na učeničku upotrebu kolaža, brikolaža i mima kao interpretativnih sredstava u nastavi, kojima učenici uspostavljaju odnos između klasične umetnosti i savremenog društvenog konteksta, dovodeći ih u vezu sa sopstvenim iskustvom. Mim se tumači i koristi kao savremena forma digitalne kulture i kolektivne brikolažne prakse kroz koju se postojeće predstave preoblikuju, ironično preispituju i iznova osmišljavaju. Rad polazi od pretpostavke da ovakvi pristupi mogu doprineti razvoju vizuelne pismenosti, kritičkog tumačenja umetnosti i kulturnih sadržaja i većoj uključenosti učenika u nastavni proces. Istovremeno, oni otvaraju prostor za izražavanje ličnog stava, humora, neslaganja i različitih oblika simboličkog otpora kroz kreativnu interpretaciju i rekontekstualizaciju umetnosti i nasleđa. Umetnost se tako pozicionira ne samo kao predmet proučavanja, već kao sredstvo kritičkog delovanja i aktivnog učešća u zajednici i funkcioniše kao vid simboličkog otpora prema normativnim i reproduktivnim modelima obrazovanja.

Ključne reči: mim, (bri)kolaž, rekontekstualizacija, nasleđe, interpretacija, otpor.

MIKHAIL BUKHTOYAROV, *Faculty of Liberal Arts and Sciences, Montenegro; EduLab, University of Belgrade*
ANNA BUKHTOYAROVA, *Faculty of Liberal Arts and Sciences, Montenegro; EduLab, University of Belgrade*

Hacking Educational Ideologies

Education is never ideologically neutral (O'Neill, 1981). Educational ideologies can be seen as proto-algorithms aimed at constructing individual and collective cognitive and behavioral systems within communities. Contemporary global political instability brings further ideological changes to schools and universities, turning them into arenas of governmental and corporate interests. Educational ideologies increasingly drift toward technocratic and centralized forms of governance. The post-pandemic world has become more utilitarian and even cynical in imposing new requirements on educational communities. At the same time, the emergence of artificial intelligence raises an existential question for education: AI is becoming a potential disruption to the traditional educational roles of both learners and teachers, reconfiguring them within a tightening spiral of cognitive and communicative capabilities. No school or university currently has a clear vision of the future under conditions of growing AI integration into educational settings. The paper explores potential scenarios for subverting educational ideologies through AI-based technologies. The current educational polycrisis requires anti-ideological interventions at both the systemic and technological levels of education. The authors inquire into how educational ideologies may be transformed when AI becomes part of a learning community.

GABRIEL OBIMUYIWA, *Department of Bilingual and Digital Education, Kazan Federal University*
LEILA SALEKHOVA, *Department of Bilingual and Digital Education, Kazan Federal University*

Academic Independence vs State Control - Historical Analysis of Resistance in Nigerian Higher Education (1960–2025)

The evolution of higher education in Nigeria reflects a persistent conflict between the government's initiatives aimed at ideological cohesion and the academic community's pursuit of institutional autonomy. Following independence, the university was envisioned as a catalyst for national identity; however, it quickly transformed into a pivotal battleground for socio-political strife. This research investigates the evolution of academic resistance within Nigerian universities, analysing how the tension between government policies and institutional autonomy has influenced the academic and communal identity of the sector over the last sixty years. The study utilises qualitative historiographical methodology, incorporating legislative evaluations, archival document scrutiny, and thematic analysis of protest data from 1960 to 2025. The analysis utilises a framework of contested spaces to evaluate three pivotal periods: the post-independence national development phase (1960–1975), the era of military centralisation (1975–1999), and the ongoing digital/neoliberal surveillance period (2000–2025). The findings reveal that the academic landscape in Nigeria is frequently influenced by collective resistance, notably through unionism, with a strong focus on student activism within ASUU. Nevertheless, this particular community has also undergone fragmentation as a result of ethnic marginalisation, disparities in the allocation of regional funding, and the growing segregation of student populations. The results highlight a contemporary shift where government control has evolved from direct military engagement to a more sophisticated bureaucratic standardisation, illustrated by CCMAS and digital payroll systems (IPPIS). In a surprising development, these mechanisms have, indeed, enhanced collaborative organising, emerging as modern strongholds of resistance rather than tools of inaction.

SAM PASSEPORT, *School of Business and Economics, Free University of Amsterdam*

Resisting GenAI in Higher Education through a Decolonial Lens: Engaging with Critical Consciousness and Developing Our Response-ability

The arrival of GenAI has pushed the higher education institutions (HEI) to rapidly adopt policies and guidelines (and 'AI-proof-then'), teach 'AI literacy' (as future-ready skills often focused on learning how to prompt), and 'innovate' by buying into the 'hype. However, this 'inevitable' embrace of GenAI in HE falls under discourses of technodeterminism and critical washing (Guersenzvaig and Monett, 2026). GenAI is treated as a neutral tool to be scaled, and which can support education. Yet, this hegemonic and apolitical stance overlooks the inherent colonial gestures of these systems and practices, which can intensify processes of dehumanization, surveillance, power and control of both students and educators (Zembylas, 2021a). Decoloniality attends to how racialised epistemic hierarchies, extractive knowledge practices, and asymmetrical power relations have long structured academia. Applied to GenAI, this lens exposes not only algorithmic biases and data inequalities, but also the embedded colonial logics in who is imagined as a "learner", whose knowledge counts, and whose labour underpins the datasets that GenAI systems consume and reproduce. Within such a framing, seemingly "neutral" practices become sites of power. Drawing on decolonial theory, this paper advances a critical examination of GenAI in HE that moves beyond the hype and toward questions of critical consciousness, epistemic disobedience, and pedagogies of refusal (Zembylas, 2021b). It will open conversations on resisting GenAI and reclaiming the place of education as a public good, supported by a collection of resources and reflective questions on decolonizing GenAI in HE, which will be shared with participants.

BOJANA TEMELKOVSKA, *State Secondary School – Regional VET Center "Kole Nedelkovski", Veles*

Connecting School and Community Through Technical Education Projects

This paper explores the role of technical education in fostering meaningful connections between schools and the local community through project-based learning. In contemporary educational contexts, there is an increasing need to move beyond traditional, theory-oriented teaching approaches and engage students in real-world problem-solving activities that contribute to their social and professional development. The study presents examples from secondary technical education, where students are actively involved in the design and implementation of projects based on microcontrollers, sensors, and basic automation systems. These projects are not limited to classroom exercises but are extended toward addressing practical needs within the local community, such as environmental monitoring, energy efficiency awareness, and simple smart solutions. By engaging in such activities, students develop not only technical competencies but also a sense of responsibility, collaboration, and belonging. The classroom becomes a space where learning is connected to real-life challenges, encouraging students to think critically and act creatively. In this context, project-based technical education can be understood as a form of constructive engagement and subtle resistance to passive and reproductive models of learning that dominate traditional educational systems. The paper highlights how these practices contribute to building a community-oriented educational environment, where knowledge is co-created and shared beyond institutional boundaries. Furthermore, it emphasizes the role of teachers as facilitators of innovation and mediators between the school and the community. The findings suggest that integrating community-focused projects into technical education can strengthen both educational outcomes and social cohesion, offering a model for more inclusive, relevant, and transformative educational practices.

KOMLAN ABALO BRALY, *Djarkpanga High School, Ministry of Education, Togo*

From Survival to Spark: Teacher-Led Education Reform as Community Resistance in Rural Togo

In the rural north of Togo, where 86% of children cannot read by age 10, classrooms hold 50+ students without textbooks, and displaced learners face trauma alongside poverty, conventional education reform models routinely fail. This presentation documents how one teacher — himself a forced displacement survivor — built grassroots, community-rooted education movement from within those very constraints. Drawing on eight years of practice across Tchitchao and Djarkpanga High Schools, it shares the development of Speech Spark: a teacher-led reform model integrating Structured Pedagogy, Social Emotional Learning, and Education for Sustainable Development, positioning local teachers as frontline innovators who co-create knowledge with their communities. Three dimensions are examined. First, how right-level teaching and handmade materials produced measurable outcomes: a 35% improvement in national exam pass rates and 90% literacy gains among 200+ students in four months. Second, how teacher collaboration, student environmental clubs, and school-community partnerships transformed Tchitchao High School into Togo's first community-led education innovation hub. Third, how this work constitutes quiet yet deliberate resistance — against learning poverty, top-down reform, the marginalization of girls and displaced youth, and the assumption that innovation belongs only to well-resourced contexts. Recognized by UNESCO, HundrED's 2026 Global Collection, and authorized by Togo's Ministry of Education, Speech Spark demonstrates that sustainable education transformation happens not when solutions are imported, but when teachers are trusted to lead.

SERGEY DMITRIEV, *The International Ecovillage Research Institute*
EVA VITOROVIĆ, *Zeleno Doba, Center for Sustainable Development*

Community-Based Education: Cases from the Global Ecovillage Network and High-Tech Industry

Authors explore the approach of Community-Based Education, examining how decentralized, purpose-driven learning environments bridge the gap between sustainable grassroots living and the fast-paced innovation of the high-tech industry. By utilizing case studies from the Global Ecovillage Network (GEN) and corporate sectors, the research investigates how education frameworks are shifting from traditional institutional models toward experiential, "living laboratories". Central to this exploration are the Ecovillage Design Education (EDE) and Ecoprise courses (University of Novi Sad is a member of ECOPRISE consortium). These programs serve as foundational models for holistic education, integrating social, ecology, economy, and worldview dimensions. While the EDE focuses on regenerative community building, Ecoprise bridges these values with social entrepreneurship, demonstrating how ecological principles can be applied to viable business models. The study further analyzes the 'GameChangers' program, an ad-hoc research and education initiative designed to foster radical innovation. By comparing these community-rooted approaches with the demands for talents of the high-tech industry, authors identify a need for adaptive, collaborative problem-solving skills. Additionally, the research highlights the role of ERASMUS+ trainings facilitated by the NGO Zeleno Doba. These trainings exemplify how international cooperation and non-formal education can scale local expertise into the European context, empowering youth with practical tools for the green transition. Authors argue that the integration of community-based education methodologies—ranging from the ecovillage praxis to tech hubs—creates a framework for systemic change and hybrid spaces where education and research are not only an academic exercise but a lived practice.

