

Slovene Education

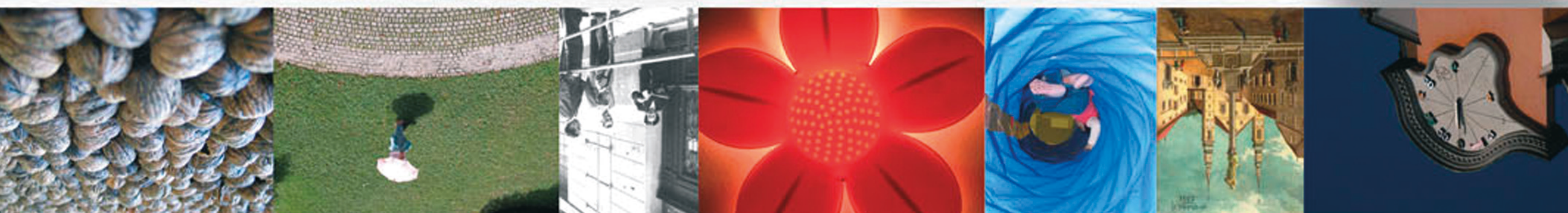
System Yesterday,
Today, Tomorrow



REPUBLIC OF SLOVENIA
MINISTRY OF EDUCATION AND SPORT



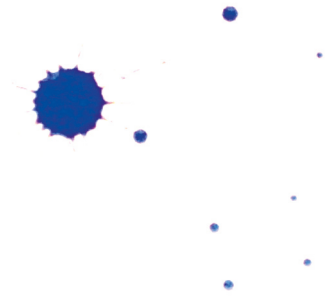
Slovensko predsedstvo EU 2008
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Howe Education

System Yesterday,

Today, Tomorrow



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d of Slovenia



Slovenia covers 20 273 km² between the Alps, the Adriatic Sea and the Pannonian plain.

Border length: 1382 km:

- with Austria: 330 km
- with Italy: 280 km
- with Hungary: 102 km
- with Croatia: 670 km

Length of coastline: 46.6 km



- **Anthem**
The seventh stanza of the poem Zdravljica by France Prešeren (1800-1849), set to the tune by Stanko Premrl (1880-1965).

*God's blessing on all nations,
Who long and work for that bright day,
When o'er earth's habitations
No war, no strife shall hold its sway;
Who long to see
That all men free
No more shall foes, but neighbours be.*

Translated by Janko Lavrin

System of government

On 25 June 1991 Slovenia becomes an independent country.

Slovenia is a democratic republic founded on three branches of power; the legislative, the executive and the judiciary. The executive authority or the government is accountable to the National Assembly and is made up of ministries.

Slovenia is a social state governed by the rule of law.

On 1 May 2004 Slovenia becomes a member of the European Union.

Population

Population according to the last census (2002): 1 964 036

Population density: 96.9 per km²

Number of inhabitants: 2 013 597 (March 31th 2007)

Nationalities

- Slovene: 1 631 363 (83.1%)
- Italian: 2 258
- Hungarian: 6 243
- other: 324 172

Language

Slovene, in multiethnic areas also Italian and Hungarian.

Climate

Continental in central Slovenia

Alpine in the northwest

Sub-Mediterranean along the coast

Currency

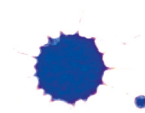
Euro (since 1 January 2007)

GDP

30 453 million euros or 15 167 euros per capita (in 2006)

Share of GDP in formal level-based education

Year 2004: 5.96%



Capital city

Ljubljana

Other large towns

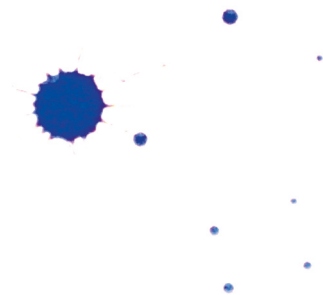
- Maribor
- Koper
- Kranj
- Celje
- Velenje
- Nova Gorica

Education in Slovenia (school year 2006/2007)

- Kindergartens
 - number of kindergartens: 793
 - children included: 64.7%
- Primary education
 - number of schools: 855
 - number of pupils: 166 101
- Secondary education
 - number of schools: 142
 - number of students: 96 310
 - children included: 98%
- Higher education
 - number of students: 115 944
 - inclusion of population aged 19-23 years in 2006: 48,2%
 - number of vocational colleges: 51
 - number of universities: 4

Education management

- schools
- local institutions
- national institutions:
 - Ministry of Education and Sport
 - Ministry of Higher Education, Science and Technology



Identity card of the Ministry of Education and Sport

The Ministry of Education and Sport (MES) is in charge of education below graduate level (preschool, primary and secondary education, post-secondary education and adult education). This includes: adopting and implementing school legislation, supervisory inspection, providing funds, administrative and expert responsibilities in the field of preschool and primary education, primary music education, secondary vocational and secondary technical education, secondary general education, post-secondary vocational education, education of children and young people with special needs, adult education and sport. Providing preschool and primary education is one of the principal tasks of municipalities, which also establish and fund institutions performing these activities.

In the period 2004-2008 the Ministry is headed by Dr Milan Zver and the state secretary is Dr Alenka Šverc.

The Ministry is organised by the Secretariat headed by the Secretary-General Tomaž Rozman.

The Ministry of Education and Sport consists of three directorates, an education development office and other services.

The Directorate of Preschool and Basic Education performs tasks which enable the implementation and funding of activities in the field of preschool and primary education (including the education of children with special needs, children of Italian and Hungarian nationality and the Roma) and elementary music education. The Directorate is headed by Director-General Mojca Škrinjar.

The Directorate of Secondary, Higher Vocational and Adult Education carries out tasks which ensure the implementation and funding of activities in the fields of short-term and secondary vocational education, secondary technical education, secondary general education, education in halls of residence for schoolchildren and higher vocational education (including tasks related to the education of members of the Italian and Hungarian minorities and the Roma and the education of young people with special needs) and adult education. The Directorate is headed by Director-General Janez Mežan.

The Directorate for Sport carries out tasks related to the fields of physical education, recreation, high performance and professional-level sport and sport for the disabled. The Directorate is headed by Director-General Simon Starček.

Other areas necessary for the operation of the Ministry are covered by the Office for Development of Education and individual services, namely the Service for Development of Personnel in Education, Service for International Relations and European Affairs, Service for Investments, Financial Service and Internal Audit Service.

There are also two bodies attached to the Ministry.



The Ministry of Education and Sport

The Inspectorate of the Republic of Slovenia for Education and Sport supervises the implementation of laws and other regulations and statutes which regulate the organisation and allocation of public funds and the execution of educational activities. It is headed by Chief Inspector Tomaž Rozman.

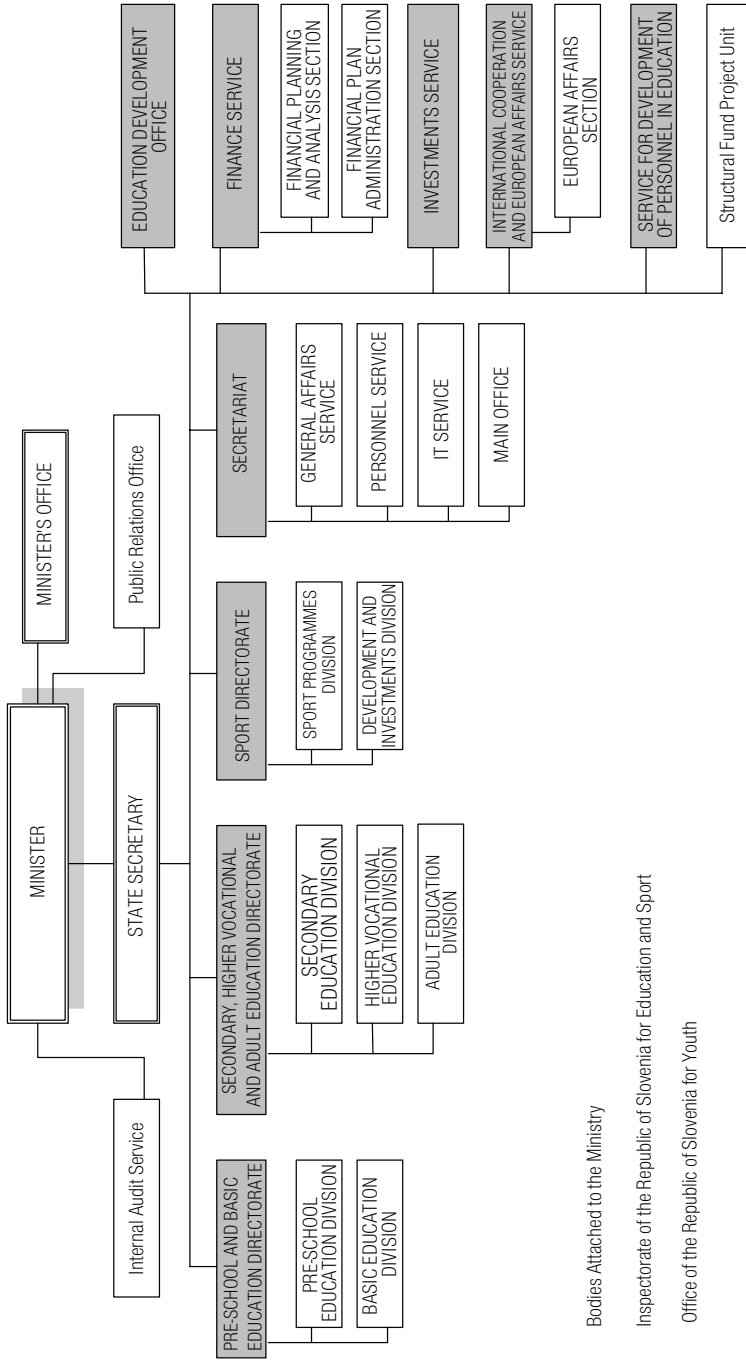
The Office of the Republic of Slovenia for Youth performs duties related to planning, organising and implementing measures in the field of youth policy. The Office is headed by Acting Director Zorko Škvor.

In shaping educational policy the Ministry collaborates with experts in the field of education and forms various work teams, committees and similar bodies which prepare proposals for changes. The highest bodies which sanction curricula are expert councils, appointed by the Slovene Government and including the Expert Council for General Education, the Expert Council for Vocational and Technical Education and the Expert Council for Adult Education. In the area of sport the Government appoints the Expert Council for Sport.

Other Slovene organisations in the field of education are advisory and developmental offices which provide expert support to the Ministry, expert councils and schools. These include the National Education Institute, the National Institute for Vocational Education and Training, the Slovene Institute for Adult Education, the Head Teachers School, the National Examinations Centre, the Centre for Mobility and European Affairs, the Museum of Education, the Centre for School and Extramural Activities and the Educational Research Institute.



Ministry of Education and Sport



Bodies Attached to the Ministry

Inspectorate of the Republic of Slovenia for Education and Sport

Office of the Republic of Slovenia for Youth



Preface by Minister of Education and Sport Dr Milan Zver

The life of each individual as well as humankind has always depended to a large extent on knowledge, while the connection between the quality of life of an individual or society and knowledge has never been as significant as now, and as it would appear in the future society.

It is therefore all the more important to create a suitable environment for effective acquisition of existing knowledge and for creating new knowledge. Of course, this involves not only knowledge measured by the quantity and understanding of data, knowledge of this and that, but also the types of behaviour that enable individuals to successfully face the challenges they encounter in professional and personal life.

The area of education is certainly best suited to help create the conditions for effective acquiring and co-forming of new knowledge. However, this task is extremely demanding for a number of reasons. First, it is the area of education which links the past and future, and communicates knowledge and culture formed in the past in order to make an individual active in the social and natural world. Linking the past and future may therefore seem almost an impossible task. It is because the present is becoming so dynamic and complex that it is difficult to predict developments in the future. Even the most vivid imagination may often seem to be no help in imagining things that become reality in just a few years.

The dynamics of change have become exceptional and change seems to be the only constant. For this reason, the dimensions of knowledge and culture which give meaning to human existence, ensuring ethical judgements and responsible behaviour towards ourselves, others and towards the natural and social environment, are becoming ever more important. In short, it seems that in the future society education will have to take on an important role in creating new societies and abilities to live together.

An important challenge for education would seem to be how to create an environment that will encourage an individual's lifelong acquiring of new knowledge and, at the same time, how to shape the environment that will encourage an individual to search for what is new and creative. The ability to make what is new, creative, and developing new ideas will obviously be the dimension which will distinguish the present and future societies.

All the above demonstrates that new ways and challenges will need to be sought more boldly in education, by stepping outside the mental frames that occasionally limit us in order to plan more effective ways of acquiring and forming new knowledge. However, every creation of something new is based on knowing and respecting tradition and preserving that which is good and successful in the present. It is this that we wished to show with the publication *Yesterday, Today, Tomorrow*.

I hope Slovenia will contribute creatively to forming the new tomorrow through the presented viewpoints, especially during the EU presidency.

