

Teachers through the Prism of Educational Activity at School

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This article shall present the often polemical, sensitive field of education in elementary school, which is always diverse in interest. As children's education is more and more often shifted from institution to institution, we have decided to take over the key factors of education which lead to an independent and responsible adult, and present them to a chosen public. We find it important that all of us who work in the field of education are aware of the determinativeness of a person by the society, as well as of the uniqueness and unrepeated personality of an individual. With education, which presents the planned part of socialization, adults influence the formation of growing personalities in accordance with their beliefs. Parents are of key importance for the process of education, while the function of teachers is also not negligible. Through education, teachers exceed family education and influence the children's relationship towards themselves and the world in which they live. Although teachers all agree that their work goes beyond education, they often feel powerless in the process, without a doctrine and strategies, while trying to shift education back to the parents.

Keywords: education, functional adults, moral individual, school, teacher

Introduction

Complementing Family Education in Schools

The education system has not changed much in its essence over the centuries, it presents one of the main pillars of the society, which is trying to survive in time by maintaining the tradition. Thus, the legalities of an individual social order are handed over to the younger generations with education and schooling or socialization. Despite the tendency to maintain the established ways of life, time brings novelties and changes. The western society is changing from a rigid and hierarchical community with a prominent head authority to a dispersed community, where seemingly everything is allowed, while the authorities are masked by a number of laws.

Parents and teacher of the modern society are characterized by: high pace-of living, new forms of communication, access to information, competitiveness and the pervasive uncertainty. Since a single social consensus no longer exists, parents and teachers in school feel insecure in education, and children neatly exploit that. If parents once spontaneously endeavoured to bring up a child well, in the spirit of honest, obedient and work values, today they wonder how to raise them and what is the most they can offer to their child? (Colette 2002)

‘The education of children is therefore seeding and collecting information in the basic sense of the word, i.e. informing or forming a person. It is learning the rules, which dominate the world. It is gathering of knowledge about the options that open at the next station of the journey of life. And at the same time, it is a search for the boundaries that separate the existential opposites, with the first and fundamental being Small – Big.’ (Puhar 2004, 23)

Kroflič (1997a, 25) believes that the man chooses educational approaches ‘more or less consciously, depending on the experience with the traditional educational practice, the perception of the child’s nature and development, and of course the changing social values, which determine the content of educational goals.’

The Man as the Unrepeated Being

Although man is determined by the culture of the society in which they lives, he is formed into an unrepeated being. Each person presents a unique and comprehensive personality, who experiences the environment in which they live in their own way and responds to it with more or less consistent behaviour. The merit that there are no two identical human beings in the world goes to the development of personality, which is influenced by the nature, environment and self-activity (Žagar 2009). Every individual has fundamental, biological needs representing the first driving force of human personality. These are (instinctive) motives, which function biologically and are also biologically satisfied. Social or socialized motives that regulate interpersonal relationships and social cohabitation are also essential for the life of an individual. It often happens that the social motives and social morality present the same or even more decisive determinant in life as the physical nature of the man. And last but not least, the personality covers also the area of spiritual functioning (the mind, intuition, consciousness). The man self-fulfils and looks for the meaning of life through this. The spiritual is determined by the spiritual and cultural ideals, culture and its values, and the goals that exceed the usual existence and project it to transcendence (Musek 2002).

The personality is thus a united whole of the natural and the cultural, it is a comprehensive system in terms of psychophysical unity and integrity. Despite the fact that personality develops and changes, it maintains the relative permanence and identity. It is a system, which is, in principle, individual, unique, unrepeatable and irreplaceable, and derives from self-awareness, but the individualization of an individual is also a general, generic trait of the man (Musek 1999). It is built from the individual's own attitude to culture, and on the basis of the attitude of culture to his achievements. It is therefore formed on the basis of the individual's thinking about himself, what he is and what he would like to be, and the opinions of others about him (Musil 2010).