Keywords: Community-Based Education, Global Ecovillage Network, Ecoprise, GameChangers, Zeleno Doba.

KIM GUNNAR HELSVIG, *Department of Primary and Secondary Teacher Education, Faculty of Education and International Studies, Oslo Metropolitan University*

The Pact of Forgetting – Conflicting Histories of War, Terror and Peace in Spain after Franco

Spain illustrates the consequences of veiling history. The issue remains highly relevant and is addressed in current research that seeks to integrate the Spanish Civil War, dictatorship, and Basque conflict into teaching through innovative methods. After Franco's death in 1975, Spain was long presented internationally as a model for peaceful democratic transition. The 1980s appeared successful: a failed coup attempt, economic growth, and European integration suggested stability. However, around the late 1990s and early 2000s, the Civil War and dictatorship returned forcefully to public debate, accompanied by increasing political polarization. A central condition for the initially successful transition was the "pact of forgetting". During and after the Civil War, over 140,000 victims of Francoist violence were left in unmarked mass graves. While widely known, this remained an "open secret," as both the dictatorship and the post-1978 democracy avoided addressing it. The 1977 Amnesty Law and an unwritten agreement across political divides enforced silence to prevent reopening old wounds, enabling a relatively peaceful transition. By the late 1990s, many believed the transition complete and called for confronting the past. This led to initiatives such as the Association for the Recovery of Historical Memory (2000), focused on locating mass graves. The 2007 Law of Historical Memory marked a turning point, challenging the pact and provoking strong opposition from those who feared renewed conflict. Cultural expressions mirror this shift. While the Movida Madrileña embraced forgetting to enable a new future, later works by Pedro Almodóvar suggest that confronting suppressed history may foster deeper reconciliation. Yet, both personal and national encounters with the past remain painful, and I will explore both the constructive, traumatic, and potentially divisive consequences of the pact of forgetting from a historical perspective.

UROŠ POPADIĆ, *Faculty of Political Sciences, University of Belgrade*

History Curriculum Reform in the Western Balkans, and the Negative Effects for Regional Reconciliation

The article analyses the history curriculum centralisation and reforms in the Western Balkans as neo-Gramscian cultural hegemonic projects that seek to control public discourse related to the past by fixing a singular, state-sanctioned "common sense" about it. It examines the effect that regional educational policies related to history have had on regional reconciliation and the increase of ethno-national tensions, over the last decade. Education policy is treated as an instrument through which cultural hegemony is established, and alternative interpretations are repressed within countries, producing consent and compliance but at the same time undermining regional understanding and reconciliation. National identity is considered as reproduced through narrative, symbolism, and educational practice, causing the need for state intervention in the maintenance of a stable national identity and its imposition on the entire population. The analysis focuses on the discourse in the region related to the state history curricula in Serbia, Croatia and Bosnia and Herzegovina, as well as the discourse within these countries on the curricula of their neighbors. It uses discourse analysis of major public media and is conducted comparatively and interpretively. The question thus posed is how the curricula reforms and practice have effected regional reconciliation through affecting intra-national and inter-national discourse with top-down educational interventions. The argument is that the curricula reforms are a form of cultural hegemony and imposition of narrative in the region, bolstering internal national consolidation while undermining regional understanding.

TOMAS HEJDUK, *Department of Philosophy and Religious Studies, Faculty of Arts, University of Pardubice*

Dissent as Enlightenment and Education (The Case of Charter 77 in Communist Czechoslovakia)

The most prominent dissident initiative in communist Czechoslovakia, Charter 77, was largely composed of philosophers and other writers who emphasized enlightenment and education and their crucial role in bringing about regime change, improving the social situation, and limiting the power of the powerful (Havel, The Power of the Powerless). In this contribution, I will examine what role, according to these philosophers (the phenomenologist J. Patočka and his student Ladislav Hejdánek, and V. Havel), who were also socially active, enlightenment and education were supposed to play. What to expect from it and what not to expect, how a philosopher or other educator should get involved, what the limits of reasonable engagement are, and so on. In what ways did education serve as a site of resistance within the Charter 77 initiative? What educational outreach can be identified within this initiative, and what were its roles and impacts? What general conclusions can be drawn from this case?

IRATXE GILLATE, *University of the Basque Country (EHU)*
NEKANE ARISTONDO, *University of the Basque Country (EHU)*
TERESA BENITO-AGUADO, *Public University of Navarre (UPNA)*

Teaching controversial issues in post-violence contexts: the EDUTECON project in initial teacher training

In a global context marked by increasing polarization and the spread of hate speech, the EDUTECON project: Educating through controversial issues in and for conflict. A case-study-based investigation into initial teacher training (PID2023-150579NA-I00) emerges as a research initiative aimed at strengthening a culture of peace and the development of critical citizenship through initial teacher training. Funded by MICIU/AEI and FEDER/UE, the project focuses on analyzing the impact of teaching proposals based on historical armed conflicts or traumas. Grounded in the premise that teachers should act as active agents of social change, the main objective is to examine how these interventions influence three key dimensions: the development of historical thinking, the construction of a citizenship oriented towards social justice, and the capacity to address conflict in the classroom. To this end, an international research study is being carried out with the participation of several national and international universities, and employing a predominantly qualitative, case-study-based methodology. Data is going to be collected through student narratives produced before and after the intervention, following a common structure. For their analysis, three instruments have been designed, one for each dimension, incorporating defined categories and levels of progression and are currently undergoing validation. Expected outcomes include improvements in future teachers' knowledge, attitudes and competencies for teaching controversial issues related to violence, as well as the identification of effective pedagogical practices. Ultimately, EDUTECON aims to contribute to teacher training committed to social justice and to a critical, socially relevant approach to history education.

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OLGA KREMENJAK, *Department of Psychology, Faculty of Philosophy, University of Belgrade*
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Direct Democracy in Practice: The emergence of rules of procedure in occupied student spaces

This paper examines the emergence of internal rules of procedure within occupied student spaces during the 2024-25 student protests in Serbia, focusing on the development of collective norms and conflict resolution. While student mobilization is not new to the post-Yugoslav space, the current wave is distinguished by its duration, intensity, scope, and, notably, its emphasis on horizontal organizational structure. Students have turned to direct democracy, specifically through student plenums, as a response to a political environment in which institutions are widely perceived as non-functional and any sense of political agency has systematically been stifled. The primary goal of this research is to examine the viability and real effects of this organizational model through the perspectives of direct participants. The study applies a single-case study design. The unit of analysis that constitutes our case is the Faculty of Philosophy, University of Belgrade. The choice of this particular unit of analysis was dictated by the fact that we as researchers were actively involved in the occupation of the Faculty and were thus able to identify a core set of themes and artifacts that could be used to elicit detailed and vivid reflections on the part of our interlocutors. Data was gathered by means of semi-structured interviews with fellow students. The analysis employs Event Structure Analysis to model causal connections between pivotal events. Based on the narratives that emerged in conversation with our interviewees, crucial events in the process of negotiating the rules of procedure have been identified, with special focus on the emergence of conflicts, their sources and modes of resolution. Multiple reasons for (dis)satisfaction have emerged, and they are discussed in detail. Additionally, due attention is given to the fact that as insiders, our interpretations are inevitably informed by our own commitments and experiences.

SOLVEIG MARIA MAGERØY, *Department of Primary and Secondary Teacher Education, Faculty of Education and International Studies, Oslo Metropolitan University*

Agency and Participation as in Democratic Learning in Education

Why still education? I will argue that one of the most important tasks of education, is to experience democracy. However, what this means, is unclear. Carr and Thésée (2017) present thin-thick spectrum of democratic learning, where thin defines learning about democratic procedures, such as elections or the governing of a nation, while thick understanding defines real inclusion through learning, as in learning '...to do democracy' (Carr and Thésée, 2017, p. 6). Such understanding of democratic learning prerequisites agentic action and not just participation, because the praxis of raising one's voice and acting with others, demands agency. In my PhD, I have investigated agentic action as in 'doing' democracy through education in teacher education and schools. I have used a multileveled research approach, interviewing student teachers, doing intervention in a school, and observing mentor teachers supervising and guiding student teachers. Through these studies I have investigated how agency and participation unfold – or appear restricted – through the lens of critical pedagogy and thick understanding of democratic learning. Through interviews with student teachers, they stated that they had the ability to participate in teacher training, but when asked how, they explain away, indicating a lack of experience with involvement. When we conducted an intervention in a 7th-grade class, where the children were allowed to decide what they wanted to learn and how they wanted to learn it, we observed that they assumed an expert role and became engaged. This show that to take an active part is attainable (and beneficial). Observing two mentor teachers with different groups of student teacher in practice, the students appeared in a mode of performing and less autonomous, when closely monitored by the mentor teacher. It appears that flexibility and absence of external control is a prerequisite for relational contact with pupils and agentic action through teaching.

ZRINKA RISTIĆ DEDIĆ, *Institute for Social Research in Zagreb*

Co-Constructing Teaching and Learning as Democratic Practice: Insights from Participatory Action Research with Students and Teachers

In the context of democratic backsliding, intensifying political polarisation, and widespread disinformation, schools play a pivotal yet increasingly complex role in addressing controversial and/or sensitive social issues. This paper examines the co-construction of teaching and learning about socially divisive issues through collaboration among students, teachers, and researchers in an upper secondary education setting. The paper reports on a case of participatory action research conducted in one school in Croatia, involving eight volunteer first-year students, three teachers and researchers. Data were collected during weekly co-construction meetings in the spring semester of 2025/26, in which participants collaboratively designed a lesson on a socially divisive issue selected by students: "Ustaše Symbols - From Their Origins to Contemporary Divisions". The findings show that participatory inquiry and co-construction facilitated students' critical engagement with the topic, encouraged dialogue across differing perspectives, and fostered a sense of ownership over teaching and learning. At the same time, the study reveals significant challenges, including the influence of dominant social and political narratives on students' understandings of the theme, teachers' uncertainty regarding the introduction of such issues in the school context, as well as ethical dilemmas concerning participant protection and representation. The paper argues that education grounded in open dialogue, collaboration, and co-construction of knowledge can support the development of democratic school cultures and function as a site of resistance to simplified and polarising narratives. By emphasising shared inquiry and participatory pedagogies, the study contributes to ongoing discussions on the role of education in sustaining democratic practices and fostering civic engagement in increasingly polarised societies.