Dr Milan Zver
Minister of Education and Sport

Preface by Prime Minister Janez Janša



Dear reader,

It seems that today, in the beginning of the 21st century, knowledge is more important than ever before as the fast tempo of life dictates constant progress, changes and new ideas. It presents us with great risks and great opportunities. If once advanced scientists were threatened with the stake for firmly defending their position, we can now hardly imagine our future without the achievements which seemed unfeasible just yesterday. Our children will inherit new technologies which are advancing so rapidly that what is state-of-the-art today will be obsolete and useless tomorrow. Opportunities and expectations are as boundless as the source of mankind's ideas.

Knowledge is the first step towards seeing the truth, the difference between what is real and unreal, possible and impossible. It is the capital that ensures our future. In these days of rapid progress and competition in an increasingly smaller world, it is not enough to obtain just the best education; it is increasingly important to know how to apply and use knowledge in life. Or, as Anton Chekhov said: "Knowledge is of no value unless you put it into practice." Success thus cannot be measured in quantity but quality, which is evident in the way knowledge is applied.

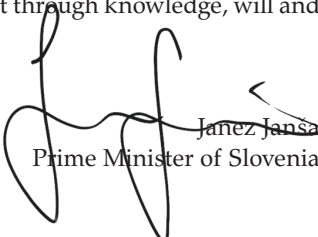
To this end our school system must become competitive with the best school systems in the world. It must actively form a common scientific and research sphere and ensure tighter links and collaboration between institutions concerned with knowledge, research and commerce, within and outside Slovenia. Slovenia is not a poor country and should take maximum advantage of its potential. Only through knowledge, creativity and resourcefulness can we continue to keep in stride with other countries and prove ourselves with fresh ideas and solutions.

We must strive for a system which will enable the all-round development of young people's talents and abilities; which will raise young people in a spirit of respect for life, the living world at large and our natural and cultural heritage; and which will put respect for human dignity first and inspire young people with a love for their nation and country and teach them to think critically.

We desire young people to mature into responsible members of the community able to accept social and cultural values and make a contribution to our growth with their youth, curiosity and zest for life. For all knowledge is useless unless you enjoy doing what you can do. Our goal is for everyone capable of doing so to acquire the desired education which will secure their employment and competitiveness in the labour market. In this way we can together create a society founded on knowledge and contribute to technological and economic progress.

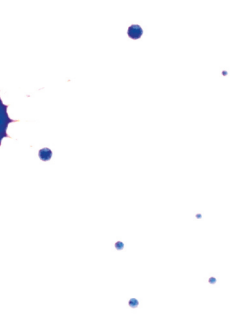
Nelson Mandela, human rights fighter and great African statesman, once said: "Education is the most powerful weapon one can use to change the world." Slovenes have proven many times that we are capable of pushing back boundaries, that we can, in equal conditions with the same possibilities as those countries that for many decades were considered to be more

developed, achieve equal or better results. We must therefore preserve our self-confidence and tackle new challenges. We cannot expect good results without setting high goals. As a community and individuals we bear responsibility for the present and future well-being of our society. A society based on harmony, mutual understanding and trust where we may build on our talents, hopes and expectations. It is important that through knowledge, will and courage they may also be fulfilled.



Janez Jansa
Prime Minister of Slovenia

yesterday



The history of Slovene education

Introduction

To understand the Slovene cultural and educational development since its beginnings and up to the twentieth century and the declaration of independence, it should be noted that the history of Slovene education is not only the development of educational efforts in the territory of the present Republic of Slovenia, but concerns the entire territory embraced by the eastern Alps, Pannonian plains and the Adriatic Sea long ago settled by Slovene ancestors. As this territory is not a geographically homogeneous unit it could not develop as a unified political entity. Throughout history this area has seen many contacts and conflicts between various political administrative units. Similarly, until the most recent times, Slovenia had never been a sovereign whole.

After Carantania, which in the 7th and 8th century was the first Slavic state in the Eastern Alps, the territory settled by the Slovenes saw the emergence of many political entities. Their formation as historical countries was completed under the Hapsburg dynasty. They remained hereditary Hapsburg holdings until as late as 1918. The westernmost regions belonged to political entities in the Friuli Italian region and in the east the area of Slovene settlement was preserved under Hungarian rule in the Hungarian kingdom.

Since its settlement by the Slovenes, the general name for the Slovene ethnic territory was Slovenia. The German colonisation in the north greatly reduced it but in the south, where the border between the Slovenes and the Croats was formed mostly on the basis of the demarcation between the Holy Roman Empire and the Hungarian monarchy, there had been few changes. The German colonisation of the Eastern Alps and the consolidation of a Slovene-German language boundary in the 15th century were followed by German assimilation. This systematic and deliberate assimilation, assisted by schools, was particularly strong in the second half of the 19th century, in the time of the worst nationalist regimes in the mid-20th century, and continues in Slovene ethnic regions outside the republic to the present day.

In the past Slovenia existed not so much in the administrative political sense than in the consciousness of the nation which, though divided by administrative borders between its provinces (Carniola, Carinthia, Styria, Gorizia, Istria and Trieste) and states (Venetian Republic – Italy, Austria and Hungary), was tightly bound by a common language. The first to draw public attention to this were the Slovene Protestants. On this foundation the Slovene nationalist movement in 1848 formed the first national political programme for a United Slovenia, whose foremost demand was the joining of all Slovene territories into a state with the Slovene language in schools and offices.

As only Carniola was predominantly Slovene it lent the nationalist movement most of its weight and support, while its tone came from elsewhere. In 1848 the Slovene national flag was born on the basis of the colours of the Kranj coat-of-arms. Since the idea of a United Slovenia was only partially realised owing to shifts in the borders after the First and Second World Wars, a considerable proportion of Slovenes still lives in Italy, Austria and Hungary.

The oldest records in the Slovene language

As elsewhere, the beginnings of systematic education in Slovenia are linked to its oldest records, since every piece of writing brought about the need for learning and schooling. Though



education and schooling was at first restricted to a narrow circle of people, the oldest writings bear witness to the cultural level of the environment that created them.

There are no literary works from the late Roman period preserved in the area of later Slovene settlement. Some Latin writings were discovered on tombstones and other monuments while some writings are Venetic and even older in origin. Although there are no specific references to any activity of Latin schools from the late Roman period, it is reasonable to assume they existed but that is all. Similar assumptions are made about later periods, since all literary activity was and is in some way related to school.

Literary production in the early Middle Ages was modest in the area settled by the Slovenes. Like in other parts of Europe it was mostly religious in content and Latin in language and form. The first missionaries to spread the Christian faith among the Slovenes were Irish monks. They started coming in larger numbers in the second half of the 8th century when Carantania and its neighbouring Slavic lands came under the control of the Frankish kingdom. The starting point for their missionary activity in the Eastern Alps was Salzburg, where a special monastic school was set up for the purpose. The Irish method of Christianisation was noted particularly for its mildness and adaptability to people whom they instructed in their faith.

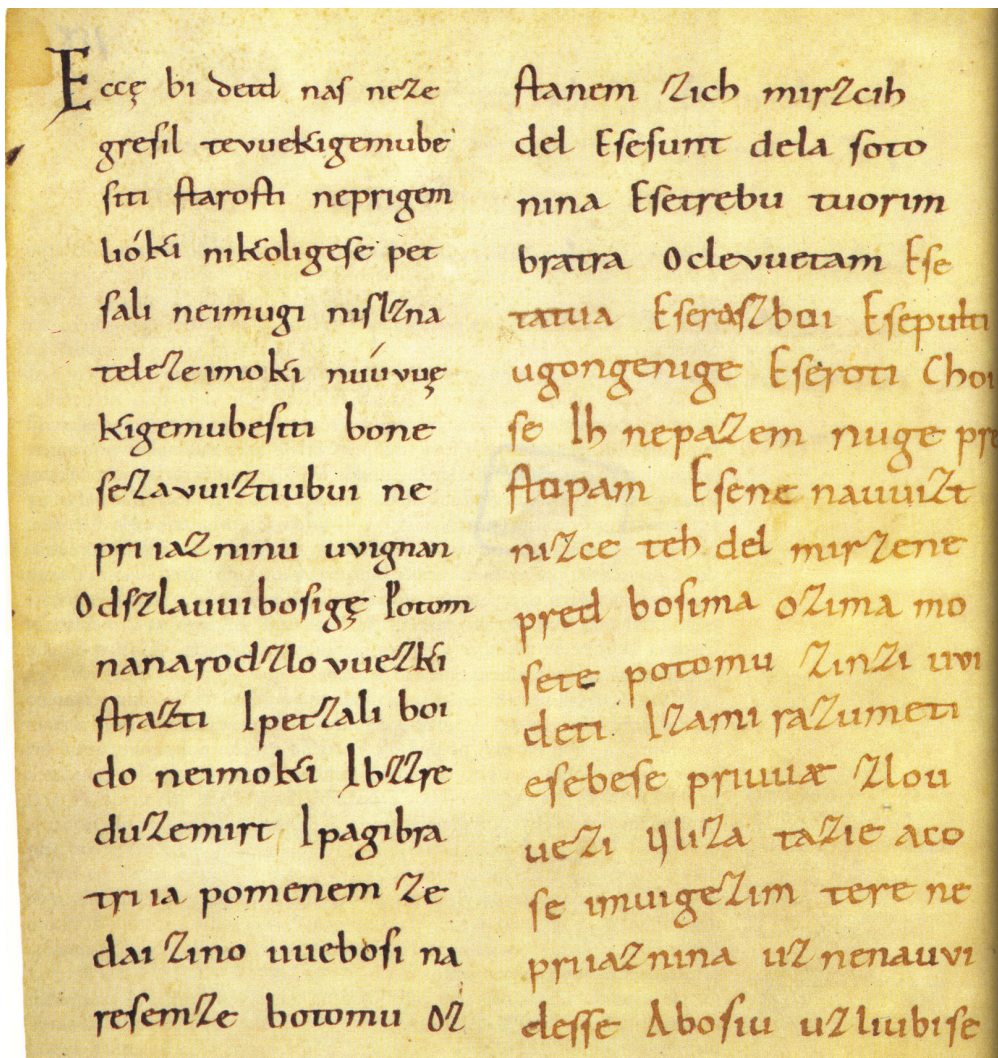
The second base for spreading Christianity among the Slovenes was in the west, in Aquileia, where another special monastic school operated from the very outset of Slovene Christianisation. The first Aquilean missionary campaigns among the Slovenes were typically not connected with introducing tithes, and the people embracing Christianity were not required to learn the main prayers by heart in Latin but were allowed to pray in their native language.

As the scope of power of the Aquilean and Salzburg churches on Slovene land, which came under Frankish rule, was not clearly demarcated and conflicts soon arose between the churches, in 811 Emperor Charlemagne drew the dividing line between the jurisdiction of the Salzburg and Aquilean churches along the River Drava. The area of Slovene settlement was thus at the very outset split in two by the church administration. This division, which was roughly preserved until the age of enlightened absolutism in the 18th century, had a profound impact on the political, cultural and educational development of the Slovenes.

After Saints Cyril and Methodius came to Moravia, an independent Slavic diocese was established in Lower Pannonia in the second half of the 9th century. Though the influence of Slavic religious service on the expansion of Christianity among the Slovenes was short-lived due to the loss of political support and German resistance, it is interesting that its heritage, passed down by Methodius' pupils, survived only until recently in the immediate vicinity of Slovenia on the Croatian coast and northern Adriatic islands through the Glagolitic liturgy. The Salzburg church asserted its rights in Pannonia with a special document, *Conversio Bagoariorum et Carantanorum*, which chronicles the Christianisation of the Bavarians and Carantanians and is the key historical record on Carantania and Slovene Christianisation.

Christianisation was primarily a systematic educational campaign among the Slovenes. Owing to Hungarian invasions which concluded the settlement of Central Europe in the late 9th and the first half of the 10th century, extensive Christianisation continued in the 10th and 11th centuries, particularly in areas under Aquilean jurisdiction which were the most badly ravaged. That was when missionary stations evolved into a network of the oldest parishes. In the oldest Bavarian diocesan seat in Freising, which even before the year 1000 was granted extensive land tenure including areas settled by the Slovenes, notably the town of Škofja Loka and its vicinity, the oldest records in the Slovene language from the same period were preserved. They are called the Freising Manuscripts after the town of discovery, or "Brižinski spomeniki" after the Slovene word for the town of Freising. They are also the oldest writings in any Slavic language. The manuscripts deal with religious topics and consist of three parts, of which two are general confession formulas, and the third a sermon on sin and penance.

In an age when almost all literary and other work in Central Europe and elsewhere in the West was produced in Latin, in Carinthia, the centre of the former Carantania, an exceptional



The Freising Documents, created between 972 and 1039, are the oldest Slovenian written religious texts. They were inserted into a special codex that was preserved in Munich. (Bayerische Staatsbibliothek München - Cod. Lat. 6426, fol. 158v; publ.: Dokumenti slovenstva, Ljubljana 1994, p. 96)

instance of using the Slovene language was preserved at the famed inauguration of Carinthian dukes until the late Middle Ages. According to the established ceremony, which was conducted entirely in Slovene, the assembled people symbolically conferred power on the new duke. As a legal act the enthronement ceremony aroused the interest of many researchers and even influenced Thomas Jefferson in justifying democracy and American independence in the first American constitution. The territories settled by the Slovenes grew increasingly different from their German neighbours, notably in language and some of them, e.g. medieval Carinthia, claimed a special status on the basis of their distinct language in the wider German area.