Functional Adults

The term functional adulthood derives from Vuk Godina. It indicates social cultural adulthood, in which education and socialization stand on its way in the western society. Biologically adults, but functionally non-adults are the result of modern education without authority. 'Functional adults can choose the practices and behaviours that are less pleasant or even unpleasant for them, and this is because they are correct. Even more: they are able to persist in these practices and behaviours. [...] This means that the person who decides to do something right is able to give up their own comfort. This is done voluntarily, without any external coercion – because they have instances established within themselves that force them in such selections. This instance was known as conscience in the West, and the Ideal Self in psychoanalysis.' (Vuk Godina 2012).

Normal human development strives for gradual gaining of independence and search for one's own identity (Kroflić 1997a). Early childhood is characterized by the child's need for dependence on someone or something that gives them food, warmth and security. Children in the primary period (0–6 months) do not separate their own needs from the needs of the important Second, in fact, they are not aware of their own existence. They start to recognize themselves as individuals only a little before the age of three. In the period from three to six years of age, the child should be imparted self-confidence and limits should be set to them, which they will constantly test. Developmental stubbornness is characteristic for this period. With the gradual gaining independence, the child moves from the position of complete dependence to the position of interdependence. Mahler, Pine, and Bergman (1975 in Čačinović Vogrinčić 1993) name this transition 'psychological birth.' Then the child starts to walk, he/she gradually begins to separate from his/her mother, and the first feelings of anxiety appear. Safe exploration makes the child realize

that his mother (important Seconds) stands by him, even if she is not in the immediate vicinity (Praper 1995; Baker 2015).

Developing better and better motor and cognitive skills (use of language) enables the child to explore the outside world. They resort to important Seconds in order to avoid unfavourable experiences and fears. The limits imposed to the child by them should not be too loose so that the child does not get the feeling of almightiness and that he does not develop into a socially immature person with this when he learns that actions have no consequences. The limits should also not be too strict and exaggerated in order not to cause fear of exposure and excessive submissiveness in the child (Baker 2015).

Vuk Godina explains the same passage in terms of compliance with social rules. Young children may disregard these because they do not understand them yet. However, it is necessary to prepare the child at the transition for compliance with social rules, if we want him to grow later into a functional person. This transition is imposed to the child from outside. In all societies and cultures, the time comes when it is expected from the child not to be a small child anymore, but he must become a big child. This expectation encounters resistance, revolt from the child, because from his point of view this is a requirement to give up everything he has known and everything that is pleasant. This resistance is cross-culturally universally broken by a punishment (Vuk Godina 2011). Vuk Godina (2012) points out the generally misunderstood term punishment in Slovenia. Punishment is not equated with beating. Prgič (2013) adds that punishment is bad when parents punish retrospectively, for example, they hit the child when they lose their temper. Such a punishment has short-term success.

The punishment must be something that causes discomfort to the child (prevention from doing something, taking something away from them), so that they learn with it that 'no' means something else than 'yes.' If the parents consistently punish the child, and they teach them do what is right between the age of three and six, later they do not need the punishment anymore, because the child has already internalized the moral instance or conscience. If parents miss this period with education, the child will not internalize what is right and what is wrong, and for this reason they will solve problems with asocial ways out. Love for the child includes restrictions and teaching children about what is right, and it mostly is not 'great' neither for the child nor for the parents (Vuk Godina 2012).

Based on early experiences with parents and activities in the accompanying environment, children gradually develop their moral code and ways of feeling. Therefore, the task of teachers is also to teach about values and

morality. Children in a group learn how to express emotions through examples and own experiences, allowing them to integrate. And the group also plays an important role in adolescence, at the time of gaining independence and search for identity (Baker 2015). This is the time when a person mentally and physically matures and wants to gain independence from the protection of their parents (important Seconds). For independent living, they must be capable of decision-making (on education, occupation, family) and assuming responsibility for themselves and others (their children). An individual tries to meet the need for identity in the interaction with the environment. They look for belonging outside the already known groups, such as family, school and friends. The inclusion into new social groups brings new forms of security, lifestyle, customs and habits. The man assumes several roles in life and is a member of several social groups, which means that he must coordinate the interests of different communities, which may overlap, complement or oppose each other. In these processes of interpersonal relationships and interactions, an individual identity is formed (Južnič 1993).