MIRJANA KRNIĆ RAKOČEVIĆ, *Srednja škola „Svetozar Miletić" i Baletska škola u Novom Sadu*

Pobunjena prosveta: Moralni otpor nastavnika i učenika u Srbiji

Autorka opisuje višemesečno iskustvo pobune nastavnika osnovnih i srednjih škola u Srbiji u toku školske 2024/2025. godine. Analizira njene spoljašnje i unutrašnje uslove, izazove, prepreke, kao i posledice i upitne domete njene uspešnosti. Rasvetljava moralni karakter prosvetnog radnika, postavljajući tezu o moralnim vrednostima empatije i solidarnosti kao temeljnim snagama pruženog otpora. Autorka se posebno osvrće na fenomen učeničke pobune te iz perspektive srednjoškolske nastavnice iznosi zapažanja i uvide o pobunjenom učeniku kao subjektu školske i šire društvene zajednice. Polemiše o uslovima njegovog postojanja i postavlja tezu o učeničkoj potrebi za odgovornošću kao suštinskom uslovu aktivacije njegove subjektivnosti. Na trećem mestu, autorka iznosi zaključke o rasvetljenim zajedničkim potrebama učenika i nastavnika. Dok su učeničke blokade škole pretvarale u domove, a nastavničke obustave u poslednju branu ljudskog dostojanstva, i jedni i drugi su rasvetlili temelje prosvete u službi razumevanja, vrednovanja i očuvanja humanosti.

TAMARA ŽNIDARIČ, *I. osnovna škola Celje*

Izgradnja demokratske zajednice u učionici

U savremenom obrazovnom kontekstu, uloga predmeta Domovinska i građanska kultura i etika (DKE, Slovenija) prevazilazi puko prenošenje teorijskog znanja o institucijama; ona postaje ključno mesto za razvoj kritičkog mišljenja, empatije i otpora prema predrasudama. Ovaj rad predstavlja integrisani pedagoški pristup primenjen u 7. i 8. razredu osnovne škole, koji povezuje formalni kurikulum sa inovativnim metodama neformalnog obrazovanja i međunarodnom saradnjom. Fokus izlaganja je na više stubova prakse koji podstiču demokratsku participaciju i osećaj pripadnosti zajednici. 1. Aktivnosti zasnovane na priručnicima Saveta Evrope (Compass i Compassito): predstavljeni su konkretni primeri radionica o ljudskim pravima koje podstiču učenike na refleksiju o moći, pravdi i društvenoj odgovornosti. 2. Foto-glas je neformalna metoda koja adolescentima daje priliku da kroz fotografisanje istražuju svoju školu i lokalnu zajednicu. Učenici fotografijama dokumentišu situacije, prostore ili probleme koji se ih direktno tiču, čime prevazilaze komunikacijske izazove u izražavanju. Na osnovu napravljenih fotografija, opisa i izložbe, mladi predlažu konkretna rešenja donosiocima odluka, što direktno podstiče njihovo aktivno građanstvo, empatiju i inkluziju. 3. Međunarodni eTwinning projekti: prikazano je kako digitalno povezivanje sa vršnjacima iz drugih zemalja omogućava učenicima da istražuju globalne izazove i razvijaju interkulturalne kompetencije, čime učionica postaje deo šire evropske zajednice. Takođe, metoda Žive biblioteke kao snažan alat u školskom okruženju omogućava učenicima direktan susret sa osobama koje se suočavaju sa stereotipima i marginalizacijom. Ova praksa služi kao direktan oblik otpora diskriminaciji kroz dijalog i razvijanje empatije. Kroz analizu ovih aktivnosti, rad nastoji da pokaže kako se u svakodnevnoj školskoj praksi može graditi "dobra zajednica" koja neguje autonomiju učenika i priprema ih za aktivno, odgovorno građanstvo u svetu punom društvenih izazova.

MARINA VIDOJEVIĆ, *OŠ „Branko Ćopić"*

Borba za slobodu: Pedagoška moć satiričnog otpora

Inicijativa koja se bavila komparativnom analizom satiričnih tekstova realizovana je u osnovnoj školi sa učenicima sedmog razreda. Primećeno je da učenici ne doživljavaju satiru kao daleku i nerazumljivu, niti im nedostaje kritički otklon prema savremenim društvenim fenomenima poput idolopoklonstva i konformizma. Cilj časa bio je da se kroz uporednu analizu pripovetke „Vođa" Radoja Domanovića i pesme „Jututunska juhahaha" Jovana Jovanovića Zmaja razvije kritičko mišljenje. Osnovna ideja je bila da učenici prepoznaju univerzalne mehanizme odnosa naroda prema autoritetu i prihvatanje odgovornosti. Aktivnost je obuhvatila dva odeljenja i sprovedena je u dve faze. Prva faza bila je interaktivna debata koja je trajala tri školska časa, u kojoj su učenici usmeno sučeljavali motive dodvoravanja, gubitka identiteta i slepog praćenja vođe. Druga faza podrazumevala je individualni pismeni rad na temu "Slepilo i smeh protiv slobode", gde je svaki učenik imao zadatak da u literarnoj formi analizira i upoređuje ova dva dela, likove govornika, vođe, kralja i dr. kao i da poveže postupke književnih likova sa savremenim društvenim izazovima, i ona je trajala dva školska časa. Ključni postignuti rezultat je visok stepen angažovanosti učenika koji su uspeli da dešifruju satirične poruke i primene ih na realne životne situacije. Ishod je vidljiv u unapređenoj veštini argumentacije i sposobnosti da se kritički posmatra svet čiji su deo. Najveći izazov bio je podstaći učenike da prevaziđu površno čitanje fabule i pređu na razmišljanje o psihologiji mase, preuzimanju odgovornosti i nužnosti pobune. Uočeno je da su učenici mnogo motivisaniji kada im se dozvoli da kroz debatu i slobodnu pismenu formu povežu usvojeno gradivo i životne situacije.

VALERIJA MAJUS MARINKOVIĆ, *Škola jezika Edu Val*

Radionica čitanja kao sastavni deo škole jezika

Privatne škole stranih jezika sve više napuštaju učenje po nivoima i rad u grupama. Danas dominiraju individualni, "tailor-made" kursevi fokusirani na specifične industrije, naročito kod odraslih polaznika. Ovaj trend prisutan je i kod mladih. Roditelji sve češće traže ciljanu obuku za školovanje ili sportske karijere u inostranstvu. Iako ovakva specijalizacija donosi brze rezultate, ona sužava vidike i zanemaruje kulturološki aspekt jezika. Mnogi polaznici formalno obrazovanje doživljavaju kao "nužno zlo", verujući da se pravo, primenljivo znanje stiče isključivo privatno. Budući da su privatne škole tržišno orijentisane i fokusirane na ispunjavanje ličnih zahteva, širi društveni kontekst i kolektivno dobro – nekada ključni ishodi obrazovanja – ostaju potpuno zanemareni. Obrazovanje se tako transformiše iz procesa opšteg razvoja u alat za postizanje usko definisanih, često ekonomski motivisanih ciljeva. Moja škola radi isključivo sa individualcima – odraslima i mladima koji su prepoznati kao (budući) lideri. Želela sam da njihove značajne kapacitete usmerim ka zajedničkom dobru, umesto da dozvolim da postanu samo visokoefikasni "fah-idioti" u službi sistema. S tom idejom nastaju čitalačke radionice, gde se moji đaci, koji se međusobno ne poznaju, jer dolaze individualno, povežu kroz razgovor o fikciji i probaju da ponude rešenja za probleme iz stvarnosti. Radionice su nastale kao otpor sistemu koji neguje kult individualca, potpuno razarajući zajedništvo i solidarnost. Specifičnost ovih radionica je u tome što učesnici zapravo ne moraju da pročitaju knjigu. Radionice su tu da ih motivišu na čitanje, ali i održavaju disciplinu čitanja. Pošla sam od toga da ne mogu da rešim problem, ali mogu da se igram s paradoksima i u toj dinamici odnosa može da nastane nešto vredno za zajednicu, a to je zajednica sama. A danas je stvaranje zajednica par excellence čin otpora.

JASMINA KOVAČEVIĆ, *OŠ „Skadarlija", Beograd*
MILOŠ KOZIĆ, *OŠ „Ujedinjene nacije", Beograd*

Reakcija na reč: Kako stilske figure oživljavaju Periodni sistem elemenata

Savremena nastava sve češće ukazuje na potrebu prevazilaženja fragmentisanog znanja, reproduktivnog učenja i nedovoljne učeničke angažovanosti, zbog čega interdisciplinarni pristup postaje važan metodički model povezivanja nastavnih sadržaja i osnaživanja aktivne uloge učenika u procesu učenja. U radu je predstavljen primer integrativnog časa hemije i srpskog jezika osmišljenog sa ciljem da učenici kroz iskustveno, saradničko i kreativno učenje uoče veze između prirodnih i humanističkih nauka. Polazeći od činjenice da se hemijski elementi predstavljaju simbolima, dok jezik funkcioniše kao sistem znakova i značenja, aktivnosti su usmerene na razumevanje načina na koji naučni pojmovi mogu biti interpretirani i oblikovani kroz književno-jezički izraz. Čas je realizovan kroz više povezanih etapa: motivacioni uvod, rešavanje rebusa i posmatranje hemijskih eksperimenata, prepoznavanje i analiza stilskih figura u primerima iz oblasti hemije, problemske i istraživačke zadatke, kao i kreativno oblikovanje „poetskih portreta" hemijskih elemenata primenom metafore, personifikacije, hiperbole, poređenja i onomatopeje. Završni deo časa bio je usmeren na transformaciju elemenata u superheroje čije su moći i karakteristike proizilazile iz njihovih fizičkih i hemijskih svojstava, čime su učenici naučne sadržaje prevodili u simbolički i kreativni jezik. Realizacija časa pokazala je da integrativna i problemski organizovana nastava podstiče veću motivaciju učenika, razvoj kreativnog i kritičkog mišljenja, saradničkog učenja i funkcionalnog povezivanja znanja. Zaključuje se da ovakvi metodički pristupi doprinose stvaranju nastavnog okruženja u kome učenici nisu pasivni primaoci informacija, već aktivni učesnici u procesu otkrivanja, tumačenja i stvaranja značenja.