The educational role of monasteries

One of the key roles in Christianizing the Slovenes was played by monasteries which were the oldest missionary, cultural, educational and other centres. Monasteries also originated

the oldest type of school, the so-called monastic school. Besides training candidates for the monastic vocation, education for other, more secular needs was provided. From the very beginning it was possible to receive at least the minimal elementary academic knowledge in monasteries, related to singing and religious education. Not only did monasteries play an indispensable role in religious matters but also in the indirect education of the population in husbandry and economy. The oldest religious and other literary manuscripts were produced in monasteries and their libraries, which prided themselves on the number of codices and stored most of the knowledge and science of the age.

Characteristically, the first monasteries in the area settled by the Slovenes were founded on its northern and western margins, from where the Salzburg and Aquilean religious and cultural influence expanded and the first missionaries came. In the central areas of Slovene settlement, that is in the territory of the present Slovene state, they chiefly emerged from the 12th century on. Centuries of diverse activity of the Benedictines, Cistercians, Carthusians, Crusaders, Minorites, Franciscans and several other orders left a strong mark on the development of the Slovene character and consciousness. They were all active also in the field of education. Some of them, for instance the Jesuits, were particularly renowned for this activity. Convents of Poor Clares and Dominican nuns were the only medieval facility which provided education to girls, and their education remained neglected until late in the nineteenth century. With the property of abolished orders and the help of still active orders the absolutist state was able, from the second half of the 18th century on, to build a state school system.

The influence of church administration on the oldest schools

Apart from widespread monasticism and activities of monastic orders the medieval educational conditions in the Slovene areas were chiefly influenced by the ecclesiastical administrative organisation. Beside the fact that in the Middle Ages and later, priests represented the few and often only educated people, and generally some of the scarce literate people, the Slovene lands suffered in particular the disadvantage of not having a major diocesan centre which could influence both the religious as well as cultural development of the Slovene area. Political, ecclesiastic and consequently cultural and educational centres remained outside the Slovene territory. It was pushed to the political and cultural margin. Its vitality was entirely dependent on the neighbouring centres of power.

The cultural development of the Slovene territory took place in the wake of the administrative division of the Salzburg and Aquilean churches, which were also important secular principalities with extensive estates. The dependence on archdiocesan seats was felt even after the first dioceses were founded. The regional diocese in Carantania in the 8th century did not thrive and similarly the diocesan seats in Krka (1072) in Carinthia, Sekava (1219) in Styria and Št. Andraž in Labotska dolina (1228) were completely subordinate to the Salzburg archdiocese until the reforms of Joseph II. In the 13th century the first efforts to establish a special diocese covering the wide territory settled by the Slovenes, in the Aquilean area south of the Drava, were unsuccessful. Meanwhile, the dioceses in Trieste and Koper were mostly restricted to the town limits and had no significant influence on the Slovenes. It was not until the political struggles of Frederick III with the Aquilean church and the Venetians that he succeeded in 1461 in founding a diocese in Ljubljana, which was the centre of Carniola, and subjected it to the ecclesiastical administration of Rome. The establishment of the Ljubljana diocese had a very positive effect on the religious and cultural situation of Carniola and the development of educational institutions in the town, which henceforth became a distinctive political and cultural centre which possessed all major educational institutions.

Since the educational requirements of diocesan offices in diocesan centres were much higher than in the countryside, the so-called cathedral school evolved in medieval diocesan

seats. To function, dioceses needed priests and other collaborators with at least elementary academic education. There is little information about such schools in the Slovene territory since the scant reports on their activity are indirect, preserved chiefly through references to teachers in documents dating from the high and late Middle Ages, and their activity in diocesan centres in the Aquilean area as well as Venetian Istria seems to have been limited to grammar instruction. It could not be said that some parish schools, which were active in larger and more important archdiocesan centres, particularly in the Aquilean domain, were any worse. In such a school in Ribnica in Lower Carniola, the pupils were even prepared for studies at the University of Vienna. Parish churches were frequently merely temporary educational institutions. They arose from religious needs and chiefly from the wish that priests in seats of larger parishes would have the support of a literate assistant –teacher.

Before a diocese was founded in Ljubljana, it had the school of St Nicholas, which was both a parish school and town school, since pupils were also educated for the town's needs, and its maintenance was managed by the city council. Parish schools, which also served as town schools, could be found in other towns on Slovene soil, too. In the 15th century in Kranj and Škofja Loka there were bitter disputes between the town priest and the town authorities over the question of jurisdiction in supervising the school.

In medieval times schools in the Slovene territory enabled relatively few pupils to acquire elementary academic knowledge in particular. For more extensive and better knowledge one had to go further away to the larger European educational centres where the first universities operated. At first students from the Slovene regions would go to study at the nearby northern Italian universities, and after the University of Vienna was founded (1365), increasingly to Vienna and later Graz. With the establishment of its diocese, Ljubljana became the most important cultural centre on Slovene soil, but it was long before it could match any of the university centres.

Medieval schools in the Slovene regions reflect the ecclesiastical administrative government of the territory, as the initiatives and needs for their establishment were mostly religious. The level and difficulty of these, as a rule, primary schools, since they required no previous education, corresponded to the level of the church institution in the ecclesiastical hierarchy. Every church institution, be it monastery, diocese, archidiaconate or parish, first and foremost took care of its own educational requirements. Teaching goals were focused on studying Latin, which was the language of religious rituals as well as all scientific writing of the age. In time the studies in these schools were influenced by more practical and everyday needs, and with the growth of towns the so-called town schools emerged for the needs of the town. Although parish schools did not operate on a permanent basis, since they depended on local circumstances, they were the most numerous, particularly at the end of the Middle Ages, and could be found both in towns and large and small parish centres in the country.

Apart from the aforementioned more or less ecclesiastical schools it was at that time - and for a long time after - also possible to receive a basic education privately. Private education, which was most often provided by people from the church ranks, typically took place in castles, however, it was also available in towns and, to a lesser degree, in the country. In the Middle Ages, educational possibilities were restricted to a narrow circle of the select. Education mostly depended on demand, which surely could not have been very great. The literacy of the population was also modest. Education was chiefly focused on religious instruction and the establishments organised and run by ecclesiastical institutions bore a strong mark of the Christian educational ideal.

The first Slovene book and Protestant educational system

The Reformation movement, initiated in Germany in the 1520s by Martin Luther with his demands, swept through the Slovene lands after a few years. It had the greatest support in the higher classes: the nobility, burghers and, in a much smaller degree, farmers. At the outset, the reforms were aimed at improving ecclesiastic and religious life but soon they moved into all other social areas. Education was especially important for Protestantism because protestant schools became a means of spreading the new religion based on the belief that religion's only true foundation was the Bible, which should be accessible to all in the mother tongue. The Protestant program of education thus included all social classes. Everybody should have the opportunity to discover the real truth contained in the Bible. In Protestantism the value of education and knowledge, particularly on a primary level, rose greatly, as did the demand for new schools and new teaching methods.

In spreading the new religion, Slovene Protestants had to work with the fact that the Slovene language had never been used in literature before and had no established literary form. Therefore their reformatory efforts had to first address Slovene literature. To spread religion among the Slovene population of all classes primarily through the written word, it was necessary to lay the foundations of a language spoken in many forms by Slovenes in Carniola and the neighbouring Hapsburg provinces (Carinthia, Styria, Gorizia, Istria and Trieste), as well as Hungary and some regions under Venetian rule.

Primož Trubar, the first Slovene writer and religious reformer, was the first to publicly address the inhabitants of territories speaking a related Slavic language in the printed Slovene word with their present name. In 1550, during his exile in Württemberg in southern Germany he printed the first two Slovene books: *Abecednik* (spelling book) and *Katekizem* (Catechism). The first one instructed people how to read and the second one was written for teachers. Since the work of Slovene Protestants in the literary field was mostly inspired by religious reformatory motives, their literary production was likewise first and foremost religious and pedagogical. To spread Protestantism it was necessary to provide mass education available to all social classes in the native language which all could understand. When Jurij Dalmatin translated the entire Bible into Slovene in 1584, the Slovene nation was among the first in Europe to have the principal religious book translated into their own language. By printing the first Slovene grammar, written in Latin, the foremost Slovene Protestant educator Adam Bohorič rounded off the great literary achievement of Slovene Protestantism. This was a good foundation for further development of the Slovene literary language and spreading of Protestantism, although the political situation was not favourable to this.

After the Peace of Augsburg (1555), when the religious struggle between Lutherans and Catholics abated, the Carniolan Estates (diet), the greatest supporters of Protestantism in the province, invited Trubar to Ljubljana to continue his reformatory work in Carniola. The religious strife between Protestants and Catholics in the Hapsburg hereditary provinces, where the Slovenes mostly lived, were at the same time political controversies between the Estates and the provincial prince, who, despite having the right to determine the religion of his subjects under the promulgated Augsburg principle (*cuius regio, eius religio*), could not exercise it for a long time. Catholic Hapsburgs were unable to do so in Slovene regions until the end of the 16th century, chiefly due to the constant threat of Turkish invasions which had ravaged these lands since the middle of the 15th century. By making tax concessions for the military defence against the Turks, the Estates forced the Hapsburg provincial prince to compromise in religious affairs. During his short stay in Carniola, Trubar was thus able to follow the German example in his book *Church Order* (1564), which proposed a plan of Protestant church organisation in Carniola and laid the theoretical groundwork for the development of a Protestant school system which, however, was never realised as the Protestants were expelled.

From the arrival of Jesuits in Ljubljana in 1597 to the dissolution of the Jesuit Order in 1773, the Jesuit Collegium in Ljubljana was the most important school institution in the Slovenian national territory. The Jesuit Collegium at St. Jacob's Church in Ljubljana in 1682. (Oil painting on canvas: Slovenian School Museum, Ljubljana)



Trubar and the Slovene Protestants felt the importance of making primary education available to all regardless of social status and in an intelligible native language. In this respect the Protestants were ahead of the humanists who rather looked down on the ignorant and simple masses. Since the Protestant school essentially continued the instruction received by pupils at home, it would have been very important for every parish to have its own school and teacher who would be fittingly rewarded for his work. In the development of the basic education system, low teachers' wages were one of the greatest setbacks since its very beginning, and one which long remained unsolved. Improvements were not made until the second half of the 19th century, when teachers' wages were paid by tax offices from the town rates.

In parishes taken over by Protestant ministers or predikants, Protestant basic education spread quickly. As a rule every Protestant parish soon had a school where instruction was mostly based on the catechism, primers and song book. In Protestantism, the parish, school and family were closely linked. Since Protestantism enjoyed the greatest support among burghers, the majority of Protestant schools accordingly sprang up in towns and market towns. It was at this time that the attitude to education started changing among the nobility, who perceived its value and the opportunity it offered.

By supporting Protestantism, the Estates, who represented the province and its rights before the provincial prince, resisted the authority of the Catholic prince. They supported both the Protestant education system and, indirectly, Slovene literary activity. In 1563 an Estate school was founded in Ljubljana, which, until the abolishment and expulsion of Protestants from Carniola in 1598, was the most important Protestant educational institution and the greatest achievement of the Protestant school system in the Slovene territory. A similar school was established by the Estates as early as in 1553 in Beljak/Villach, Carinthia, but it was less significant in terms of the Slovene national and cultural development. Modelled after Protestant Latin schools in the German states, the Estate school provided secondary-level education which required prior primary knowledge from pupils who could then progress directly to the university. With secondary-level schools Protestants were hoping particularly to train new ministers.

The basic difference between the Estate schools in Ljubljana and Celovec/Klagenfurt and other Latin schools in Germany was that the first grade in Ljubljana was primary, which means the pupils needed no prior academic knowledge to be admitted. The school regulations, which were first prepared for this school by its rector Adam Bohorič and his successor Nikodem Frischlin, who had come to Ljubljana from Tübingen, show that in the first grade Slovene was also used (in reading, religious education and singing) and that German was used to an ever greater extent than in the German states. German became an independent subject and not just an aid in learning Latin. In the first grade the following were used as textbooks: the catechism by Sebastijan Krelj, primer by Adam Bohorič and various song books. In higher grades instruction was carried out exclusively in Latin, and Frischlin even prescribed punishments for using Slovene. The study programme was modelled after contemporary German Protestant schools, which mostly taught languages. The school had five grades and the first grade was further divided into three decursions. This division referred to content and had no time frame. A grade represented the scope of academic matter that had to be mastered.

Catholic reformation school system and the origins of higher education

With the greater political power of the provincial prince, which was increasingly felt after the Christian military victory over the Turks in the battle of Sisak in 1593 and the end to the imminent Turkish treat, the new political importance of the Estates was first asserted in

religious matters. The decades-long age of balance between the Catholic provincial prince and the Protestant Estates was soon over. Protestants had to renounce their religion or leave the Hapsburg hereditary lands. The ban on Protestant activity in the domains under Hapsburg rule prohibited and abolished everything connected to or suggestive of Protestantism. In its political reckoning the first step of the Counter-Reformation was to abolish the Protestant school system. All Protestant books were banned and they were destroyed as heretical, whether they were school books or not, German or Slovene. All that was Protestant was doomed to destruction, although Slovene books, especially Dalmatin's translation of the Bible, continued to preserve their practical linguistic value in the ensuing period.