Although peers are increasingly important for adolescents, the parents are still the ones the children or adolescents rely on in key moments. Therefore, it is easier for adolescents to gain independence in families with strong and cordial relationships, because they know that in times of uncertainty they can count on the help and support of the family (Fenwick and Smith 1997). Namely, the adolescent is not yet fully mature during this period and is not always capable of prudent decision, and therefore still needs their parents' assistance in the development of identity. Nevertheless, they must allow for the possibility of decision-making, even when in the end they decide for themselves. Also in this period, parents need to learn loosening of family ties, and especially they have to accept that this time the ties will transform and deepen. If the parents do not allow the child the conditions for growing up, emotional and mental suppression, interruption of sexual maturation occur, and more. During this period, the adolescent should be allowed to leave their family, but you should also let him know that he can return to it (Doblehar 2009).

'Responsible parenthood begins with a responsible attitude towards oneself. Indicators of maturity and adulthood of parents are conscious attitude to oneself, one's own systems of values and beliefs, and responsibility of one's own actions.' (Pahole 2003, 57)

Imparting Morality

At birth a person depends on the help of adults, their physical presence. Being helpless and subordinate, he needs security, acceptance and love

of adults (important Seconds), who also meet their physiological needs for feeding and care. Over the course of time, a need for independence is formed in the child. This is expressed by being interested in exploring unknown surroundings, with stubbornness, with various symbolic games and even with aggressive rejection of the existing behaviour patterns and exercising their own will. Adults of important Seconds with care and education introduce children to the world of culture, which leads to conflict situations. And resolving of the latter marks or forms the psychological structure of personality (Kroflič 1997b).

A stable, emotionally positive environment, in which the child can find quality objects of identification, is necessary for the optimal development of the child, and at the same time they are constantly stimulated to move away from too tight emotional ties, to find their own experiences, truths and moral principles (Kroflič 1997b). Identification is a way of internalizing the important object relationships, which create the child's mental structure, and then it is filled by contents, on which the society is founded, the person's view of the world. In identification, the person or the content of values with which the children identify themselves with is not so important, but the manner how this identification is carried out and to what type of relationship between the child and the important second it refers to (Kroflič 1997b).

The child is marked by the natural tendency of subordination to the authority of the important Second (most often this is mother or guardian). The child forces this subordination in order to meet the need for security. At first, the child is not aware of his own person and therefore wants to fully imitate the important Second, who meets their primary needs. Children form their first perception of themselves on the basis of how the important Second (mother) perceives them (Kroflič 1997b).

Child development must go in the direction of individualization, which certainly does not mean to break the emotional ties with the mother and other close persons or objects of identification. Resolving the Oedipus complex is also a part of this independence. During this period, the child is subordinated to a new form of authority, to the one that disturbs the idyllic mother – child dyad. This important Third, it was usually the father, but today this is no longer necessary, presents a rival for the mother's affection and the messenger of the rational world of rules, requirements, calls and laws. This is the period when the important Third interrupts the child's conflict-free state of comfort and confronts them with the world of rules and restrictions, which is the condition for the creation of a self-confident, independent and responsible person. The child thus finds themselves in situations when they must de-

cide whether to accept the rational reason for the request or not. Although this child's rebellion has no force, the individual will, due to the rationalization that bound them to the authority of the law, develop the ability to resist external authorities or manipulation, if development is favourable (Kroflič 1997b).

The ability to eventually understand moral principles, according to which he adequately responds in new situations, is also of key importance for the man, as well as to develop the ability of coming to an agreement with the fellow man who is involved in the situation and has his own position about it (Kroflič 1997b). The levels that lead to the above-mentioned ability will be summarized from Kohlberg's moral development model.

A child's moral reasoning develops in stages from exceeding the initial self-centred attitude, perceptiveness for accepting rules communicated by authorities, to the development of abilities of rational perception of moral principles and responsible coming to an agreement on group norms or rules. The levels of moral reasoning, which are divided even in individual stages, are: pre-conventional, conventional and post-conventional level (Kroflič 1997b).

The stage of heteronomous morality of the pre-conventional level is characterized by the child's disregard of other people's interests. He does not yet comprehend that other interests may differ from his interests. He meets the requirements of adults to avoid punishment and thereby gain their affection. In the second stage of the first level, the child is already aware that the people around him have different interests. Although his activities are still focused on satisfying his own needs and interests, the child is already able to allow others to also satisfy the interests that are not in accordance with his interests. However, this allowance of other desires is based on the equivalent exchange or bargain. The child still does not perceive the universality and reciprocity of moral principles (Kroflič 1997b).