ANA MARTINOLI, *Faculty of Dramatic Arts, University of Arts in Belgrade*
IKONIJA JEFTIC, *Faculty of Dramatic Arts, University of Arts in Belgrade*

Algoritamska amnezija kao pedagoški problem: kada platforma postaje arhiv

Obrazovanje se uvek odvijalo u napetosti između institucionalnog pamćenja i dominantnih medija koji oblikuju šta društvo smatra vrednim znanja. U digitalnom dobu, tu ulogu sve više preuzimaju algoritmske platforme, ne kao neutralni posrednici, već kao aktivni kustosi onoga što jeste, i što neće biti dostupno sećanju. Ovaj rad teorijski razvija pojam algoritamske amnezije kao mehanizma kroz koji platformski algoritmi, optimizovani za angažman, a ne za sticanje znanja i vežbanje kritičkog mišljenja, sistematski potiskuju sadržaje koji se ne uklapaju u logike viralnosti i personalizacije. Koncept algoritamske amnezije odnosi se na način na koji digitalne platforme i algoritmi upravljaju vidljivošću sadržaja, proizvodeći selektivno kolektivno pamćenje i ubrzano društveno zaboravljanje. Za razliku od zaboravljanja kao prirodnog kognitivnog procesa, algoritamska amnezija je strukturni fenomen: ona briše ne ono što je nevažno, već ono što je algoritamski neisplativo. Posledice za obrazovanje su višestruke - studenti koji pretežno konzumiraju algoritmski kuriran sadržaj razvijaju fragmentisanu sliku sveta u kojoj je kolektivno pamćenje zamenjeno personalizovanim feedom, a kritička perspektiva ustupa mesto potvrđujućem loopu. Rad ispituje u kojoj meri platformski ekosistemi funkcionišu kao novi oblici lieux d'oubli, mesta zaborava nastalih ne cenzurom, već arhitekturom pažnje. U drugom delu, rad se okreće pedagoškim implikacijama i iznosi iskustva iz visokoškolske nastave, argumentujući da obrazovanje danas mora uključiti kritiku platformske infrastrukture kao konstitutivnog dela digitalne, ali i saznajne pismenosti. Teorijski okvir rada gradi se na konceptu kolektivnog pamćenja (Halbwachs), pojmu lieux de mémoire (Nora), distinkciji između komunikativnog i kulturnog pamćenja (Assmann), te analizama platformske logike (Van Dijck, Gillespie, Bucher).

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VUK VUKOVIĆ, *Faculty of Dramatic Arts, University of Montenegro*

Umjesto skrola: humanističko obrazovanje, upravljanje emocijama i produkcija sadržaja u platformskoj kulturi

Istraživanje polazi od pitanja može li univerzitet u digitalnom dobu ostati prostor humanističkog obrazovanja ukoliko se studentsko iskustvo sve intenzivnije oblikuje kroz platformsku kulturu, ekonomiju pažnje i algoritamsku distribuciju sadržaja. U središtu analize nalazi se napetost između obrazovanja kao (dugoročnog) procesa formiranja kritičkog suda, interpretativne kompetencije i etičke odgovornosti, s jedne strane, i platformskog režima u kojem se znanje fragmentiše, ubrzava i prevodi u informaciju, reakciju, vidljivost i angažman, s druge. Rad razvija tezu da se savremeno obrazovanje u oblastima medija i umjetnosti (art and humanities) pomjera od učenja u eri znanja ka učenju u eri informacija, interpretacija i mišljenja, odnosno ka učenju kroz produkciju sadržaja. U tom procesu student nije samo primalac znanja, već istovremeno autor, korisnik i proizvod platformskog okruženja: autor jer proizvodi javne iskaze i medijske forme; korisnik jer uči, komunicira i informiše se kroz platforme; proizvod jer njegova pažnja, podaci, emocionalne reakcije i obrasci ponašanja ulaze u ekonomiju platformske vrijednosti. Posebna pažnja biće posvećena upravljanju emocijama kao pedagoškom, medijskom i političkom problemu. Platforme ne posreduju samo informacije, već organizuju afektivne režime vidljivosti: podstiču identifikaciju, ogorčenje, strah, empatiju, pripadanje i otpor. Zato humanističko obrazovanje u digitalnoj kulturi ne može biti svedeno na tehničku medijsku pismenost, već mora uključiti razumijevanje načina na koje se emocije proizvode, usmjeravaju, kapitalizuju i politički instrumentalizuju. Empirijski dio rada zasniva se na istraživanju stavova studentske populacije o odnosu između pažnje, emocija, učenja i produkcije sadržaja. Rad zagovara tezu da univerzitet može djelovati kao prostor tzv. pedagogije sporosti (slow pedagogy) i otpora platformskom ubrzanju samo ukoliko studente obrazuje za refleksivnu, odgovornu i autonomnu medijsku praksu.

ALEKSANDRA KRSTIĆ, *University of Belgrade, Faculty of Political Sciences*
DUŠAN ALEKSIĆ, *University of Niš, Faculty of Philosophy*

Čemu još novinarsko obrazovanje? Studije novinarstva u Srbiji u kontekstu degradacije profesije i pritisaka tehnologije

Novinarstvo u Srbiji je na udaru političkih, ekonomskih, finansijskih i tehnoloških pritisaka poslednjih dvadeset godina. Profesionalni novinari su s jedne strane izloženi uticajima medijskih vlasnika, političkih i drugih društvenih aktera, a sa druge brojnim izazovima koji obuhvataju svakodnevna pitanja fizičke i digitalne bezbednosti, napada i pretnji u javnom prostoru, kampanja diskreditacije i odsustvo reakcija relevantnih institucija. Uz to, aktuelni svetski trendovi koji podrazumevaju sve češću upotrebu AI tehnologije za kreiranje i distribuciju medijskog sadržaja nameću pitanja o održivosti postojećih novinarskih formi i održivosti tradicionalnih medijskih sadržaja, kao i promena medijske infrastrukture i organizacije rada u redakcijama. Uzimajući u obzir ovaj kontekst, studenti novinarstva u Srbiji suočavaju se sa različitim dilemama kad je reč o slobodi medija i novinarskoj praksi uopšte, a posebno se ističe pitanje da li će se nakon studija zaista baviti poslom za koji se školuju ili ne. Zbog toga, ovaj rad ispituje stavove studenata treće i četvrte godine studija novinarstva i komunikologije na Univerzitetu u Beogradu i Univerzitetu u Nišu na kojima se studiraju ove oblasti. Na osnovu ankete sa budućim novinarima steći ćemo dublji uvid u njihove percepcije o potrebama da se novinarstvo studira u komplikovanom društveno-političkom kontekstu Srbije, kao i šire aspekte njihove motivacije da se bave ovim poslom.

IRENA RAGUŽ, *Department of History and Department of Philosophy, Faculty of Humanities and Social Sciences, University of Zagreb*

Koncept ideologije u hrvatskim udžbenicima povijesti

Nastava povijesti jedno je od rijetkih mjesta u obveznom obrazovanju na kojem se učenici susreću s konceptom ideologije, važnim za razumijevanje suvremene društvene i povijesne stvarnosti. Izlaganje se zato bavi pitanjem: kako se koncept ideologije artikulira u hrvatskim osnovnoškolskim udžbenicima povijesti i koje obrazovne implikacije proizlaze iz takvog prikaza? Analiza koristi uvide Marxa i Engelsa, Althussera i Gramscija, koji omogućuju da se ideologija ne promatra samo kao skup ideja, nego kao način proizvodnje društvenog smisla povezan s materijalnim odnosima, oblikovanjem subjekata i proizvodnjom pristanka. Nasuprot tome, udžbenici povijesti nude suženo razumijevanje ideologije. Ono se uglavnom zadržava na reproduktivnoj razini ponavljanja definicije, pri čemu značenjsku jezgru čini formulacija da je ideologija skup ideja o uređenju društva/države. Takvo tumačenje ima didaktičko opravdanje jer učenicima omogućuje osnovnu orijentaciju u razumijevanju političkih svjetonazora 19. i 20. stoljeća. No ostaje nejasno kako „skup ideja" postaje politički čimbenik s konkretnim učincima, odnosno kako su ideje povezane s materijalnošću. Konfuzija se javlja i kada udžbenici u objašnjenjima povijesnih procesa koriste ideologiju kao djelatnu društvenu silu. Iako je definiraju kao skup ideja, u narativu se pojavljuje kao nešto što usmjerava političke aktere, oblikuje institucije, opravdava vlast ili utječe na živote ljudi. Autori tako ideologiju objašnjavaju statično, ali je u povijesnom prikazu koriste dinamično. Učenicima se ne otvara pitanje kako ideologija oblikuje što se u društvu smatra normalnim, poželjnim i istinitim. Time se propušta njezin kritički potencijal, važan za razvoj povijesnog mišljenja i osvještavanje vlastite pozicije u odnosima moći. Izlaganje zato zagovara kritičko čitanje ideologije kojim se samorazumljivost društvene stvarnosti propituje, a nastava povijesti otvara kao prostor kritičkog preispitivanja poretka koji se predstavlja kao nepromjenjiv.

SLAĐANA ĆURČIĆ, *Institute for European Studies, Belgrade*

Od bezbednosne kulture do kulture mira: analiza srpskih školskih programa

Istraživanja o mladima u okviru studija bezbednosti i mira, najčešće tematizuju oblasti kao što su kultura mira, obrazovanje za mir i bezbednost, uloga mladih u postkonfliktnim procesima i izgradnji mira, kao i kultura bezbednosti. Ipak, pojedini koncepti se retko ispituju komplementarno, uprkos logičnoj međuzavisnosti mira i bezbednosti. Adresiranje načina na koji se pitanja obrazovanja, mira i bezbednosti ukrštaju, posebno je relevantno u kontekstu postkonfliktnog nasleđa koje karakteriše srpsko društvo, ali i u kontekstu dominantnih bezbednosnih izazova koji se vezuju za mladu populaciju, poput vršnjačkog nasilja, izazova u sferi sajber bezbednosti, nebezbedne školske sredine i drugog. Cilj rada je istraživanje povezanosti bezbednosne kulture i kulture mira u nastavnim programima osnovnog i srednjeg obrazovanja (sa fokusom na gimnazije) u Srbiji. Istraživačko pitanje na koje rad nastoji da odgovori, glasi: Na koji način su koncepti bezbednosne kulture i kulture mira integrisani u planove i programe osnovnog i srednjeg obrazovanja i kako je artikulisana njihova međusobna veza? U širem teorijskom smislu, rad se oslanja na osnove pristupa obrazovanja za mir (eng. peace education/education for peace). Metodološki okvir počiva na kvalitativnom istraživačkom pristupu, odnosno tematskoj analizi sadržaja programa osnovnog i srednjeg obrazovanja. Uvažavajući dosadašnja saznanja o odnosu koncepata bezbednosne kulture i kulture mira, očekuje se da će analiza obrazovnih programa pokazati pre implicitnu, nego direktnu vezu između navedenih koncepta, kao i njihovo parcijalno integrisanje kroz različite predmete, pri čemu se najveće prisustvo sadržaja u vezi sa temama bezbednosti i mira, očekuje u okviru predmeta Građansko vaspitanje. Značaj istraživanja se ogleda, kako u doprinosu konceptualnom razjašnjenju odnosa između bezbednosne kulture i kulture mira, tako i obogaćivanju šireg korpusa saznanja o temama bezbednosti i mira među mladima.