The Protestant ecclesiastical organisation remained intact only in Prekmurje, which was subject to the Hungarian crown until 1919. Since the direct authority of the Hapsburgs did not extend to Hungary, Slovene protestants in Prekmurje kept their primary parish schools and produced a literary form of the Prekmurje Slovene dialect by printing religious texts. Moreover, Slovene Catholics in this region tried to make sure each parish priest employed a teacher to teach children reading, writing and singing. As for the Slovene area under Venetian rule the Reformation had never had any noteworthy effect to begin with.

The ideological foundations of Catholic reform were laid at the Council of Trent (1545-1563), which produced guidelines for the reform of religious life in the Catholic Church. The reform had a considerable impact on the educational field, where it was clear that the Protestants were well ahead of the Catholics. Special instructions regarding the education of priests were received particularly by bishops, as only well educated priests with strong morals could deter people from the Protestant mentality and teach in accordance with the Catholic doctrine. To establish the purity of Catholic faith, the Council of Trent, in addition to other important decisions, also sanctioned a prescribed catechism of the Catholic church, which was a collection of religious truths and a basis for teaching the people. In the following years and decades it was duly improved, adapted and translated into living languages.

The Jesuits undertook the initiative to fully reform religious life in the Catholic church. Their mission had the strong support of the Pope, the Hapsburgs and town bishops, who provided the material basis for their activities. They came to the Slovene area in the late 16th and early 17th century. In larger centres, both in the Slovene borderlands in Klagenfurt, Gorizia and Trieste and the central region in Ljubljana, as well as in Maribor in mid 18th century, Jesuit education centres were established.

The Jesuits were active in all areas and all social classes. They were known as popular preachers, missionaries and confessors, but distinguished themselves first and foremost as educators. Their primary aim was to educate and train clergymen to be able to guide the common people by example and word and strengthen their Catholic principles and beliefs. As they confronted Protestant pedagogy in their work and developed new teaching methods in the educational field, they provided their pupils with good education, which was pervaded with their pedagogical principles. The quality and reputation of Jesuit schools soon attracted all those who were or had become important in society. Jesuits raised their pupils to become leaders of the people in all areas. Due to the quality of Jesuit education it was also sought after by members of other church orders.

In class the Jesuits always followed their school rule "ratio studiorum", which was continuously in use without any major changes from 1599 until 1773 when the order was dissolved. In Jesuit pedagogy, linguistic knowledge received by pupils in the lower grades or studies (*studia inferiora*) led to knowledge of subjects (theology, law, philosophy, medicine) in higher studies or grades (*studia superiora*). Later, this Jesuit division served as a basis for the formation and development of grammar schools and higher or university education. Following the example of the Protestants, the Jesuits devoted the greatest care and attention to secondary-level education, which was the starting point and basis for all further education. Elementary literacy, which was necessary to enter Jesuit lower studies, was only taught if

absolutely essential for undisturbed school work. By gradually introducing philosophy and theology courses (*studia superiora*) after linguistic subjects in lower studies, the Jesuits were the first to provide education at a higher or college level in Ljubljana and later in Klagenfurt and Gorizia.

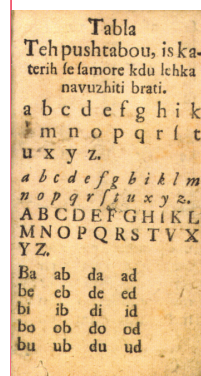
The goal of linguistic classes in lower studies was proficiency in Latin, which had long ceased to be a living language but remained the official language of the church, science and diplomacy. The lower studies consisted of six grades; the first four dealt with grammar and the last two with the humanities. Each grade was named according to the level of learning and knowledge of Latin. The first or beginner grade was thus *elementaris* (*infima* or *parva*), the sixth *rhetorica*. Lower studies studied grammar and higher texts. On completing the fourth grade pupils had to master morphology and after the sixth, the style of spoken and written Latin.

The aim of such instruction was to teach pupils to logically and correctly discuss academic subjects in Latin (*perfecta eloquentia*). Everything else was secondary to this. Linguistic rules were learned through studying classical texts. They learned through examples how classical philosophers expressed their thoughts, how they pleased their audience and presented an argument. They emulated classical authors in stylistic exercises and followed their example in writing compositions. Such study focused more on form itself than subject matter, which was to be attained through erudition. Language practice was linked to contests in which pairs of students asked each other questions to test their knowledge. Several students or entire classes made up two groups which competed against each other.

Jesuit studies were diverse and relied chiefly on memorising and revising study material. Successful work was rewarded and applauded while failure was shamed. The Jesuits raised their students for leadership. They instilled the will for self-assertion and self-denial in them at the same time. The students had to be not only well-educated and ambitious but also disciplined. And discipline comes only to those with self-restraint. All Jesuit instruction was therefore interwoven with faith, upbringing and religious training. There was no need for religious education as an independent subject. No other subjects were taught and moreover, other languages, barring Ancient Greek, were not allowed.

The Jesuits' work in Ljubljana was crucial for the development of education in the Slovene territory. Owing to the prolonged efforts of bishop Janez Tavčar (1580-1597), who himself once attended the Jesuit College in Vienna and established his own seminary in Gornji Grad as instructed by the Council of Trent, the first Jesuits came to the capital of Carniola in the beginning of 1597. With the Pope's help and material support of the new Archduke Ferdinand, a staunch opponent of Protestantism, the Jesuits set up their own college of Ljubljana near the Church of St Jacob and in no more than few months after their arrival they opened two lowest grammar classes. In 1601 they bought a house near the church and opened a boarding school for talented poor students. It was renovated in 1616. The student boarding facility, in addition to the schools, church and the monks' house became an indispensable component of the Jesuit college, in accordance with the Council of Trent directions for educating future priests. Jesuit schools in Ljubljana on average had about 500 students from all classes of society. Somewhere from a third to one half of them were sons of the nobility. There were many poor and talented students from the country who lived on the support and gifts of various benefactors. From that time on scholarship funds began to emerge which supported them during studies and offered poor students an equal opportunity to obtain the highest education.

In the school year 1604/05 Ljubljana obtained complete six-year Jesuit lower studies or a grammar school (*gimnazija* or also *gymnasium*). For priest candidates, who continued their higher studies as usual at the Jesuit university of Graz (since 1585) only a few theological courses were introduced; first in moral theology in 1619/20, then in 1628 and 1630, until in the school year 1633/34 the courses became regular two-year studies which were later supplemented with canon law. Three-year studies in philosophy, consisting of logic, physics and



The oldest editions of translations of popular religious literature were particularly intended for simple people. The authors commonly enclosed alphabet boards with the texts so that people had a means of learning to read. (Francišek Mihael Paglovec, *Thomasa Kempensaria Bukve, Labaci* 1745)

metaphysics with mathematics, were introduced by the Jesuits in the college in Ljubljana in 1704.

By introducing philosophy and theology courses which were a continuation of grammar school lower studies, the Ljubljana Jesuit college, as well as the one in Klagenfurt, transformed into shortened or even complete universities. Indeed the content of philosophy studies in Ljubljana corresponded exactly to the study content of contemporary Jesuit and Protestant universities. Although moral theology and canon law were considered by the Jesuits as vital to higher studies and were at the same time most necessary to priests in practice, theological studies were treated differently. At the time theological university studies were based on scholastic theology and Bible interpretation, which, though planned in the Ljubljana college, were not realised. The Jesuit theological study in Ljubljana thus remained a shortened theological course to meet the needs of pastoral practice. Even though the Jesuits introduced higher studies (*studia superiora*) in the Ljubljana college and were therefore the first to introduce higher education in the Slovene area, it was incomplete, since they did not have the privilege to confer academic titles.

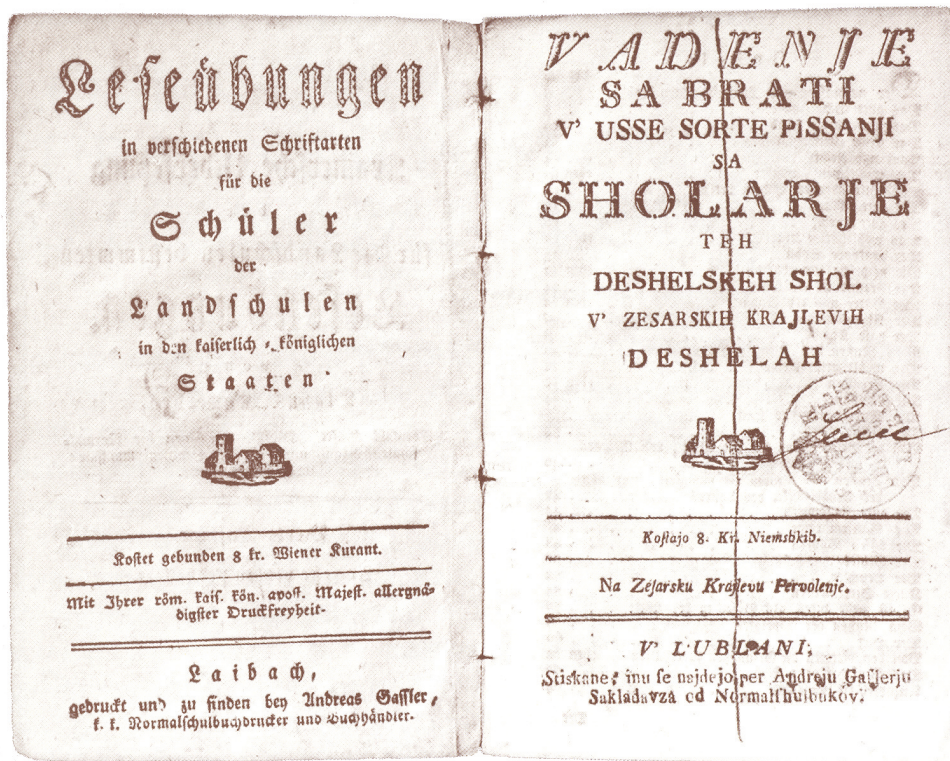
The Jesuit college of Ljubljana kept in touch with contemporary science in its philosophy studies. In many fields Jesuits were first-rate scientists. They engaged in systematic scientific research. Since Jesuit colleges were connected with each other, which involved numerous exchanges and scientific collaboration, the Ljubljana college shared in all scientific accomplishments brought by the scientific progress of the age. The exchange of professors and scientific literature provided a constant flow of knowledge between the colleges. The door to science was open to all who were admitted to higher studies.

The language of science was Latin and the goal of the Jesuit grammar school was accordingly proficiency in the language. Apart from a formal education, a knowledge of Latin enabled communication, but it was also a dividing line from the common people who could not access or understand it. The living languages had a secondary role just at beginner level in learning and getting used to Latin. While German was at least present, we know nothing about the role of the Slovene language. The Jesuits used both languages outside the college; in the pulpit, in people's missions and Sunday catechism lessons. In public appearances, including recitations and talks at religious feasts, processions and dramatic plays, students of the Jesuit college likewise used both German and Slovene.

Primary popular education before the reforms of Maria Theresa and Joseph II

Much like in the Middle Ages, primary schooling, which was limited to reading or at best writing and arithmetic, received little attention or public interest until late in the modern era. Every social class and every environment saw to its elementary education according to its needs. Since teachers had to be paid for their lessons and had very dissimilar teaching qualifications, primary schools were scarce. Typically, schools were open irregularly, both in terms of duration and location. When enough money was raised by interested parties they hired a teacher who taught a specific elementary subject for an agreed payment or a tuition fee.

Primary schooling thus took place in castles, towns, market towns and elsewhere in the country; in villages or, as was mostly the case, nearby parish centres. There was no established form or prescribed curriculum or teaching method. Teachers and all persons who gave lessons were not specially trained for their work either. The mode of class work was left to their resourcefulness. Since their knowledge was as a rule accordingly modest and they could not teach much, the schools could not operate for a long time. Their academic knowledge which they passed on was acquired in unpredictable ways. Most often such people were sextons or



“Vadenje sa brati” (Reading exercise) is a bilingual German-Slovene textbook which was produced by Blaž Kumerdej (1738–1805) for the first state schools in Slovenia after the general school obligation had been introduced. It was published in Ljubljana in 1778. (Library of the National Museum of Slovenia)

organists in parish churches where the priest needed a helper in religious services with at least minimal primary school education. The priest’s assistant could improve his income by teaching children on the side.

Wherever the Church proclaimed the faith through the written word, it had at least a smattering of schooling. In religious education, spreading the faith, church services and so forth it relied on elements of primary schooling. After the invention and spreading of print, reading in particular grew indispensable in spreading Protestantism. The primary school, which used a catechism, spelling book as well as a song book, became an integral part of the Protestant ecclesiastical organisation and an important tool in the religious struggle. The great importance the Reformation attached to school was not ignored by the Counter-Reformation either. In fighting Protestantism it was content with the decision of the provincial prince who banned all teaching in primary and other schools by non-Catholic teachers and allowed only the prescribed Catholic catechism in class.