The third stage or the stage of mutual interpersonal expectations, relationships and adjustments is represented by the transition to the conventional level of moral reasoning. The child already acts in accordance with common emotions, agreements, approvals and expectations. He strives to match own actions to the expectations of those he lives with. In the foreground there are the needs for approval of others, care for others, upholding rules and authority (which in this period support the stereotypical behaviour – educating in different roles: son/daughter, brother/sister, grandson/granddaughter). And with the fourth stage, the child achieves, consolidates and internalizes the conventional morality by considering the social system and the establishment of moral consciousness. The transition from the third to the fourth

stage coincides with the resolution of the Oedipus complex. Although children do not question the rationality of laws and duties, they accept them as external authoritative guidelines that apply to everyone equally, regardless of the circumstances. The consolidation of this stage is the task of institutional education in primary as well as in secondary schools, because next two stages are attained by only a few people (Kroflič 1997b).

The post-conventional level is achieved only by those who are capable of social discussions and observance of the rights of an individual. At stage five, the man realizes that people have different values and opinions, depending on their culture/community in which they live. Moral actions are led by the awareness that compliance with the laws is for the good of all, and that they protect the rights of all people (Kroflič 1997b).

The upgrade of the fifth stage is the awareness of the universality of ethical principles. When a person chooses moral rules by which to live. These universal principles can be seen as justice, equality of human rights and respect for human dignity, and they also weigh over in the eventual conflict with the law (Kroflič 1997b).

School Community as a Factor in Education

Modern educational theory sees the purpose of education and schooling in the moral and social development of the individual. The school community plays a key role in this and it enables children to learn and develop social skills. Children are active co-creators of a 'mini' social order in the learning environment. In order to live and learn in this community in the best possible way, they have to abide certain rules and order. This enables the internalisation of morality or the symbolic Law. This internalisation used to be exercised by the father, who stood between the child and the mother, and required from the child to follow the rules. Today, however, the one-tier education is increasingly more common, when a child is excessively attached to parental authority, which does not allow them to gain independence. In this case it is necessary to raise the child's awareness about the rationality of rules in the community (also in school) where several individuals live.

School is part of social, historical and economic social contexts, and it would be right to reflect/consider structural changes in the wider society also in schooling. School represents a formal social context, which passes cultural legacy to the members of society and directs them to life in the community. School in fact equips members of a certain society with the tools¹ suitable for

¹ González-Patiño and Esteban-Guitart use the phrase box of tools in the article.

the realization of life projects, to build an adequate (functional) personality (Esteban-Guitart in González-Patiño 2014).

Life in school is determined by the formal framework and consists of common values, general and operational goals of teaching (curricula), the principles and objectives of education and schooling as well as other provisions of the legislation, school policy rules. Pupils need to be familiarized with externally defined rules as well as the rules and norms that apply within individual schools. School thereby provides them the conditions for the individual development of autonomy, which requires a predictable school environment where pupils can gain independence with a certain influence on what will happen to them at school. In the relationship to restrictions, the individual learns their limits and reflects the environment on the basis of acquired knowledge, norms and values. The basic task of school is to provide pupils with the conditions for personal development in accordance with their abilities and laws of the development period (the cognitive, emotional and social development need to be balanced at that). And also to provide the pupils with the fundamental knowledge and skills that enable independent, efficient and creative confrontation with the social and natural environment, and to develop an awareness of belonging to a certain cultural tradition (Kovač Šebart in Krek 2009).

Since children from different cultures or from specific regulatory networks of primary socialization meet in the school premises, the task of education is to prepare children to responsible solving of moral dilemmas in a dialogue and to make decisions appropriate for most members of the community (Kroflič 2002). At school, children must be familiarized with cultural differences and the diversity of values in the modern world. Education must be focused primarily on obligations to the equal rights of others, set out by Human Rights, in order to form a citizen who is ready for acting within the framework of modern democratic countries. The rights of everybody must in fact be granted in the school environment. Everyone should have the possibility to maintain their own beliefs and individual practices, insofar as these do not interfere with the equal rights of others (Kovač Šebart in Krek 2009).