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TIJANA JOVIČIĆ, *Department of Psychology, Faculty of Philosophy, University of Belgrade*
JANA KITANOVIĆ, *Department of Psychology, Faculty of Philosophy, University of Belgrade*
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Razvoj pozitivnog etničkog identiteta kroz školske prakse: učenička perspektiva

Identitet je višedimenzionalan konstrukt koji obuhvata način na koji pojedinci doživljavaju sebe i pozicioniraju se u društvu. Etnički identitet, kao njegova važna dimenzija, odražava povezanost sa kulturom, tradicijom i vrednostima sopstvene grupe i posebno se razvija tokom adolescencije. Polazeći od Bronfenbrenerovog ekološkog modela, fokus istraživanja bio je na školskom kontekstu kao delu mikrosistema. Cilj nam je bio ispitivanje učeničke perspektive o školskim praksama koje doprinose razvoju pozitivnog etničkog identiteta. Istraživanje, koje je deo šire studije u okviru projekta NIdEA, sprovedeno je u 20 srednjih škola u Srbiji na uzorku od 1846 učenika (52.6% devojaka; M = 16.26 godina). Analizirani su odgovori na pitanje otvorenog tipa o školskim praksama koje podstiču razvoj pozitivnog etničkog identiteta, na koje je odgovorilo 579 učenika. Tematskom analizom identifikovali smo šest tema. Najzastupljenija je opšti evaluacioni ton, gde su učenici iznosili globalne procene školske klime kao faktor razvoja pozitivnog etničkog identiteta, bez navođenja specifičnih aktivnosti. Izdvojene su i teme vrednosti koje škola promoviše, način njihovog promovisanja, učestalost, kao i aktere i kontekste sprovođenja. Rezultati pokazuju da učenici razvoj etničkog identiteta najčešće vezuju za odsustvo pravljenja razlika među učenicima, pridajući veći značaj opštoj školskoj klimi nego specifičnim kulturno-responzivnim praksama. Kao ključni nosioci izdvajaju se nastavnici, kroz nastavu i vannastavne aktivnosti, uz školska pravila kao važan mehanizam sprovođenja praksi. Ipak, neki odgovori ukazuju na to da se ovoj temi ne pridaje dovoljno značaja, dok deo učenika opisuje školu kao prostor bez diskriminacije, što može ukazivati na njeno nedovoljno prepoznavanje. Nalazi ukazuju na značaj negovanja pozitivne školske klime, osnaživanja nastavnika za kreiranje nastavnih i vannastavnih aktivnosti, te saradnju sa kolegama i lokalnom zajednicom radi razvoja inkluzivnih vrednosti.

ANA BEZIĆ, *Srpsko Narodno Vijeće*

Arheologija brige i pedagogija otpora u nastajanju

Polazište ovog rada su radionice realizovane sa decom osnovnoškolskog uzrasta, od 7 do 12 godina, u Srbu, u istočnoj Hrvatskoj, na granici sa Bosnom i Hercegovinom, u okviru dugoročnog projekta Unski živi arhiv: arheologija brige i drugačije budućnosti. Polazeći od metodologije kontekstualne arheologije i pedagogije otpora, radionica se ovde razume kao oblik neformalnog obrazovanja u kojem se znanje ne prenosi kao gotova istina, već nastaje kroz zajedničko istraživanje odnosa između ljudi, mesta, predmeta, sećanja i budućnosti.

Radionice su otvorile pitanje šta je Srb bio, šta je značio i šta još uvek može da znači. Srb se pritom ne posmatra samo kao mesto na karti, već kao prostor oblikovan radnicama i radnicima, meštanima i meštankama, fabrikama, školom, rekom, proslavama i svakodnevnim oblicima zajedničkog života. Raspadom Jugoslavije, ratom i promenama koje su usledile, deo tog značenja prekinut je kroz promenu granica, promenu kalendara javnog sećanja, prekide u životima ljudi, odlazak, povratak i zaborav.

Umesto potrage za jednom velikom pričom, radionice su polazile od fragmenata: fabričkih ostataka, oštećenih dokumenata, šoljice za kafu, biljaka, sećanja i predmeta koji su putovali kroz izbeglištvo. Kroz hodanje, posmatranje, sakupljanje, razgovor, crtanje i zamišljanje budućih arheologija mesta, deca nisu bila pasivni primaoci znanja, već aktivni tumači prostora, istorije i mogućih budućnosti. Završna izložba, koju su deca ko-kurirala, okupila je predmete i dokumente iz tri fabrike iz jugoslovenskog perioda, kao i radove nastale tokom radionica.

Rad pokazuje da radionica može postati praksa otpora kada omogućava zajednici da imenuje šta je važno, šta se pamti, šta je prekinuto i kakve se budućnosti još mogu otvoriti. Takav proces otvara prostor za kritičku svest, kolektivno delovanje i otpor dominantnim narativima o periferiji, zaboravu i pasivnosti zajednice.

ENRICO IERONCIC, *University of Verona*

Towards a Third Space in Education: A Quest for Subjectivation in a Venetian Middle School

This ongoing research focuses on the transformative potential of a Third Space within a middle school in the Venetian hinterland, a borderland of systemic marginalization and complex sociocultural plurality. The Third Space, as discussed by H. K. Bhabha and G. Anzaldúa, represents a liminal, hybrid zone where different systems of meaning meet, clash, and merge. Drawing on Article 12 of the UNCRC, this study reframes students not just as citizens-inwaiting, but as active political agents challenging institutional alienation. Considering education as a site of resistance, we research practices focused on subjectivation - the process by which individuals emerge as self-governing agents in collective spaces. This project addresses the characteristics of traditional educational frameworks, with the rigid, adult-centric hierarchies that frequently inhibit students. Resistance emerges when the distinctions between formal curricula and students' lived experiences are challenged, fostering a hybrid learning ecology. By viewing the school as a site of subject formation, we examine how the tension between personal experience and institutional culture fosters a dynamic space for reshaping identities. It aims to co-create a Third Space through collaborative co-research and interactive workshops, engaging 11-to-13-year-old students and stakeholders as active producers of knowledge rather than passive subjects of study. This research underscores the importance of delegating responsibility, empowering students to take direct ownership of decisions that shape their collective future. Preliminary findings from participant observations and semi-structured interviews, analyzed using the Empirical Phenomenological Method, highlight the tension between institutional constraints and students' development of democratic agency. Ultimately, the study argues that acknowledging student agency may transform the school environment into an inclusive space of active democratic participation.

TANJA TODOROVIĆ, *Philosophy Department, Faculty of Philosophy, University of Novi Sad*

Imagination, Freedom, and Form: Aesthetic Education as Play, Openness, and Resistance to the Given (Schiller and Husserl)

This panel explores the role of imagination in aesthetic education through a dialogue between Friedrich Schiller and Edmund Husserl, with the aim of rethinking its philosophical and pedagogical significance in contemporary contexts. While Schiller develops the concept of aesthetic education through the mediation of the sensible and the rational in the play-drive (Spieltrieb), Husserl situates imagination at the core of eidetic variation, describing it as the "soul of eidetics." The panel proposes that imagination performs multiple functions: it is at once negating, as a movement of distance from the given, habitual, and banal, and mediating, as a dynamic membrane that preserves and transforms forms through variation. In this sense, imagination does not merely escape reality but actively reshapes the horizon of meaning. Both thinkers resist a dogmatic orientation toward the future: instead of prescribing fixed ideals, they open a spectrum of possibilities grounded in the free play and transformation of forms. Imagination thus emerges as a condition of freedom—not only as freedom from constraints, but as a projective orientation toward what ought to be, requiring a clear idea of direction. By bringing together aesthetic theory and phenomenology, the panel argues that imagination is central to processes of individual formation, resistance, and renewal. It offers a model of education that does not reproduce given norms but cultivates the capacity to suspend, vary, and reconfigure them. In doing so, the panel contributes to contemporary debates on education, subjectivity, and emancipation, highlighting imagination as a key site of both critique and transformation.

HANNE KIHLMAN EVANG, *Music Department, Faculty of Education and International Studies – Department of Primary and Secondary Teacher Education, Oslo Metropolitan University*
HANNE RINHOLM, *Music Department, Faculty of Education and International Studies – Department of Primary and Secondary Teacher Education, Oslo Metropolitan University*

Why Still Music Education?

This paper addresses the question "Why still music education?" by situating the contemporary music classroom within a cultural landscape increasingly shaped by algorithmic curation, commercialized listening habits, and the reduction of young people to musical consumers rather than musical agents. We argue that music education in the Norwegian LK20 curriculum—particularly its emphasis on "existential encounters with music"—constitutes a unique pedagogical space where students may experience music as a transformative, meaning-generating force. Such experiences resonate with Bollnow's notion of the encounter and Biesta's idea of interruptive education, where learning involves being called into question and invited into new forms of subjectivity. Rosa's theory of resonance further illuminates how music education can cultivate responsive, affective, and relational modes of being-in-theworld that counteract the alienation characteristic of accelerated cultural environments. At the same time, we take into account Small's concept of musicking, that reframes music not as objects or works, but as relational activity. When students create their own musical expressions they engage in acts of imagination, agency, and world-making. These creative acts can be understood as subtle forms of resistance against the passivity encouraged by algorithmic culture. Music education thus becomes a site where community is formed both through shared musicking, and musical encounters, where students are invited to experience diverse music, reflect, engage and co-create. It is also a site of resistance, offering alternatives to the logics of standardization, acceleration, and consumption that dominate young people's musical environments. By foregrounding existential experience, creative participation, and relational musical practices, we argue that music education remains essential for cultivating reflective, resilient, and critically attuned young citizens.