Because religion and religious education were the main aim of the majority of elementary schools until the Enlightenment, primary schooling was accordingly treated as a religious matter. Elementary education was essentially a religious question concerned with religious education and prescribed catechisms, and it only dealt with the secular after the religious. With the decrees of the Council of Trent the Catholic catechism, which began to be translated into Slovene in the first half of the 18th century, replaced the Protestant one and became the main or even sole reader and alphabet primer of religious education. Following the Counter-Reformation and Catholic reconstruction of religious life, “Christian instruction” taught by priests in the native language on Sundays and feasts, after or before religious ceremonies, was attended by most of the younger and adult population. This type of instruction was the most widespread before introducing compulsory schooling.

For the Catholic church the literacy of the population was neither a goal nor mission and was far less important than its concern for educating and training Catholic priests. Since the training of priest candidates was in the hands of the Jesuits, the main question the church faced was how to get and prepare enough talented boys for Jesuit grammar schools. To be admitted to Jesuit lower studies candidates had to have primary school knowledge. However, it was not provided by religious instruction. The candidates for Jesuit secondary-level studies thus had to be specially prepared at the unregulated primary level. Jesuits faced the challenge of establishing a system which could provide their schools with enough talented children, including poor ones.

On first arriving in Ljubljana the Jesuits would admit only those boys to the first grade who could read at least a little. At the wish of Ljubljana citizens the college opened a preparatory school for abecedarians run by an external teacher until 1621. On the bishop's initiative the townspeople afterwards renovated the former school at St Nicholas, which in 1679 received its school regulations. As was clear from the curriculum, which included choir singing, catechism, reading, writing and Latin grammar, the main aim of the school was, besides training choir singers, the preparation of pupils for admission to the Jesuit grammar school.

Particularly in the 18th century the role of preparatory school for Jesuit schools was also taken on by parish schools where priest were willing to go the extra mile or were even established for the purpose. The best known example of such a school was the parish school of Peter Pavel Glavar in Komenda which functioned in the 1760s. It is interesting that Glavar would first send his pupils to Carinthia so they could first of all learn good German in a German environment. Although Latin was the language of instruction in Jesuit schools, it was obviously not a living language and Slovene children could not make progress without knowing German.

The Slovene population faced not one but two obstacles on their path to education; first German and then Latin. Legal affairs were conducted either in Latin or German, but almost never in Slovene in most parts of the Slovene territory. It was used mostly in religious matters and religious texts. The issue of literacy among the Slovene population was also connected to the knowledge of the German language, which was the bridge to Latin. For Slovenes, to be literate meant being proficient in German.

Primary schooling which was not limited to religious education was mostly provided in German. Teachers came to larger towns from the German states and taught in German. In the 18th and late into the 19th century the Slovene language was not seen as worthy of consideration. In contrast to higher Jesuit schools, primary schools were consequently also called "German schools". For a long time afterwards the primary school system was dubbed the German school system and the schools German schools. An important exception to 18th century schools in terms of language was Mihael Paglovec from Kamnik and Tuhinjska dolina who wrote Slovene translations of contemporary popular religious literature equipped with instructions for reading. Apart from presenting individual letters he based reading practice on well-known prayers. He enabled his readers to teach themselves elementary academic skills.

Many priests, who represented the few educated or at least literate people, came from poor families. Since their path to education had been strenuous, some of them strove to make it easier for others. While some of them succeeded in running proper preparatory schools, others taught boys privately to prepare them for studies at the Jesuit grammar school. Especially in towns one could always find various semi-qualified, so-called "hedge" teachers who were willing to prepare children of well-off parents for grammar schools or at least teach them the elementary knowledge required in any of the more demanding professions. Because publicly recognised teachers lost business to hedge teachers, they complained about them. Despite a ban on hedge schools they multiplied, while public schools languished in any case. Just like hedge lawyers, there were always plenty of hedge schools.

In spite of hedge schools the population's literacy was low. Although there were many reasons for this, the particularity of the Slovene area was that the Slovene language as the mother tongue of many Slovene children played a negligible role even in the few primary schools. In spite of the poor conditions in the field of primary schooling and the many defects and disorder of the school system, within that school environment some scientists of such calibre as Jurij Vega and others like him came from the very lowest classes of the population and were able to acquire a good education. It was important that primary education did not overlook great talents among children who were enabled by the Jesuits to achieve the finest scientific achievements.

Enlightened absolutism and the introduction of general compulsory schooling

With the advance of enlightened absolutism in the Hapsburg lands under the influence of new political conditions and new schools of thought in the mid-18th century the entire state structure and all social fields took on the spirit of reform. The reforms which first changed the state administration and later the army and tax system did not overlook the school system. The enlightened central state authority, embodied by the ruler, introduced reforms, indirectly through local offices, which extended to all social fields at all administrative levels. The feudal state was modernised and centralised. All political power was concentrated in the ruler's central offices which required educated state officials.

The new educational needs of the absolutist state were apparent first in the civil service, and later it was realised the state needed better-educated citizens in all other areas as well. It was in the interest of the government to improve the educational level of the lowest classes and unify the heterogeneous state as much as possible. New educational needs, the enlightened view which stressed the present life on Earth and the philanthropic attitude to children led the enlightened government to intervene in and reorganise particularly the neglected area of primary schooling. The absolutist authorities believed that literate and generally better-educated subjects would be happier and more useful to the state.

The first measure of the absolutist authority, which introduced so-called spinning schools at the primary level including in the Slovene ethnic areas, was aimed in 1765 at training workers for the emerging textile industry and was rather unsuccessful since these schools were soon closed. As the absolutist government was aware of the great significance of education for the future of the state it did not give up its reform plans in the field of primary schooling. When in 1770 empress Maria Theresa declared the primary school system to be a "politicum" or a state affair and policy, she stressed the determination of the absolutist state to find a good solution and carry out the reform of primary and all other schooling.

One of the proposed primary school reforms which were deliberated in Vienna in subsequent years was the proposal of Blaž Kumerdej on regulating primary schools in Carniola. In 1772 Kumerdej suggested to the imperial court that in Carniola, where the majority population was Slovene, which set it apart from other Hapsburg lands in terms of language, primary education should be conducted in Slovene. He advocated Slovene as the language of instruction in the conviction that children can learn to read and write faster in their mother tongue and can later better understand state decrees, improve their husbandry and make better soldiers. Similarly he proposed the use of Slovene textbooks in Slovene speaking schools, which up to then had not existed. In his opinion sextons would be the most suitable people to be teachers if they were given special training and priests would not be allowed to give them a parish position without appropriate teaching qualifications. Although Kumerdej's proposal was rejected, it was original and interesting and aroused considerable attention and a wide response in



Valentin Vodnik (1758–1819), Slovenian poet and writer, enlightened priest, high school principal and inspector of primary schools, author of several Slovene textbooks. Valentin Vodnik greeted the Frenchmen with great enthusiasm. (Oil painting on canvas: Slovenian School Museum, Ljubljana)

Vienna as well as in Carniola. In certain respects his suggestions were observed, but most importantly in Vienna Kumerdej won a reputation as a special expert on questions related to primary schooling in Carniola. In later years he was entrusted with important responsibilities in the area of primary education in Carniola and greatly influenced its development.

In Vienna the preparation and execution of a plan for establishing a primary school system was finally entrusted to abbot Ignac Felbiger from Sagan who was renowned as a great reformer of Catholic schools in Silesia. In this country, ceded to Prussia by the Habsburgs after the war of succession, Felbiger realised that Catholic schools were far behind Protestant schools in quality. After his study of Protestant pedagogy and examination of teaching technique in Protestant schools his reforms helped Catholic primary schools achieve better results and surpass Protestant schools. In his service to Maria Theresa he was given the opportunity to transmit and adapt his experience in Silesia to the Hapsburg hereditary lands.

His proposal formed the basis for the General School Regulation of 1774, the first founding primary education law for all the Hapsburg hereditary lands, which included all Slovene ethnic areas except the regions under Venetian and Hungarian rule. This act provided the first comprehensive regulation of the primary school issue. In 1777 it was translated into Slovene together with the resume of the Method Book, which contained teachers' directions for class work. Though linguistically imperfect these were the first Slovene translations of legislation and professional literature. In addition to the structure and organisation of the education system the regulation dealt with all the basic principles it was based on.

The law introduced general compulsory schooling for all children, regardless of sex and social background, aged 6 to 12, and recommended, particularly for apprentices over 12, revision classes on Sunday afternoons. Though in principle school was compulsory for all children the law made many exceptions and prescribed no punishment for not attending classes. Compulsory school was therefore in reality desired rather than commanded. If lessons were supervised by qualified teachers, home tuition was possible as well, which was intended for children from the higher and wealthier classes.

Since academic content at the primary level was not the same in all schools, the law introduced the establishment of three types of school. The simplest schools were one-year countryside "trivial schools" while larger towns had more demanding several-year "major schools", and provincial capitals had provincial model schools or "normals" which set the norm to be followed by all other primary schools in the province. Only major schools and normals were preparatory to secondary education while trivial schools were tasked only with literacy of the population. Normals and for a time also major schools in district centres held teachers' training courses which were fundamental for primary school reform. Since changes could not be expected without professionally qualified and active teachers, the central government, after setting up a normal in Vienna, first channelled its efforts into establishing functional normals in provincial centres which were vital if the whole system was to function.

While the absolutist state at all times kept firm control over the organisation and management of the emerging primary education, it was not prepared or able to allocate sufficient funds to meet the needs of primary schools, so it shifted the burden of supporting teachers and schools onto the local authorities. The severe lack of funds, which was not even solved by legislation, was from the very beginning the greatest obstacle in developing the school system and expanding the school network. Though the property of the dissolved Jesuit order and later the abolished monasteries and fraternities did provide money for provincial school funds, these were far too limited to support all the educational needs of individual provinces. The financial resources from school funds were primarily allocated to normals while there was a general lack of money for the other requirements of primary education. The new burdens, which came with the establishment of new schools and were shifted to the local bodies by the supreme state authority, were resisted by the secular and ecclesiastic authorities alike,

as well as by the parents, who for a long time did not see any positive results in schools but rather new obligations and taxes.

School supervision which made sure the system worked was organised in levels and reflected the state administrative organisation. Since such a structure of supervision suited the school system well it survived through many later reforms. To supervise the implementation of school legislation, which was devised and controlled by the highest court offices, the law determined the duties of the local school supervisor (usually the local parish priest) in individual schools, district school supervisor in each district and on the provincial level the tasks of the school board within the central state body in each province. Supervisory bodies became the leverage in changing school conditions.

The language of instruction in primary schools was not specifically prescribed by the law but it was assumed that German was expected, since one of the goals of the education reform was to unify the language of a multiethnic and polyglot state. It was settled that in principle lessons in Slovene ethnic areas should be in German but it was also understandable that children of Slovene parents who spoke only Slovene would at first have to be helped by using their mother tongue.

With the first school law the central state authority for the first time established an education system which was uniform across the state. Since financial and other circumstances did not allow a smooth start for the entire system, it was amended by other decrees and modified school policy in the following period so that the school system gradually included an increasing segment of children qualifying for school. The introduced general school obligation was thus in practice effected several decades later.

The results of the law started to show after several years. The language barrier made the beginnings in the Slovene ethnic area even harder than in German parts of the Empire. In the first year of the Ljubljana normal, which was established in 1775, they could not even start lessons as per curriculum because most children did not understand German. School supervisors who directed the implementation of the school regulation first planned to build a school network in places where there had already been schools in the past, where the population was interested in schools and most of all where the income of sextons who held most of the teaching positions in the country was high enough. In Carniola the supervisory school authorities also established the first major as well as other schools with the help of monastic institutions. In Kamnik and Novo mesto Franciscans provided school facilities and teachers and in the mining town of Idrija the local population helped set up a school with the support of the local mine management. The school reform revived elementary schools, which were on the verge of existence before the introduction of the law, but the most important thing was it banned all hedge schools. All primary-level schools were supervised by the state and teachers had to obtain qualification and a state licence to teach the curriculum. The school supervisory bodies achieved the majority of positive changes in education through the help and collaboration of the church and individual priests in particular.

Owing to the slow changes in primary school conditions and poor results produced by enforcing Maria Theresa's school legislation through recommendations and persuasion, emperor Joseph II (1780-1790) started implementing reforms by force. He introduced harsh penalties for absenteeism and deviating from school regulations, which also provoked strong opposition. In the Slovene ethnic areas the resistance was accordingly greater because the people were opposed to lessons in German where Slovene children could not learn much. The changes in the administrative division of the centralised state and the reorganisation of the church, which after the abolition of many monasteries and new parish and diocesan borders entered the service of the state, also required a modification of the school supervision system under Joseph II. After the establishment of the inner Austrian government (gubernium) which encompassed Styria, Carinthia and Carniola, the most important decision regarding primary education was appointing district school commissioners in district offices. They were the first

trained pedagogues not to be priests, they had direct contact with individual schools and made radical changes in specific school matters. In the rule of Joseph II the largest number of new schools was established but they dwindled soon after his reign was over. A teacher's income, which was based on the position of sexton and organist in the parish church, was much too low to make an independent living in spite of the prescribed tuition fees. For this reason teachers would earn money in other ways and neglect their school duties. The only advantage for teachers was they were exempt from the several years-long military service.