Today's school must teach children how to deal with the present-day challenges, such as feelings of aimlessness, existential insecurity, aggressiveness, drug abuse, delinquency. Pupils should be enabled to develop subjective dimensions of sense based on the knowledge of various scientific, religious and secular constructions of meaning (White paper on education and schooling 2011; Kroflič 2002). Above all, it is a challenge for teachers to teach pupils their own responsibility for learning or to prepare pupils for lifelong learning for

more effective development of intellectual, perceptive, psychomotor and dynamic abilities and the necessary structures to carry out certain activities at work or in private life (Urh 2003).

Teachers on Education

Teachers slowly change the view of their own role, respond to current criticisms and follow the complex school legislation. They point to the high performance culture, to the curricula overcrowded with data, overcrowded workdays, burdened with bureaucracy. They want to make the persons who prepare curricula and the legislation listen to them. They recognize good and bad teachers among them, and point to the advisability of restructuring staff. They believe that their role in the society is very important mainly because they educate and raise children or have influence on the child's future. They realize that education contributes significantly to the progress of society, to critical assessing of information from media, and stimulates the participation of pupils and their parents with municipalities, organizations and associations through various projects (Butolo 2016).

Today's teachers enter into the teaching process with their entire personalities, which focus on the participation of pupils in decision-making on the matters of class, personal activities and contents. In school premises, teacher's personal authority rules, and it is obtained on the basis of setting limits and consistent sanctioning of violations, teacher's human qualities and their correct attitude to children. Teachers recognize the following qualities as the qualities of a good teacher: empathy (to know how to listen, understanding), consistency, fairness, objectivity, proficiency, appropriate communication, respectful attitude towards pupils, humanity, tolerance (acceptance), providing help; and some also mention: to know how to comfort, integrity, vigour (dynamism), responsibility, cooperation with pupils, the ability to trust pupils ... (Butolo 2016).

Teachers have to justify educational approaches on a legal basis, within which they formulate their own rules and work on the principle of a legal organization. The superior act that lays down educational operation is the school educational plan, designed in collaboration with parents. Teachers are inconsistent in following this plan, which shows that education is strenuous and that teachers do not share the same knowledge/awareness regarding operational educational approaches and procedures. The awareness of the importance of common rules disappears when teachers act contrary to individual school rules, because personally they do not agree with them. Educational intervention often brings negative bureaucratic consequences to

teachers and conflict situations with parents (Butolo 2016). Teachers define education as the formation of personality, setting boundaries for children, establishing interpersonal relationships, creating moral principles, learning proper behaviour, complying with the rules and transmitting values. The task of teachers is to be aware of the standpoints and values of pupils, and that they are responsible for them to some extent, because the teacher's behaviour, ways of reacting in the classroom, the teacher's own standpoints have influence on the formation of values (Polak in Razdevšek-Pučko 1995). Teachers educate children in accordance with the generally accepted values, such as: honesty, fairness, respect, tolerance, acceptance of diversity, equality, empathy, cooperation, team work, solidarity, interculturalism, peer help and nonviolent problem solving (Butolo 2016).

Resman (2007) highlights school's educational strength, which emphasizes the mutual life of teachers and pupils on school premises in relation to the values that each of them brings from their environments in their own ways to the common area. It is essential here to establish relationships of successful cooperation, which is so important in teaching and forming a person.

Interpersonal communication between teachers and pupils is part of everyday life, not only information is exchanged through it, but also interpersonal relations are defined through it and it is therefore important how a message is transmitted. When teachers discipline, they not only deliver information about the expected behaviour to pupils, but reflect also their attitude towards them, which can be (dis)respectful, (dis)trustful. The teacher shows with the attitude towards pupils whether the he/she supports the autonomy of pupils and whether he/she encourages self-discipline and responsibility (Lewis 2001 in Pšunder 2005).

Teachers strongly emphasize that upbringing is primarily the parent task in which they are willing to help, if parents accept this help. Parents' upbringing is only complemented and upgraded at school.