DAG SKARSTEIN, *Oslo Metropolitan University, Faculty of Education and International Studies – Department of Primary and Secondary Teacher Education*

LISBETH ELVEBAKK, *Oslo Metropolitan University, Faculty of Education and International Studies – Department of Primary and Secondary Teacher Education*

GRO MATHIAS, *Oslo Metropolitan University, Faculty of Education and International Studies – Department of Primary and Secondary Teacher Education*

'The relational turn' and the problem of subject matter knowledge and critical awareness

The talk is based on a qualitative interview study with Norwegian pre-service teachers at the end of their five years of teacher education. It will address ideologies in Norwegian and Scandinavian education cultures and discuss how these ideologies promote the already growing inequality in school outcomes. The ideology addressed is by quantitative scholars denoted "the relational turn" and promotes psychosocial knowledge domains connected to pupils' development and well-being over subject matter knowledge domains. It has previously been documented in several studies (e.g. Caspersen 2023; Mathias, 2025). The talk will present interview excerpts that demonstrate "the relational turn" by three categories: descriptions of teacher role, the implied models of teaching and learning, and the restricted enquiry approach to classroom practices that this ideology implies. Our data show that the informants regard pupils as vulnerable in their relationship to school institutions, to peers and teachers, and that the teacher's role is perceived as the ability to make the classroom a safe space and prevent emotional unwell-being. Our presentation aims to go further by showing and discussing how the concepts of subject matter knowledge and generic skills (such as critical thinking and meta-textual awareness) are conceptualized when the focus is on classroom relations and pupils' well-being. Further, we will address teaching strategies (Gee, 2015) that such an educational culture promotes, and ultimately, how the study contributes to explanations of the increasing inequality among Scandinavian pupils' school results. Caspersen, J. & Holmeide, H. (2023). Let teachers be teachers – lærerarbeidet, forskning og kunnskap fra 2008 til 2022 Gee, J. P. (2015). Social linguistics and literacies: Ideology in discourses. Routledge. Mathias, G. (2025). Psychosocial Knowledge and Therapeutic Culture-Epistemic Inquiries into Norwegian Education Policy and Teacher Education.

SUSANNE LEITNER, *Ludwigsburg University of Education, Department of Participatory Sciences*
FLORIAN WEITKÄMPER, *University of Education Freiburg*

Emotion Regulation Regimes and Resistant Anger in Primary Education in the Context of Structural Racism and Neoliberalism

Drawing on Zembylas' concept of resistant anger (2023; 2022), this presentation examines the relationship between resistant anger in the context of structural racism and the governmental imperative of emotion regulation within primary education discourses. Situated in feminist and anti-racist traditions, resistant anger conceptualizes anger as a productive response to social and epistemic injustice, thereby foregrounding both its political dimension and its transformative potential. In German school contexts, however, this political dimension is often obscured. Students are expected to regulate their anger, and when they fail to do so, expressions of anger are frequently framed as special educational needs (KMK, 2024). Corresponding interventions typically focus on strengthening individual capacities for emotion regulation. From a perspective informed by critiques of discrimination and capitalism, the question arises to what extent such interpretations may also function as forms of silencing and as managerial practices aligned with neoliberal logics of self-optimization (cf. Bailey, 2018; Smoliak et al., 2025). We report findings from a qualitative study employing artefact analysis (cf. Lueger & Froschauer, 2018) to examine school-law-relevant documents for primary education. The analysis investigates how these documents position themselves within the tension between emotion regulation regimes and resistant anger in the context of racism. Finally, the presentation outlines further research perspectives In addition to an empirical investigation of the expression and perception of anger, an international comparison with South Africa is planned. Ten years after the #MustFall movements—understood here as expressions of resistant anger among young people—the study explores to what extent shifts in educational systems can be identified in relation to racism and neoliberalism, and to what extent such insights may be transferable to the German education system.

FIONA MCARDLE, *Hibernia College*

Education as Managed Resistance: Anti-Racist Reform and Denominational Governance in Irish Primary Schooling

In Ireland, the National Action Plan Against Racism 2023–2027(NAPAR) positions schools at the centre of antiracist reform, articulating a vision of inclusive belonging and intercultural participation. Yet primary education remains structurally organised through denominational patronage, with religious ethos embedded in governance, curricular time allocation, and sacramental preparation. This paper uses Carol Bacchi's "What's the Problem Represented to be?" (WPR) framework to examine how racism is constituted as a governable problem within NAPAR. Rather than evaluating effectiveness, the analysis interrogates the assumptions, silences and effects embedded in its problem representation. Racism is framed largely as an issue of awareness, participation and institutional responsiveness, positioning teachers and schools as agents of change. However, denominational governance structures shaping everyday experiences of belonging remain largely unexamined. Drawing on scholarship on patronage reform and educational governance (O'Toole, 2015; Byrne and Devine, 2018), the paper argues that anti-racist reform is advanced within stable institutional arrangements. Education thus risks becoming a form of managed reform, where ambitions are articulated while underlying governance logics persist. This tension raises questions about whether education can function as democratic resistance without institutional restructuring. By situating Irish anti-racist policy within debates on power and institutional reproduction, the paper contributes to interdisciplinary scholarship on how education challenges, or consolidates, existing orders.

ĐURĐICA DEGAČ, *Department of Sociology, Faculty of Humanities and Social Sciences, University of Zagreb*
NIKA PETRIŠ, *Department of Sociology, Faculty of Humanities and Social Sciences, University of Zagreb*

The Hidden Curriculum on Gender and Sexuality. Knowledge Legitimization and Normalization Across Health, Biology, and Catholic Religious Education

In the context of anti-gender mobilizations targeting reproductive rights, gender, and sexual equality, the educational legitimization of specific gender- and sexuality-related norms and values is taking place. Within civil society, the March for Life, the 40 Days for Life initiative, and other actors seeking to influence abortion policy, and promoting traditional heteronormative family model and gender roles have been prominent in Croatia. At the same time, rightwing government operates in the political arena, while broader socio-political polarization shapes the environment in which students are educated. This paper addresses how gender and sexuality are constructed, and which forms of knowledge around them are legitimized across specific school subjects (Health, Biology, and Catholic Religious Education). Applying CDA (Fairclough's approach) the construction of knowledge about gender and sexuality takes place through a three-dimensional framework that includes analysis of individual curriculum, comparison of constructed knowledge across curricula, and linking normalized knowledge within the education system to the sociopolitical context. Although the epistemological starting points of normative interpretations differ between curricula, they produce the same normative order. Health and Biology legitimize public health and scientific-biological discourse, while Catholic Religious Education legitimizes theological-moral discourse. Specifically, all three approaches emphasize responsible sexual behavior, sexuality is framed within the realm of reproduction, and family is given an important place. Sexuality (hr. seksualnost) is reduced to biological notion (hr. spolnost), while gender is viewed exclusively in binary terms of sex, with explicit references to "gender ideology" in Religious Education. This paper shows how the heteronormative order is not only (re)produced through anti-gender mobilizations, but also through institutionalized educational discourses.

VISHNU KAREEPADATH, *Azim Premji University, Bengaluru*

Challenges and possibilities of 'redoing gender' through the democratisation of schooling: Ethnographic reflections from Keralam, India

The south Indian state of Keralam is known for its efforts to promote community participation in the democratisation of society. The state followed a redistributive development strategy since its inception in 1957. As per NITI Aayog's (National Institution for Transforming India) report in 2021, the state of Keralam ranks top in School Education Quality Index (SEQI) in India. However, the 'Kerala Model Development' is critiqued for its inability to address the issues faced by women and the most marginalised social groups in the state. The evidence proves a contradiction between women's higher education achievements and their relatively poor status in public and political life in the state (Women's Report, 2013). The government of Keralam formulated the Kerala Education Framework in 2007, which proposed a critical pedagogy as the umbrella framework for schooling in the state. Against this backdrop, I conducted an ethnographic study in a government-aided rural school located in a coastal rural village serving children from the marginalised communities. The study examined how the school, as a pedagogic institution, shapes the children's meaning-making of gender. The study captured many pedagogic activities beyond classroom teaching that hold emancipatory potential, emerging from efforts to democratize schooling and strengthen community participation. These democratisation efforts helped children, especially girls, to resist patriarchal culture in school. However, the study shows that the school faces immense pressure to produce dominant gendered ways of being, with social norms playing a decisive role in shaping how children are gendered within the school. I argue that the emancipatory potential of schooling proposed by Keralam's policy documents remains unfulfilled due to the absence of the 'political' from the democratisation of schooling. The strengthening of democratisation is possible when the spirit of egalitarian politics is rooted in the schooling process.

DEA MARIĆ, *University of Zagreb*

Croatian Youth's Representations of National History

This paper presents preliminary findings of a qualitative study examining how Croatian youth represent national history, drawing on the theoretical frameworks of historical thinking (Wineburg, 2001; Seixas & Morton, 2013) and Carretero's dimensions of youth's representations of national history (Carretero, 2017). The study focuses on young people's representations of Tomislav (10th century) as a lens through which to explore the interplay between historical thinking and national master narratives in Croatian youth's historical consciousness. The Croatian educational context is shaped by a master narrative centered on the continuity of Croatian statehood and the "thousand-year dream of independence" fulfilled in the Homeland War (1991–1995), while at the same time elements of historical thinking have been incorporated into Croatian curricula since 2006. The research is conducted in two waves. The first wave captures students' original, unmediated representations of national history, followed by an intervention based on a secondary source. The second wave employs an intervention centered on working directly with primary sources, allowing for comparison of how different types of historical evidence shape or fail to reshape students' representations. Preliminary findings reveal that the master narrative is consistently mirrored across participants' responses. Tomislav is constructed as a mythical, heroic embodiment of the nation, with positive moral characteristics substituting for contextualization. The nation is treated as an essentialized historical subject, and historical developments are reduced to a narrative of struggle for freedom and territory. Even when students demonstrate some capacity to historize the nation, it remains the glorified subject of historical accounts. This points to a significant tension between historical thinking and the deep embeddedness of national myths in young people's historical representations.