Besides primary schools, the absolutist state reformed secondary and college education. The decisive reason for making changes in secondary and higher education was the dissolution in 1773 of the Jesuits, who had for a long time been in charge of this field of education and unquestionably occupied the leading role in educational matters. By dissolving the Jesuit order the state did rid itself of an inconvenient rival but it also meant running into serious trouble at the beginning. Since it was long before it had any qualified professors it was forced to keep former Jesuits in some professorships, but strived to replace as many as possible with other monastic orders, secular clergymen, as well as laymen, the first of which started teaching in grammar schools from the late 18th century onwards.

The former Jesuit "lower studies" were now widely known as grammar school and the former Jesuit "higher studies" as lycée. Because the state was unable to nationalise all Jesuit grammar schools at once, the only two in the Slovene ethnic lands to fall into its hands were the most important grammar schools in Ljubljana and Klagenfurt. Other religious orders active in education which had established their own Latin schools in the 18th century, kept their schools: the Franciscans in Novo mesto and Trieste and Piarists in Koper, who also temporarily took over the formerly Jesuit grammar schools in Gorizia and Maribor.

With the reform of Piarist Gratian Marx the six-year grammar school was converted into a five-year grammar school after 1775. To gain admission pupils had to master Latin, German was increasingly used as the major second language of instruction, while Slovene was present only in the Maribor grammar school as an elective subject. New subjects were added to the curriculum; natural science, history and geography. The entrance exam was introduced for admission and on the conclusion of studies, the final exam. Except for the most gifted students tuition fees had to be paid according to a decree by Joseph II in 1784. The reformative measures of the absolutist authority reduced the number of students in grammar schools and at the same time hampered grammar school schooling for students from the lower classes.

The state took charge of former Jesuit "higher studies" in Ljubljana and Klagenfurt together with grammar schools. In Gorizia, where Jesuits also carried out "higher studies", they were abolished and the grammar school was taken over by Piarists. After completing the grammar school students advanced to the lycee which ran a two-year course in philosophy, preparatory to the study of theology in Ljubljana, but to study other courses, taught only in universities, students from the Slovene ethnic territory had to go to larger university centres, most frequently to the imperial capital, Vienna.

Slovene as the language of instruction in primary schools of the Illyrian provinces

Following the death of Joseph II (1790) the reforms of Maria Theresa and Joseph lost their earlier bite and there was a calming of the situation, including in formal education. With the abandoning of coercive measures, however, many rural schools also died out. Imperial officials determined that the state authorities had not been overly successful in the area of primary education, so they sought new solutions. Yet even as they were drafting a new fundamental education law, whereby the state transferred schools supervision on the lower and

secondary level to the Church and its bodies, going so far as to adapt the schools network to the Church administrative and territorial system, French troops were already marching to the borders of the Hapsburg dominions.

From the 1790s the effects of the French Revolution spread unbridled through the Hapsburg monarchy and seriously disturbed its absolutist authorities. When Napoleon abolished the Holy Roman Empire of German nationality and the Hapsburgs kept their imperial crown only in the area of the Austrian hereditary provinces (1804), a new primary school law was drafted in Vienna for those provinces. Through the Political Education Constitution, which in substance was still close to the older Maria Theresa-Josephine legislation, the Church adopted a new role in primary schooling, on the one hand under the influence of the Josephine Church thinking, which required duty in the service of the state, and on the other hand it offered an opportunity to consolidate the education of young people through the school system, in which it was in part always involved. Following the new law, which placed religious instruction at the core of state primary teaching, and stressed the importance above all of upbringing in the objectives of education, with just minor substantive changes, primary schools developed thus right up until the new framework education law of 1869.

The period of French occupation of the western part of the Slovene ethnic lands and the establishing of the Illyrian Provinces (1809-1813) was very short-lived, but in terms of its influence and consequences for the development of Slovene education it was in fact very important. During this short period the French enabled the Slovene language to become the legally recognised language of instruction in primary and secondary schools in the Slovene territory of the Illyrian Provinces, in Carniola, Primorska and the district of Beljak/Villach in Carinthia. Moreover in Ljubljana, which became the administrative centre of the Illyrian Provinces, a higher education academy of the French type was started, and it acquired the right to award academic titles.

By establishing French administration in the Illyrian Provinces, the French also introduced a new school system, which on the basis of a special law entered into force at the beginning of the 1810/11 school year. Primary schools became uniform four-grade schools, which enabled the direct transition to secondary school. The lower form of secondary school was the grammar school (*gimnazija* or also *gymnasium*), which under French law corresponded to the lower grades of the former Austrian grammar schools, while the higher form was the *lycée* or *lyceum*, which was a combination of the former senior grades of the Austrian grammar schools and philosophical and theological studies. In the area of tertiary and higher education, central schools were founded in Ljubljana with a common first year of philosophy and then continued higher education in streams aimed at physicians, surgeons, engineers, architects, lawyers and theologians. Other than introducing French as a compulsory subject, the French did not interfere with the substance or internal organisation of instruction.

Owing to a lack of money, after the very first year education in the Illyrian Provinces was reformed and brought closer to the French system. Grammar schools in smaller centres were abolished, and in larger centres they were replaced by colleges. Alongside the colleges, on the secondary level there was a craft school operating in Ljubljana and a professional school in Idrija for the needs of the local mine. The five-grade *lyceum* remained only in Ljubljana, where the central schools were transformed into an academy, whose one-year philosophy curriculum was then farmed out.

The French administration suffered everywhere a lack of money to maintain secondary schools. The situation was no better in the primary schools, where the local authorities were charged with maintaining schools and teachers. For the municipalities which the French established along the lines of the administration in France, the primary schools were merely an additional financial burden. Since with the severe tax burden they lacked sufficient property or sources of cash, they simply collapsed. In comparison with the earlier state of affairs, their situation had in fact grown worse. They had even lost the modest sources that pertained to

them under the Austrian system. Moreover there was a predominantly hostile attitude among the Slovene population towards the primary “German schools” owing to the compulsory school fees and their German character. Under the French their numbers therefore dwindled, while many teachers left the profession or taught only private pupils.

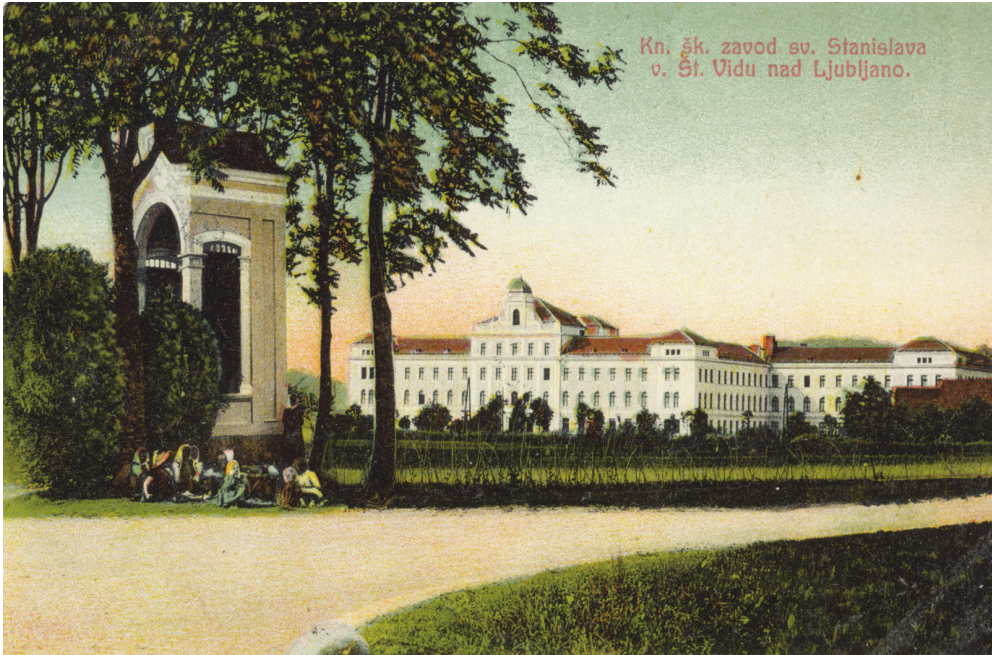
While education under the French on the one hand found itself in an unenviable material situation, and for this reason especially in smaller locations it collapsed, the recognition of Slovene as the language of instruction in primary schools and grammar schools bolstered the efforts among enlightened Slovenes to develop education for linguistic and ethnic reasons. The main credit for actually establishing Slovene as the language of instruction in the primary schools and grammar schools that remained, goes to Valentin Vodnik – priest, member of the Enlightenment, promoter of national awakening and Slovene poet. Under the French he became the principal of the Ljubljana primary and craft school and grammar school. For these schools he wrote almost all the necessary Slovene textbooks. Equally, he compiled and published the first primary school grammar book, in this way going against the old dogma that the mother tongue did not have to be taught, because children already knew it. He established Slovene not just as the language of instruction, but also as a subject of study. Vodnik did not just write in Slovene, he also taught in Slovene, and in many school subjects his lectures were in fact the first ever lectures in the Slovene language. The actual establishment of the Slovene language in schools heralded the fulfilment of the demands expressed numerous times in the Slovene ethnic lands regarding the irreplaceable role of the mother tongue in the education of young people. The position of the mother tongue in primary schools became a cornerstone for the rise of national awareness.

Lectures at the Ljubljana central schools (academy) were given partly in Latin, French and German, while Slovene still faced a long journey to the higher education and university institutions. The majority of professors had already been teaching at the Austrian lyceum. For the majority of courses, the envisaged length of study was four years, with five for medicine. Since the central schools were abolished along with the Illyrian Provinces following the military defeat of the French, in Ljubljana no courses could be completed other than those for theologians. The majority of students were from Carniola, followed by those from the province of Goriška, which were in fact the two provinces with the highest percentage of Slovene inhabitants. For this reason, too, the establishing of the central schools in Ljubljana was at least partly tied to the French efforts to prevent the departure of students from the Illyrian Provinces to the Austrian universities.

Sunday schools to lyceum

Following the departure of the French, the territory of the former Illyrian Provinces fell entirely under Austrian dominion. In addition to the territory that was taken away under the Treaty of Schönbrunn (1809), the former territory of the Venetian Republic was annexed at the Vienna Congress of 1815. In this way the entire Slovene population, except in Hungary, came under direct Hapsburg authority. For the central parts of the Slovene lands, in Carniola and Goriška, the return of the Austrian administration was a resurrection of the old state of affairs, although owing to the changes brought by the French this state of affairs was not untouched.

The consequences of the French occupation of the Illyrian Provinces were chiefly indirect, although with the founding of the Illyrian kingdom and Illyrian governorship, with its seat in Ljubljana, right up until 1848 this territory even preserved its Illyrian name under the new administration. Just as it was no longer possible to renew the desiccated feudal relations in the new circumstances, despite barriers, the rational awareness brought by the abolition of feudal restrictions increasingly forged a path to full realisation. Education, too, felt the consequences



The private high school of the St. Stanislav Institution in Šentvid near Ljubljana, founded in 1905, was the first high school in which the official teaching language was Slovene. On a postcard sent in 1908. (Slovenian School Museum, postcard collection)

of this. The use of the mother tongue as the language of instruction in primary schools gained greater support from the Church, which assumed control of schools and in this way the prospect of making more rapid changes to the conditions of schools.

The Austrian school system, as part of which Slovene education started to develop with the gradual implementation of Slovene as the language of instruction, did not change in any great substantive way up until 1848. Right from the pinnacle of state policy, at all levels the development of education was guided in the spirit of the struggle against the influence of the French Revolution and against the consequences of the Napoleonic wars. The imperial absolutist regime was not prepared to yield to the demands of the free-thinking bourgeoisie for freedom of association, a free press and other liberties. It used police repression and censorship to preserve the old system. Austria was a staunch member of the Holy Alliance in the struggle against revolutionary upheaval and against any kind of attempt to change the old order.

The most important factor for the status of education was cooperation between the Church and state, which bore good fruit especially in primary education. In the efforts to expand the schools network and increase literacy, numerous prejudices had to be overcome among the people. People had to be approached with sensitivity and with a great degree of patience. The Church was much better able to adopt this gradual and unforced approach than was characteristic of the state officials in the period of Maria Theresa and Joseph. Since the Church in this way possessed the levers of both education control and influence over people, it was more easily able to overcome resistance to schools among the widest strata of the population.

In accordance with the Political Education Constitution, the person in charge of implementing education laws in the area of the parish was the district school supervisor (priest), while in the area of the deaconry it was the local school supervisor (deacon) and in the area of the bishopric it was the episcopal school supervisor (canon of the episcopal consistory), who reported on education matters to the highest state official in the province. From the provincial level, reports were sent to the imperial education commission in Vienna, which ran the entire school system in the Empire.

On the primary level of education, as upon the introduction of general compulsory education, there were three types of school: trivial, major and normal schools. In contrast to the Latin grammar schools, they still retained their name of "German schools". The "trivial schools" in rural areas were often also called parish schools or farm schools. Depending on the type of primary school, the content and aims of teaching also differed. While the educational goal at the trivial schools was focused primarily on literacy and on imparting useful guidelines for life, the purpose of the major schools was to instil in pupils a more comprehensive material and especially a better linguistic (German and Latin) knowledge, which also facilitated the transition to grammar school. For this reason alongside religious instruction, the trivial schools taught primarily reading and writing with a lesser component of arithmetic, while the major and normal schools, where the same subjects as at major schools were offered, except with more comprehensive learning material, provided other material subjects, the basics of Latin and above all a more in-depth knowledge of German. The prescribed textbooks, which were for the most part printed in Vienna, were also adapted to the varied content and aims of primary schools by type of school. The teacher training courses for teachers at the normals, which were still the model provincial schools, were supplemented with new content and extended. With the development of education the importance of pedagogical knowledge and the ethical role of teachers gained increasing recognition.