It seems that teachers educate intuitively as they are all aware that their work is more than just education, but they have not precisely defined the 'more.' They accept various fragments of education in the educational framework of their own activities (role model, disciplining, transmitting values, rules of behaviour, teaching of interactions ...), depending on the individual. Teachers prepare for the transmission of educational contents according to the curriculum, which contain a number of educational tasks, but they mostly do not count this part or class to education and they believe that they do not prepare specifically for it. Disciplining is often the first association of teachers to education.

Juriševič (1999) also establishes that teachers are aware of their roles in shaping the child's personality. We can also agree with the fact that teachers solve specific pedagogical situations on the basis of intuitive and common sense principles, which are largely conditioned by personal experience and individual pieces of information from seminars within the framework of vocational training.

The teachers at the class level strive for clear rules and coordinate them with the parents, because they have to teach the children appropriate social interactions in a completely new environment. Considering that they understand education also as their mission, we can conclude that they are aware of their educational activities a little more than subject teachers. Subject teachers expect appropriate behaviour from pupils and they find any dealing with educational issues unnecessary, blaming their parents and the school sanction policy for it (Butolo 2016).

In the *Journal of Elementary Education* Jernej Kovač (2009) establishes that partner cooperation of the school and parents, on which mutual trust and respect are built, the consideration of each other and individuality, is necessary for pupils' optimal educational success. He also emphasizes that the quality of this cooperation depends not only on the expectations, standpoints and experiences of parents, but also on the knowledge and skills of teachers. It is necessary to overcome the attitude that involving parents in the educational process means the execution of teachers' instructions, and to establish the relationship of participating in decision-making. Teachers should be aware that this cooperation is essential and that a genuine and personal relationship needs to be established with parents through the formal and informal forms of cooperation. Forms of cooperation are also an integral part of educational documents and programmes, constant communication between teachers/school and parents is important, and not only upon the occurrence of problems. At that time, parents enter the communication burdened. Juul (2014, 16) also writes that it is necessary to persist in these situations and seek solutions: 'It is not a pleasant, considerate attitude, but the attitude that is able to bear also conflicts and crises, and the teachers must assume the leadership role.'

Solving the problem of education is an urgent condition for educational effectiveness. Children do not know the self-evident acceptance of institutional rules, and for this reason they should get used to them by experiencing them in the school community where more individuals live, and they need to be reasonably justified. The teacher should present the requirements clearly and concisely, and where possible, the rules should be formed together with

pupils and pupils should be enabled to participate in the creation of life in the community, and at the same time a part of responsibility for the relationships that exist in their community is handed over to them. A good teacher is aware that problems are prevented more efficiently than solved, so he has strategies designed to prevent problems. 'The best teacher's preventive action in relation to the effectiveness of their educational practices is that he immediately, before activities, sets up and begins to include them in the network of meanings (teachers' expectations, pupils' rights, duties, rules ...) and this way prepares place for the Law.' (Kovač Šebart in Krek 2009, 184)

Violations of school and class rules shall be resolved by disciplinary measures. These are preventive activities that stimulate the pupil's self-control. Disciplining is focused on the creation of a state, which allows the successful work of pupils and their long-lasting preparation for life. Disciplinary measures are selected between 'punishment' and 'help'. When the child is able to take responsibility for their actions, punishment is more appropriate, but if the child needs especially protection and he is not developmentally at the stage of assuming responsibility, he receives professional help.

Conclusion

Social dynamics dictates the restructuring of education, but teachers and school policy makers strive for the traditional system consistent with human nature and socialization. It seems that the limited understanding of society and its dynamics is the reason for too slow restructuring of education. For now we have new ideals and a school path, which otherwise leads to changes but still is not compatible with the early socialization of today's children.

The school policy has also already transformed into a parent-friendly policy and emphasizes the partner relationship. It tries to cooperate with parents in several areas in order to surpass the exclusion of parents from the school community, which includes children with learning and/or behavioural problems. School counselling service helps in cooperation with these parents, and teachers also cooperate with it. In this way, the school and the teachers go beyond the traditional educational system and strive for a culture of cooperation and the school as a learning community. Teachers develop in their approaches, take individual paths, point out the weaknesses of the system, but still cannot disregard the economic and political system, which weighs changes for its own benefit. However, they can make aware of the given circumstances that predict an uncertain future to children, develop their potentials and have influence on the society by developing a responsible, independent and critical generation.