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ALEKSANDAR BAUCAL, *Department of Psychology, Faculty of Philosophy, University of Belgrade*
IRIS ŽEŽELJ, *LIRA Lab, Department of Psychology, Faculty of Philosophy, University of Belgrade*

Navigating Divergent Historical Perspectives: Impact of Multi-Perspective Learning on Youth Historical Thinking and Intergroup Attitudes

Conventional, single-perspective approaches to teaching history in post-conflict settings often have a negative impact on historical thinking and intergroup attitudes. Growing research suggests that a multi-perspective didactic approach may enhance these outcomes. We examined whether an intervention by pairing ingroup and outgroup peers to engage with history from multiple perspectives could promote historical thinking and intergroup attitudes. In the experimental condition (N = 58) and control group 1 (N = 58), participants worked in pairs, reading both ingroup and outgroup accounts (majority Serb or minority Bosniak) of the same Second World War event and jointly writing an essay. In the experimental group, participants received brief training addressing the value, emotional, and cognitive dimensions of constructively engaging with multiple perspectives and collaborated with an outgroup partner; in control group 1, participants worked with an ingroup partner without such training. Control group 2 (N = 36) read only the majority account and individually completed factual questions. Experimental group dyads who explicitly used the multi-perspective guidelines produced the highest-quality essays, outperforming both control groups. Participants who followed these guidelines showed more positive outgroup attitudes at posttest, whereas attitudes remained unchanged in control group 1 and declined in control group 2. The results suggest that even a brief, single session multi-perspective intervention can enhance historical thinking and intergroup attitudes, indicating a promising educational approach with potential for further scaling.

RODOLJUB JOVANOVIĆ, *Institute for Philosophy and Social Theory, University of Belgrade*

Between Community and Resistance: How Serbian History Teachers Teach the Violent Yugoslav Breakup

Identity building through developing a positive assessment of one's own social group is one of the long-standing core goals of history education. However, this becomes deeply complicated when relatively recent episodes of violence involving one's own group challenge the foundations of that identity. The way a difficult past is treated in the classroom largely depends on how teachers, shaped by their personal experiences, continuously interpret, negotiate, and challenge textbook contents. In contexts where state curricula lag behind historical reckoning, the classroom becomes a site of quiet resistance, where individual educators must decide how honestly, and how bravely, to engage with uncomfortable truths. This paper draws on a two-wave mixed-methods study examining how history teachers in Serbia navigate the teaching of the violent Yugoslav breakup. The first wave comprised in-depth interviews with history teachers, revealing a myriad of challenges that obstruct meaningful engagement with this topic: a lack of formal preparation for teaching contested recent history, and the particular difficulty of teaching students from families directly and often traumatically affected by the wars of the 1990s. The second wave expanded the inquiry through four focus groups with teachers and a survey of 200 participants, allowing for a broader mapping of attitudes, strategies, and institutional pressures across the profession. Taken together, the data illuminate the tensions teachers navigate between curriculum demands, community expectations, and their own sense of historical and moral responsibility. These teachers' everyday decisions in the classroom represent acts of community engagement and, at times, quiet resistance against politically convenient amnesia. The findings raise urgent questions about how educational systems can better support teachers who are, often alone, doing the difficult work of honest historical reckoning.

LIN FANG, *Xingtai University*

Praxis in Pre-Service Music Teacher Education: Insights from University Administrators in Northern China

Music, as a distinctive subject, requires a combination of technical support and practical applications. Elliott (1995) refers to music as praxis; it is an action of critical reflection. Teaching is a knowledge-based profession. Having musical skills and theoretical knowledge is essential for a professional music teacher (Millican & Forrester, 2019). Praxis is conducive to helping pre-service teachers combine their knowledge and actions for a positive effect (Ryan et al., 2017; Torres & Mercado, 2014). Multicultural education defined as praxis could better promote alliances inside and outside schools (Shannon-Baker, 2018). However, the distance between music and music education on the one hand and contemporary life on the other has brought on a crisis in music education. Regelski's (2005) praxial theory of music sees music as pragmatically social in all aspects, and the praxial method of music education highlights that appreciation in use. Therefore, it attempts to make a difference in letting students and the wider public know that effective music can energize an entire society. This study adapts semi-structure interviews. Regarding university administrators are clear with curriculum structure, student cultivate strategy and educational policy. Thus, from university administrators view can acquire actually music teacher education challenges and emerging trends. This study aims to combine with praxis theory to explore the challenges and emerging trend of pre-service music teacher education in northern China. This study found that there is a lack of connections between music education disciplines, insufficient cooperation between universities, and curriculum lagging behind basic education reforms. Recommendations center on increasing university-school partnerships for more practical experiences and placing pre-service music teacher education into an experiential continuum to prepare future generations of music teachers.

DUBRAVKA RADUSINOVIC, *Beldocs Festival*
ALEKSANDRA VUSUROVIC, *Beldocs Festival*

Educational training seminar for teachers Film in education created by Beldocs film festival

Educational training seminar for teachers has been organized continuously for several years, taking place annually as part of the Beldocs International Documentary Film Festival, in collaboration with the European House in recent years. It is designed for primary (grades 7–8) and secondary school teachers and implemented within the Beldocs Teen educational film program, reflecting the growing importance of digital and audiovisual content in education. The initiative responds to the need to strengthen students' media and film literacy, while also equipping teachers with innovative teaching approaches. Young people increasingly engage with digital media but often lack the skills to critically interpret content and connect virtual experiences with real-life contexts. The seminar therefore aims to empower teachers to use documentary film as a tool for developing critical thinking, empathy, and socio-emotional skills. The four-hour training is based on a practical case study of documentary movies dealing with teen topic and teen characters. Through interactive and participatory methods, teachers learn how to analyze and interpret audiovisual materials and how to integrate these approaches into both classroom teaching and extracurricular activities. The seminar emphasizes active learning, dialogue, and the exchange of experiences. Although primarily targeting teachers, the initiative indirectly engages students through classroom implementation and encourages collaboration with the local community by promoting school participation in festival screenings and cultural events. As a result, teachers gain practical tools, methodological knowledge, and certification. Expected long-term outcomes include improved media literacy, stronger critical thinking, and greater student engagement. Key challenges include limited participation capacity and the need to adapt existing curricula, highlighting the importance of continuous professional support and cross-sector collaboration.

AHMET CEM DURAK, *TEV İnanç Türkeş Private High School for the Gifted*
EGEMEN ONUR UNAN, *TEV İnanç High School*
RÜYA ATALAĞ, *TEV İnanç High School*
ZALÁN HAJDÚ, *Mathias Corvinus Collegium*
JÚLIA ERZSÉBET NAGY, *Mathias Corvinus Collegium*

Quincentennial of the Battle of Mohac Through the Eyes of High School Students

This presentation explores how history education can function as a space for critical inquiry, democratic participation, and subtle resistance within contemporary schooling. Drawing on the 25-26 Turkish–Hungarian collaboration marking the quincentennial of the Battle of Mohács, two teachers present a comparative, practice-based case study connecting classroom pedagogy with broader questions of community and power. TEV İnanç, Türkiye's only high school for gifted students, and Mathias Corvinus Collegium, a leading Hungarian institution for gifted education, collaborated on this project. Students analyzed primary sources, interrogated national historiographies, and constructed multiperspectival interpretations of a shared yet contested past. Through structured inquiry, dialogue, and joint narrative production, the project challenged dominant nation-centered accounts and fostered critical historical consciousness. The presentation examines how such practices can disrupt entrenched power relations in history education while nurturing a transnational sense of community. By deconstructing nationalist myths, students engaged in a form of pedagogical resistance to exclusionary narratives prevalent in both contexts. The project also shows how collaborative, student-centered approaches enhance democratic participation and reduce alienation in educational settings. Mr. Durak will present the Turkish dimension, focusing on curriculum design, student inquiry, and field experiences during MCC's visit to İstanbul (April 2026). Mr. Alpar will discuss the Hungarian dimension, offering comparative insights, student outcomes, and fieldwork during TEV İnanç's visit to Budapest (July 2026). Four students (two from each country) will also deliver brief one-minute reflections. By bridging theory and practice, this presentation contributes to discussions on how education can foster critical awareness, dialogue across differences, and more inclusive approaches to history teaching.

NIDHI GULATI, *Department of Elementary Education, Institute of Home Economics, University of Delhi*
SUSANNE LEITNER, *Ludwigsburg University of Education*
NICANORA WÄCHTER, *University of Education Schwäbisch Gmünd*
ANSELM BÖHMER, *Ludwigsburg University of Education (Germany)*

The Order of Humans: On Education in Light of a Colonial and Fascist Past

The German findings are based on interviews with teacher education students. They indicate a striking lack of critical reflection within the German education system and teacher education regarding colonial legacies and their implications for structural and institutional discrimination (Gomolla & Radtke, 2009), as well as their role in the (re)production of social (in)justice and their epistemologies (Mignolo, 2009). The analysis reveals dominant narratives that construct childhood as pure and innocent, the teacher as a saviour figure, and the school as an institution of a homogeneous, internally coherent nation—imaginaries that remain rooted in nineteenth-century conceptions and are actively reproduced and defended by some of the interviewed students. We show how these narratives contribute to sustaining powerful classification systems of "normality" and the deviating "Other". Exemplary in this regard is the largely unreflected tradition of measuring and categorising human beings, which persists in special education under the ostensibly benevolent motif of supportive intervention (Amirpur 2023). Building on these findings, we discuss the forms of absence and nothingness underneath the empty signifiers (Laclau 2006) of neutrality and benevolence produced by a refusal to know in a country with both a colonial and fascist past and ask what forms of decolonial, pluriversal (Grosfoguel 2019) teacher education are required—particularly in light of the contemporary resurgences of fascist appropriations of social and political space. Ultimately, we explore briefly which epistemological approach becomes visible within this frame of denial, rejection, and absence.