Prior to 1848 the trivial schools were almost consistently single-grade schools, for both in the countryside and in the markets and small towns it was hard to imagine the parishes or school municipalities, with the support of the local dominie and school patron, who had to assume the role as a patron of the parish church, being able to pay more than one teacher and maintaining more than one school room. Children of school age between 6 and 12 were divided into two groups and the teacher would instruct the older pupils in the morning and the younger ones in the afternoon. At the same time the teacher had to occupy pupils with varying knowledge in the same school room, which was most commonly in the sexton's house, few were in newly constructed school buildings while several were in rented premises. The teaching service at the trivial schools was tied both to the parish income and also to the duties of the organist and sexton at the parish church. The number of full-time state schools increased under Church supervision of education up to 1848, so that the majority of parishes had their own school. Not even every settlement in an individual parish, nor all the children able to attend, were enrolled in the education provided by these schools, and equally those children that attended school were not particularly regular about their attendance.

The conditions for the functioning of major schools in larger towns were more favourable than those in which the trivial schools functioned. There were incomparably fewer major schools, and there was also a smaller number of pupils attending them. Apart from in provincial and district centres, only here and there was there sufficient willingness or capability to maintain a major school with three or more grades. Although the school authorities promoted the founding of these schools, the towns usually resisted them. Very rarely, for instance in the mining town of Idrija, were they founded on the town's own initiative. The functioning of major schools required a better material base and more money to pay for teachers and school equipment. As was the case for the normals in provincial centres, a relatively higher proportion of money from the modest means of the public school funds was allocated to the major schools than to the trivial schools.

Since the pupils soon forgot what they had learned in the regular trivial schools once they had left, after the experiences of the Maria Theresa and Joseph period the school authorities considered right on the introduction of the new education legislation in 1805 the usefulness of repeated lessons, and even recommended this for apprentices. In subsequent years legislation in this area was supplemented also in order to increase the literacy of the population. By a decision of the imperial education commission of 1816, repeated lessons on Sundays became compulsory for all youths aged 12 to 15, everywhere that regular schools existed. In the



first half of the 19th century, compulsory schooling was also set for eight years. This period of primary education then became established in subsequent decades and centuries. School on Sundays suited the lifestyle of the majority of the population, and served as a kind of supplement to the Christian teachings on Sundays. Since the language of instruction at these schools was the mother tongue, and the curriculum also involved useful lessons for everyday life, the Slovene population, which was against the regular German schools, received this warmly. Their numbers grew rapidly, owing both to the language of instruction and also to the modest means necessary for them to operate. Teaching alongside the teacher was a catechist, as in the regular schools.

The schools on Sundays were not just for repeat lessons, and soon came to provide continuation and beginner lessons. Their numbers exceeded those of the regular schools, since they emerged where there were not yet any regular schools. Through primary school lessons many children came together at the Sunday schools. The Sunday schools were also commonly their sole form of education. The Sunday schools were important for the development of education chiefly for linguistic reasons. The state education system, which had a German orientation, permitted linguistic autonomy at the lowest level of education through the introduction of the Sunday schools. These facilitations were decisive for the emergence of Slovene education. The Church supervision of education favoured this. The priests were commonly the main proponents for the operation of Sunday schools, and also taught in them, if there was no other teacher. In Carinthia and Styria the Sunday schools were even more important for the Slovenes, since they were practically the only schools where pupils could learn Slovene. The substance of the Sunday schools lessons was also aided by the appearance of several Slovene textbooks, including the most prominent "Blaže in Nežica v nedeljski šoli" [Blaže and Nežica at Sunday school], which was compiled as a kind of lexicon for the countryside by Anton Martin Slomšek, later the Lavant and Maribor bishop and the first Slovene to be canonised. For the Slovene rural peasantry, the door of the education system opened up at the Sunday schools. Committed priests even managed to get gifted pupils into grammar schools through extra lessons.

Since the acceptance conditions for enrolment at grammar school had been tightened up, the way into grammar school education, especially for poorer pupils, was even harder than in previous periods. The number of pupils at grammar schools therefore started to decline slightly, although two new grammar schools were founded, a state one in Trieste and a private one in Idrija. In 1805 subject lessons were introduced at grammar schools, but in 1818 they returned to class teaching. The academic curriculum was separated for the first time from the disciplinary. The substance of grammar school teaching was focused on learning the two classical languages, while special attention was also paid to religious instruction. Natural science was abandoned, and the teaching of mathematics was restricted. Grammar schools were once again typical Latin schools rather than schools for general education. While German was no longer a subject of study, there was in the end no place for Slovene in the grammar schools.

In the area of higher education, following the closure of the French central schools, lycées were revived in Ljubljana, Celovec/Klagenfurt and Gorica/Gorizia. The lycées offered two-year philosophy courses (mathematics, physics and philosophy), which were required for all further study, and four-year theology courses. The lyceum in Ljubljana also offered medical and surgical courses for surgeons and midwives. For university study, after the two-year philosophy course at the lyceum, a third year of such study was then required at the university. The lycées also started providing a whole range of supplementary studies, and they also offered public lectures. A series of interesting personalities gave lectures at the lycées, from poor priests to utopian socialists and revolutionaries of 1848. The languages of instruction were Latin and German, but a professorship for the Slovene language was established at the Ljubljana lyceum and in Gradec/Graz in Styria, but the attempt at Celovec/Klagenfurt failed.

Prior to 1848 the Slovene language had a marginal position at schools in the Slovene ethnic territory. The modest use of Slovene in schools was limited to the level of primary education, and this itself was chiefly in certain mainly rural areas. Across the entire Slovene ethnic territory, Slovene was mainly used only in the Sunday schools, at which in its use of the language of instruction the Church was being consistent with its use of language in worship and the catechism. In the same way, as the mother tongue Slovene was used in all primary schools for religious instruction. In towns and other large settlements, German predominated in other subjects and in all classes of regular primary schools, and Italian in the towns on the Adriatic. In rural areas the use of Slovene at the trivial schools was prevalent only in Carniola, Goriška and the Trieste area, while in parts of Carinthia and Styria, the use of Slovene was even banned and pupils were punished for it.

The secular and Church authorities had differing views of the role of the language of instruction in schools. The Church supervision of education advocated a greater role for the mother tongue in schools, while the state authorities of individual provinces argued for German. This difference was all the more stark in Carniola, since that was the only province with large Slovene majority in the population. While the Ljubljana episcopal consistory advocated the use of Slovene in trivial schools primarily out of pedagogical principles, the governorship cited the economic and other benefits to the province if as many provincial inhabitants as possible knew German. The linguistic relationship between German and Slovene was negotiated for the case of every single trivial school. Slovene gained ground in the countryside much more than in urban areas, with rural schools becoming entirely Slovene. However in the larger settlements and towns, German, which opened the way for pupils to enter grammar school and go on to university, preserved its role as the main language of the province.

The linguistic practice in schools was also evident from the use of textbooks, which in that period were already widespread. In Carniola bilingual Slovene-German books were used at first, and then from 1829 the trivial schools, which taught mainly in Slovene, used just Slovene textbooks. At the major and trivial schools in large towns, the textbooks remained bilingual. In the other provinces, except for Goriška, where the books were taken from Carniola, German textbooks and Slovene catechisms were prevalent. Gradually and with minute steps, Slovene began to carve out its place in schools at the lowest level.

Linguistic equality in the old Austrian education system

When the whole of Europe was shaken in the spring of 1848 by the outbreak of mass discontent and by the pressure from liberal political demands, in the Hapsburg monarchy this brought about not just the collapse of absolutism, but also the destruction of the last vestiges of feudalism. Just as the nations in the multi-ethnic state demanded their linguistic and ethnic rights, so too did individual strata and groups of the population attempt to fulfil their long-standing demands. The revolution extended into all areas and created a radical break with the old system. The abolition of serfdom and the adoption of a constitution also brought changes to the status of citizens in the education system.

The long-standing efforts of educators to transform education brought concrete results in 1848. In the new political circumstances, education reformers drafted a series of proposed laws to bring education closer to the spirit of the new age. Although the new pedagogical views and organisational plans in education did not become established immediately and universally, the educational concepts of 1848 had an important influence on the further development of overall education in the Empire, and upon the revival of constitutional life it was particularly influential in the formulation of primary education legislation in 1869.

With the disbanding of the Imperial Education Commission, which since the times of Maria Theresa had been the highest educational administrative body in the state, the Education

Ministry appointed a commission to draw up plans for the reorganisation of the education system, and in the middle of 1848 it produced the Draft fundamental principles of public teaching in Austria. Transformation of primary education for the people was identified as the first and at the same time most important element of the new education system. It was seen as needing to impart to every citizen the knowledge and skills with which they might for common prosperity and their own benefit exercise their civil rights and duties and enjoy a worthy standard of living. For this reason an expansion of the subject material was sought for primary schools. Alongside religious instruction, reading, writing and arithmetic, which were the standard subjects at the trivial schools, other academic subjects gained a place in school. Special attention was paid in particular to the mother tongue (oral and written knowledge), while emphasis was given to knowledge of world and domestic history and geography, visual geometry and drawing, natural history, the use of technology for the major crafts and finally also practical instruction for singing and physical exercise. The Draft envisaged that primary schools would be maintained by the municipalities, and secondary schools by the provinces. Under the principle of national equality, lessons at both levels were supposed to be provided in the mother tongue.

The draft of fundamental principles touched upon all areas of educational work. Teachers in particular came in for special treatment. For high-quality work it was necessary to provide them with adequate pay, to ensure better education for them, continuing education and pedagogical cohesion. Since the Catholic Church and other religious groups were not permitted to influence public education, there was a move to transfer control of education from the Church to lay education councils.

Not all the programme declarations regarding the transformation of education ended up as legislative proposals, for despite the expert grounding, in the prevailing circumstances it was not even possible to satisfy all the main demands for a reorganisation of primary education. The problems for the primary schools were broader, and in the meantime the material basis for rural teachers, which was supposed to be the cornerstone of reform, had in fact deteriorated, since after their release from land bondage, farmers did not even want to pay teachers their previous contributions.

The new primary school system of 1848 remained merely a plan not simply because the revolution had been overcome, but also and chiefly because of the strong resistance among the population, which opposed the planned reorganisation right from the start. The rural population, which stood to gain most from education reform, ascribed no great importance to it. The municipalities feared any major financial burden, while the Church wished to maintain its influence, and it was primarily the teachers who were committed to change.

The public and social circumstances of 1848 were more favourable for reform at the secondary and higher levels than at the primary level. Through grammar school reform, which in the middle of the 18th century made its first encroachments of enlightened absolutism on the Jesuit school system, under the influence of neo-humanist ideas the former six-year Latin schools became eight-year general education schools, providing preparatory education for any kind of university studies. The draft organisation of grammar schools and the "real" schools of 1849 in essence planned out the development of grammar schools in the Slovene lands for the next hundred and more years. The aim of the grammar schools, which imparted a general education in the humanities with the widest educational function, was to achieve the maturity of pupils, which was reflected in their ability to link together knowledge in various subjects and in the formation of a noble character. The neo-humanists were convinced that this could be achieved precisely through the teaching of classical languages and classical literature, and through the example of teachers and discipline. It was not the first time that the Hapsburg monarchy adopted pedagogical principles under the influence of Prussian Protestants.

With the emergence of the eight-year grammar schools, the former six-year Latin schools were supplemented by two years of philosophy from the Lyceums, which were abolished with the grammar school reform. The matura became the final exam at grammar school, and this served to show comprehensive maturity and was at the same time the condition for enrolment at university. The matura exam provided equal evaluation of both knowledge from the study material and the morals and diligence of pupils throughout their grammar school years.

The Draft Organisation of Grammar Schools of 1849 also laid the foundations for the development of the “real” schools, which were a particular form of grammar school for educating mercantile and technical personnel with special emphasis on teaching the natural sciences. To begin with they were attached to the normal schools, and then they soon became independent secondary schools. At first they comprised four grades, then they added two more. In 1867 they became seven-year and in 1869 eight-year “real” grammar schools.

In 1849 living languages took over as the languages of instruction in grammar schools, while alongside Greek, Latin was the main academic subject, in which the substance served to develop the objectives regarding upbringing. Based on the fundamental principles of the law on the organisation of grammar schools and of ethnic equality, the pupils’ mother tongue should have become the language of instruction at grammar school, yet all attempts to introduce Slovene as the language of instruction at grammar schools in the Slovene ethnic areas failed in 1849. Owing to prejudices and the backwardness of the Slovene language among the public, on the one hand there were enormous problems in producing Slovene textbooks, in introducing professional terminology and a standard orthography, while on the other hand there were strong German nationalist pressures. Yet it was precisely the language of instruction at the grammar schools, which would produce all the future intelligentsia, that was of crucial importance for the existence of the small nation.