Teachers and pupils compose the educational and social school community. The integration of children into groups is a condition of social learning and development of social competences. In school groups they gain experience, decide on behavioural choices and learn to control the social environment and give meaning to it (Bečaj 1997). Therefore, school must create an environment where children will feel safe. However, only rules, regulations and the supervision of teachers do not provide the necessary security, they rather draw attention to the life in a socially dangerous environment. The teachers are the ones who bring closeness in a safe environment and show interest for pupils and their well-being in the class community (Berčnik 2007).

Teachers are the ones who co-shape and renew the educational system, and are the reflection of its quality. Namely, the 'school system' can 'bear' only so many new ideas and changes, with which we can achieve at least relatively professional consensus and provide the conditions in which the direct providers of educational processes will not only be familiar with them, but will actually also build them in their thinking, planning and direct educational practice. Even the most brilliant professional innovations cannot begin to live without the consent of teachers (Kroflič 2002, 16).

The child must have the feeling of security and acceptance with the teacher, while exploring and trying to gain independence. The teacher's task is to encourage children to be independent, which loosens the attachment to the authority or him. The entry to school still marks the passage of the child from the imaginary to the symbolic identification, which is initially still realized on the basis of real persons as objects of identification. At that time, the teacher must take the place of moral instance and ensure the safety and acceptance of each individual child on the basis of clearly defined moral principles and rules (Kroflič 2002).

Positive transfer is the key factor in mutual relations of influence. This is a strong emotional contact between the child and an individual adult. This contact enables the adult to have educational influence, and the child to accept authority, with which he identifies and takes his values, beliefs, standpoints, conceptual views of the world, the relationship to the world and different cultural habits. Education is therefore the process of forming and self-forming of the human personality as a whole, which is realized through contents, objects and themes that relate to the cognitive level, affective level and functioning (Kroflič 1997a).

Therefore, education is understood as the planned part of socialization, which intentionally develops human personality. It follows specific objec-

tives, which were up to the twentieth century clearly defined with a single system of values, with the hierarchically structured society and obedience as the primary virtue. Today these educational goals are more complex and refer to the acceptance and tolerance to the different, since there is no longer one lifestyle, religion and scientific truth, but there is a set of these, among which the important Secondos choose (Kroflič 1997a). Successful education forms an independent adult. Its main objective is to completely abandon educating. The educational relationship must endeavour to establish equality – a state in which the child can be more and more independent (Medveš 2007; Kroflič 1997b).

Education is based on the intertwinement of two educational means: love and sense for the limits of the permissible. Concern for the development of children's positive abilities, while taking into account their social needs, health, well-being, their independence, control and punishment determine education. Its task is to develop socially relevant, pleasant characteristics and capabilities in a child (Bergant 1994).

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Učitelji skozi prizmo vzgojnega delovanja v šoli

V članku bomo predstavili pogosto polemično, občutljivo področje vzgoje v osnovni šoli, ki je vedno raznolika v interesu. Ker se vzgoja otrok vse bolj prelaga z institucije na institucijo, smo se odločili, da povzamemo ključne dejavnike vzgoje, ki pripelje otroka do samostojnega in odgovornega odraslega, ter jih predstavimo izbrani javnosti. Pomembno se nam zdi, da se vsi, ki se ukvarjamo z vzgojo, zavedamo tako določenosti človeka z družbo kot posameznikove enkratnosti in neponovljivosti. Z vzgojo, ki predstavlja načrtovani del socializacije, odrasli v skladu s svojimi prepričanji vplivamo na oblikovanje odrasčajočih osebnosti. Za proces vzgoje so ključnega pomena starši, nezanemarljiva pa je tudi funkcija učiteljev. Učitelji preko izobraževanja družinsko vzgojo presegajo in vplivajo na otrokov odnos do sebe in sveta, v katerem živi. Čeprav so učitelji enotnega mnenja, da njihovo delo presega izobraževanje, se ob vzgajanju pogosto čutijo nemočne, brez doktrine in strategij ter skušajo vzgojo preložiti nazaj na starše.

Ključne besede: vzgoja, funkcionalni odrasli, moralen posameznik, šola, učitelj