ZAYD WAGHID, *Faculty of Education, Cape Peninsula University of Technology (CPUT)*
SAMANTHA KRIGER, *Faculty of Education, Cape Peninsula University of Technology (CPUT)*

Decolonising Teacher Education: Between Protest, Policy, and Pedagogical Practice

In the South African context, decolonisation is understood by pre-service teachers as both a political project and a complex pedagogical challenge shaped by the enduring legacies of colonialism and apartheid. Interviews indicate that conceptions of decolonisation are linked to curriculum relevance, language, identity, and cognitive justice, thereby foregrounding the need to disrupt Western/Eurocentric knowledge systems that continue to marginalise African epistemologies. Influenced by movements such as #RhodesMustFall and #FeesMustFall of 2015/16, decolonisation is framed as a response to institutional cultures that perpetuate exclusion, alienation, and epistemic violence. While participants demonstrate an awareness of these structural inequalities, their understandings also reveal tensions between policy rhetoric and practical implementation, particularly within teacher education programmes that lack guidance on how decolonial principles should be enacted in practice. Moreover, the development of pedagogical professionalism among South African pre-service teachers reflects a growing emphasis on critical reflexivity, where the expectation is to engage with issues of race, power, and inequality in their teaching. Yet this process is constrained by limited exposure to Indigenous knowledge systems, inadequate institutional support and the persistence of neoliberal, performance-driven approaches to education. As such, decolonisation is not experienced as a universally understood phenomenon, but rather as a contested and evolving practice that requires educators to negotiate their own positionalities within historically unequal systems. We highlight the need for more coherent integration of decolonial approaches within ITE and opportunities for dialogue and exchange that enable aspiring teachers to critically engage with global and local dimensions of injustice while developing contextually relevant and socially responsive pedagogies.

MANISH JAIN, *School of Education Studies, Dr. B. R. Ambedkar University, Delhi*
NIDHI GULATI, *Institute of Home Economics, University of Delhi*

Discomfort as Pedagogy: Feminist Decolonial Practice in Teacher Education

The presentation draws on narrative interviews with student teachers of a four-year pre-service teacher education programme in India. It seeks to examine what it means to become a school teacher when the conditions of professional formation are entangled with the colonial legacies of knowledge (re)production, epistemic hierarchy and unresolved questions of power, belonging, difference, and agency. Their narratives expose cultures of silence around caste, violence, shame, and fear, sustained through pedagogy. But they also reveal everyday acts of resistance and reimagining; through pedagogies centred on care, dialogue, and proximity, these student teachers break inherited silences (Ahmed, 2017). Feminist consciousness anchors their politics and pedagogy, unsettling colonial and epistemic wounds (Mohanty, 2003). As they recognise and reflect on their discomfort and complicity, they open the ground for agentic collaboration with their students. This recognition guides their practice in the classroom, which refuses both the nostalgia of a "pure" indigenous recovery and the instrumentalism of reform. The narratives acknowledge the coloniality of power that produced hierarchies and "destitution of languages and knowledges" (Mignolo, 2021) and involve a deliberate distancing from the colonial binaries of reason and emotion, knowledge and care. From that recognition, they assert agency to frame and practice pedagogies that question and disrupt social power, destabilising received certainties and answers. In doing so, the embodied subject questions the binary of colonial versus indigenous and reframes decolonisation as inseparable from social justice.

JELENA JOKSIMOVIĆ, *Faculty of Education, Jagodina, University of Kragujevac*
NATALIJA BOGDANOVIĆ, *Faculty of Philology and Arts, University of Kragujevac*

The Right to Škograd: Mapping Public Spaces of Hope and Resistance Within Urban Landscapes

Our main research question is how can we map and preserve public spaces of hope and resistance within dominant urban landscapes. Drawing on critical public pedagogy and critical analyses of educational, smart, and learning city frameworks, we approach the city as a dynamic curriculum shaped by social networks and cultural practices. In the context of growing insecurity and mistrust in institutions, driven by mismanaged social and natural crises, the idea of the city as a pedagogical project is frequently being co-opted by neoliberal agendas. Our methodology is grounded in architecture and educational sciences. We developed an analytical matrix examining who creates public pedagogy, for whom, when, why, what, how, and where it occurs. Using this matrix, we analyzed fifty global learning sites (desk analysis with study visits). Here, we zoom in on one site that the matrix helped us recognize as a space of insurgent pedagogy, a case study of Škograd (Schoolcity). This transdisciplinary program (2016–present) operates in Ledine, a marginalized Belgrade neighborhood marked by ethnic discrimination, poverty, and scarce public services. Underpinned by critical pedagogy (Freire, hooks) and place-based approaches, Škograd builds an "Infrastructure of Hope" focused on empowering education, decolonizing imagination, play, and co-creating public pedagogy infrastructures. The analysed site is an open classroom built participatively in 2019 with residents, schoolstaff and schoolchildren. When local authorities demolished the site in 2024, invoking safety concerns that were never substantiated, the act revealed a familiar pattern: spaces of pedagogical resistance remain vulnerable to institutional influences precisely because of what they represent. This case study raises two related questions, first, how does demolition fracture community bonds and discourage hope; and second, how can educators and activists preserve the memory and spirit of such sites after physical erasure?

AARON SANDOW, *University of Ghana*

Education as Counter-Public: Community and Resistance between Europe and the Global South

Educational institutions today stand at the crossroads of democratic strain, ideological polarization, and economic restructuring. This paper offers a comparative analysis of universities and secondary schools in selected European contexts and the Global South, examining how education operates simultaneously as a mechanism of social reproduction and as a site of resistance. Drawing on Critical Pedagogy and Decolonial Theory, it conceptualizes education as a counter-public sphere in which power, belonging, and civic identity are continually negotiated. Using a qualitative comparative design, the study analyzes curriculum reforms, governance policies, and student mobilizations in cases from Southern Europe and West Africa. Policy documents are examined alongside semi-structured interviews with educators and students. The findings show how institutions frequently embed dominant economic and nationalist priorities, reinforcing hierarchies through market-oriented reforms, managerial oversight, and bureaucratic regulation. Yet within these same structures, practices of everyday resistance persist — dialogic teaching, informal intellectual collectives, community-engaged initiatives, and forms of collective action that challenge administrative and ideological constraints. The analysis argues that educational communities cannot be presumed inherently emancipatory. In both regions, communities may consolidate through exclusion along lines of class, migration status, ethnicity, or political alignment. By placing Europe and the Global South in dialogue, the paper destabilizes Eurocentric narratives of democratic stability and repositions education as a contested arena where community and resistance are continuously reimagined.

ROMIT CHOWDHURY, *Department of Public Administration and Sociology, Erasmus University Rotterdam*
MÉLODINE SOMMIER, *Department of Language and Communication Studies, University of Jyväskylä*

Students' educational experiences of theory and practice: Scale and emotion in university-community engagement

In studies on university-community engagement, students' experiences remain underexplored, as does their perceived relationship between substantive disciplinary knowledge and working for social change. This paper asks, how do students experience and understand the relationship between theory courses and applied courses that engage communities? Our analysis reveals that students reflect on this relationship as a scalar mismatch between the work of social theory and the work of engaging with local communities, which produces emotional effects ranging from cynicism, distrust, and guilt, to hope, empowerment, and empathy. Our findings have implications for both pedagogy and research. We argue that foregrounding emotions in theoretical courses might help bridge the gap students perceive between theory and practice by connecting emotions involved in learning through theory (epistemic emotions) and fieldwork (empirical emotions). We also argue that the imperative of university community engagement is a site of signification which ascribes meanings to what social theories are and do; consequently, it needs to be examined by sociologists of higher education as a locus of knowledge claims about theory and practice. The paper draws on two iterations of an undergraduate course called The City as a Lab offered at a liberal arts college in the Netherlands.

SUNČANA-LEA KOLBEZEN, *XVI gimnazija, Zagreb*
TATJANA BEDNJANEC, *Škola primijenjene umjetnosti i dizajna, Zagreb*
SANJA KOSTANJČAR, *Škola primijenjene umjetnosti i dizajna, Zagreb*
KATICA KNEZOVIĆ, *Obrtnička škola za osobne usluge, Zagreb*

Što se dogodi kada škole pozitivno poŠiZe? – iskustva provedbe predmeta Škola i zajednica (ŠiZ) u Republici Hrvatskoj

Skupina nastavnika i istraživača iz Hrvatske 2022. godine osmislila je fakultativni nastavni predmet Škola i zajednica (ŠiZ) vodeći se težnjom radikalne promjene obrazaca učenja i poučavanja među kojima se ističu činjenica da učenici sami određuju sadržaj predmeta koji se mijenja svake školske godine, da nema pisanih i usmenih ispitivanja i da je uloga nastavnika značajno promijenjena. U pet godina postojanja ŠiZ se proširio na više od 100 srednjih škola širom zemlje. Kroz intenzivnu međusobnu suradnju, uz moderiranje nastavnika i sudjelovanje predstavnika različitih organizacija, institucija i ustanova u zajednici, učenici aktivno sudjeluju u strukturiranim nastavnim i obrazovnim aktivnostima tijekom cijele školske godine usmjerenima na prepoznavanje, analizu i kritičko promišljanje složenih uzroka i posljedica pojava i problema u svojoj lokalnoj zajednici. Predmet se temelji na aktivnim pristupima poučavanju i učenju. To su prvenstveno učenje kroz angažman zajednice, projektno i istraživački utemeljeno poučavanje i učenje. Korištenjem suradničkih i iskustvenih metoda učenja osigurava se demokratsko okruženje u kojem učenici sami prepoznaju i analiziraju pojave koje su im važne za život. Analizom pojava učenici zajednički identificiraju probleme vezane uz pojave u zajednici te na temelju istraživanja i osobnog iskustva predlažu moguća rješenja problema u zajednici. Ovi pristupi demokratiziraju proces poučavanja i učenja, a provođenjem istraživanja i boravkom u okruženju u kojem se odvija utvrđeni problem, učenici stječu cjelovito iskustvo aktivnog građanstva. Analiza kroz godine ukazuje na veliki raspon odabranih učeničkih problema od onih vezanih uz školsko okružje, njihovog mentalnog i fizičkog zdravlja do pitanja poput palijativne skrbi, otočkog prijevoza, integracije stranih radnika ili govora mržnje u javnom prostoru. U panelu predstavit će se osnovni koncepti ŠiZ-a te višegodišnja iskustva iz prakse niza nastavnika koji potvrđuju da obrazovanje kada se osmisli i provodi na drugačiji i inovativan način ima snagu odgovoriti sve složenijim društvenim i osobnim zahtjevima i mijenjati svakodnevnicu zajednice na ovim prostorima.



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