So the language of instruction at grammar schools in the Slovene ethnic territory was German, and in Koper, Gorica and Trieste it was also Italian. Slovene only started to gain a position in grammar schools through painstaking small steps at the end of the 19th century. At first it was a non-compulsory academic subject, then later a compulsory subject and finally the language of instruction. The scope of its establishment and the development of its acceptance was not the same everywhere. The status of Slovene in grammar schools differed greatly from province to province. In the main it followed the gains made by Slovene as the language of instruction in the trivial schools.

At grammar schools Slovene was first an academic subject, which was taught in some areas in German and in some in Slovene. It was compulsory for the children of Slovene parents. It became established as the language of instruction first in the lower grades, where there were sometimes adjacent or “parallel” classes in Slovene, or simply certain subjects were taught in Slovene. First place among these was taken by religious instruction and the Slovene language. In the higher grades of grammar school, Slovene became the language of instruction following the reform of grammar schools in 1907. Up until the end of the monarchy, Greek was taught only in German.

Alongside the new grammar schools in the provincial centres, in the period up until the First World War grammar schools were acquired by smaller towns: Kranj and Kočevje in Carniola, Celje and Ptuj in Styria, and Beljak/Villach and Št. Pavel in Carinthia. All the grammar schools in Carniola became Slovene-German or Utraquist, except for Kočevje, where there was an island of German ethnicity, Celje and Maribor. In Gradec/Graz and Ptuj, Slovene was a compulsory academic subject for Slovene pupils. At the grammar schools in Carinthia, Slovene lessons were only compulsory for those pupils who registered for it on enrolment. The arrangements were similar in Gorica and Trieste.

There was fierce opposition in German ethnic circles to any increased role of Slovene at grammar schools in the Slovene ethnic territory. The issue of Slovene parallel classes at the grammar school in Celje even brought down the Windischgraetz government in Vienna in

1895. A decisive step towards establishing Slovene in grammar school lessons was taken in 1905 with the opening of the first private and entirely Slovene episcopal grammar school in Šentvid nad Ljubljano by Ljubljana Bishop Anton Jeglič, who resolved to take this uncertain and bold action in a period of sharp ideological antagonism between the clericals and liberals both for ethnic as well as religious reasons and for reasons of his world view. The introduction of Slovene was linked to the compiling of adequate Slovene textbooks, which were prepared entirely by the teachers at the Šentvid grammar school, while the supreme education authority in Vienna had to confirm them. The first state Slovene-language grammar school was created in 1913 with the division of the old grammar school into three independent institutions, including one for Slovene. The municipal lower “real” school in Idrija also gained an important position in the development of Slovene secondary schools through its founding in 1901, since it taught the majority of subjects in Slovene, which was also the language for its first matura exam.

The development of science and technology and the new economic needs at the end of the 19th century saw the emergence of a whole range of other secondary schools alongside the grammar and “real” schools. Ljubljana witnessed the start of a craft school, a two-year mercantile school and a six-grade girls’ lyceum, while elsewhere in the Slovene ethnic lands other schools emerged, such as the agricultural schools at Grm near Novo Mesto and Šentjur near Celje, and a fruiterer’s school in Maribor.

As state officials with a university education, the grammar school teachers were distinguished and well paid. Their social status and financial standing were incomparable to those of the primary school teachers, who in order to survive, especially in the countryside, frequently had to find additional earnings right up until the third primary education reform at the end of the 1860s. The grammar school teachers also involved themselves in scientific and research work, and some wrote works that were fundamental for the development of Slovene professional and scientific literature. The numbers of the Slovene intelligentsia swelled markedly in the second half of the 19th century, with a corresponding increase in the proportion of lay intelligentsia among them.

With the closure of the lyceums, after 1848 the only higher education on offer in the Slovene lands was for theologians at the episcopal seminaries. The most prominent Slovene national political demands prior to the First World War, therefore, alongside a United Slovenia, included precisely the demand for the establishment of Slovene in all schools and offices and especially the founding of a Slovene university. Up until the collapse of the monarchy, the Austrian authorities would not permit this. There was very wide support among the Slovenes for a Slovene university, and plans had even been made for its founding. There were two possibilities; a Slovene university with its seat in Ljubljana or in Trieste, which prior to the First World War had the largest Slovene population.

Literacy for the Slovene population

Implementation of the envisaged changes in primary education, which should have provided the foundation in 1848 for an overhaul of the entire education system, was much slower than the reform of the grammar schools, since primary education was much more sensitive to any change. After the defeat of the revolution, the conservative authorities in the 1850s once again addressed the legislative proposals from the draft amendments in the area of primary education from 1848, and partly accommodated them. They rejected any kind of experimentation with new education plans, and were committed primarily to consolidating the Catholic stance and attitude to education. The law, which in its foundations amended the existing primary education, was adopted by the liberal majority in the Vienna parliament in 1869, following the establishment of the parliamentary system.



Franc Muhič, teacher from Šentjernej in Dolenjska (from 1878 to his retirement in 1901). Typical image of a teacher in the countryside in the second half of the 19th century. As a teacher he was also a skilful fruit grower. (Slovenian School Museum, exhibition collection)

Since their arrival in the Slovenian territory at the beginning of the 18th century, Ursuline nuns provided education for young women. The Ursuline school in Ljubljana on a postcard sent in 1911. (Slovenian School Museum, postcard collection)



The expansion of preparatory courses for teachers, first to one and then to two years, marked the first step in teacher training. Equally, assemblies of teachers became legally prescribed in 1851. The same period saw the publication of the first teaching profession newspapers for the continuous training of teachers. After the publication of the first youth and other school magazines, 1861 marked the start of publication of *Učiteljski tovariš* [Teaching Colleague], the first Slovene teachers' newspaper, which was published right up until 1941. In their lessons, teachers could select from among various methods, but in doing so they had to take into account the abilities of the pupils. Since illustrative clarity was becoming increasingly important in lessons, didactic practices saw the arrival of teaching materials and aids based on the Herbart formal levels.

With the limited jurisdiction of the provincial education councils, Church supervision of schools became more effective. The provisions of the Political Education Constitution remained for the most part untouched. The concordat between Austria and the Holy See (1855) did not change them, and in fact merely consolidated the position of the Catholic Church. The teachers at the folk schools continued to be subordinated to the Church educational supervision, while the provincial authorities collaborated closely with the episcopal ordinary's office. The Church educational supervisors had to be careful to ensure that nothing in any of the school subjects was taught that might go against the Catholic faith and moral purity.

Although according to the concordat with the Holy See, day-to-day education remained almost unchanged, in the inflamed political atmosphere the liberals had used polemical tones to paint it in the darkest colours. In contrast to the political propaganda, there was a frequent realisation that compared to the priests in their meagre circumstances, the lay people had not done a proper job of their task. At the same time the concordat did not bring about the anticipated consolidation of the Political Educational Constitution or an expansion of the influence of the Catholic Church on education, since after it there were increasingly strong signs of the disintegration of the so-called old school. The installing of the main provisions of the concordat into existing education legislation had ultimately undermined the integrity of the Political Educational Constitution and at the same time provoked its new revision.



The position of the Catholic Church in the old school was affected in 1861 by the Protestant Patent. In their obligations towards schools, owing to the abolition of the old land relations the lords of the land had to disburden themselves. The abolition of school patronage in 1863 heralded the process of separating schools from the parishes and the Church. The municipalities, which had taken on an additional burden with the primary schools, also understandably demanded greater jurisdiction. This kind of development in education was therefore by its very nature orientated against the position held in education by the Catholic Church.

There was no defence against the laicisation of education that could halt the advancing liberalism, which in its considered attacks was not aware of the poor material conditions in schools. Establishing and maintaining school buildings, salaries and old age care for teachers depended primarily on the responsibility of the school municipalities, and up until 1863 of the school patron. There were major deficiencies in primary education, while responsibility for them was saddled only on the Catholic Church. For the liberals, control of schools by clerics was a thorn in their side. True to their principles, they wanted to wrest public education entirely from any religious influence.

In the second half of the 1860s, fulfilment of the long-awaited changes came in a short space of time. The sudden fulfilment of liberal demands triggered the military defeat of Austria by Prussia in 1866, which also forced the imperial court to make concessions regarding the Hungarian half of the monarchy. When the reasons and guilt were sought for defeat on the battlefield, education came in for major criticism, since research showed that compared to their Prussian counterparts, Austrian soldiers were considerably less literate. There was convincing justification for the necessary changes to the primary education system.

Spread out behind the concept of liberalism, which became the champion of efforts for change in primary education and adopted these efforts as its political programme, was a highly diverse range of interests and notions. The views of the liberals, who were often anti-Church but at least reserved or restrained regarding worship, had their own particular signifi-



View into a classroom just before the First World War. The fourth grade of the primary school in Globoko, Štajerska in 1914. (Slovenian School Museum, exhibition collection)

cance in education and in their educational policies. With a parliamentary majority in Vienna and with the re-establishment of the Ministry of Learning and Worship (1867), the liberals hurriedly first set themselves to radically reorganising primary education.

The first step in reorganising education was the fundamental state Law no the General Rights of Citizens (1867), which in contrast to the concordat provided in Article 17 that the state assumed the management and control of education, leaving religious instruction in schools to churches or religious communities. Since the Catholic Church was the main opponent of liberal intervention in primary education, the liberal government started negotiating with the Church, and after year-long talks they produced on 25 May 1868 an agreement on the new relationship between schools and the Church. The Church retained its job of pastoral care in state schools, along with supervision of religious instruction and representation in school councils, whereby the new structure of school supervision was set out. The founding of local, district and provincial school councils of the collegiate form, comprising representatives of the teaching professions, municipalities, the Church and state authorities, was the condition for the fundamental reform of folk schooling. The Church could also found its own schools, but they had to act in line with state educational legislation.

Following the agreement with the Church and the setting out of the new supervision of education, parliament adopted new principles of teaching in folk schools, and these were signed by Emperor Franz Joseph on 14 May 1869 and promulgated as the third state folk education law, which entered into force on the start of the 1869/70 school year and stood as one of the most liberal such laws for Catholic dominions. Yet it did not bring complete standardisation in primary education. The law distinguished between general folk and burgher schools, which were the successors to the former major schools. In conjunction with the folk schools, the burgher schools became eight-grade schools, and as independent schools which could only be attended after five years of folk school, they were three-grade. Compulsory schooling, which started after the sixth birthday, was increased to eight years. There was no special coercion regarding school attendance, just the declarative obligation to attend. Maintenance of folk schooling fell on the shoulders of the municipalities, and only in the event of municipal funds being inadequate was any supplement envisaged from the province. Municipalities were also left to decide on the collection of school fees.

One rare liberal compromise in folk schooling was to have moral and religious education in first place among educational objectives. The curriculum was expanded to include natural history, geography and history with special attention on knowledge of one's homeland and the state order, geometry and singing, and physical training for boys and handiwork and home-making for girls. More detailed provisions were reserved for the individual provinces. Teaching conditions improved with the abandoning of the maximum number of pupils per classroom, which in the circumstances of the day impeded the creation of parallel classes and multiple classes in individual schools, and with the demands for better furnishing of school buildings.

Expansion of the curriculum and the planned raising of teaching quality in the folk schools also demanded better qualified teachers. Following the adoption of the new folk education law, four-year teacher training colleges were established to provide for their qualification, and these were regarded as secondary schools in terms of organisational structure and curriculum. The establishing of separate women's teacher training colleges signalled equality between the sexes, while at the same time the proportion of women teachers in schools started to rise rapidly. Graduates of the teacher training colleges had to spend at least two years practising in schools before taking their teacher's ability exam, if they wished to obtain a permanent teacher's position.

Teachers became similar to other state office holders. With the new system of salaries they could devote all their energies to the teaching profession. All teachers with permanent positions in folk schools were eligible for pensions, and after their death their widows could

also claim old age care. The teaching profession became a public profession, although the employer was not clearly defined. The municipalities could propose teachers and pay them, while in contrast to this their tenure fell under the jurisdiction of the provincial education council. Teachers were still regarded as a special category; they were not in the service of the municipality, nor even of the province or the state.

Considerable resistance emerged over the reorganisation of folk schooling. The state co-opted education under its own political ideas without taking into account the will of parents. Opponents of the liberal law asserted that education was nothing other than a public institution for family upbringing. They condemned the encroachment of the state on families and their right to upbringing. They criticised the deficient universality and harmony, and also the knowledge that exceeded the needs of primary education. They drew attention to the neglect of morals and the religious side of raising children through the placing of what was taught into subject syllabuses, which in its one-sidedness would prevent the proper development of adolescents. The resistance for ecclesiastical and religious motives was greatest, since many people could not imagine schools without a close link to faith and the Church.

The financial burden of individual schools fell primarily on the municipalities, which however were frequently incapable and even unwilling to bear this. Teachers' salaries therefore frequently slid below an acceptable level. Numerous municipalities were in debt, and school equipment and furnishing neglected. The transfer of the burden to the municipalities hindered the implementation of the third folk education law, but in no way did it stop it. Antagonism towards school education was maintained primarily among the ignorant rural population and the factory proletariat, for whom an extension of compulsory schooling deprived them of workers and help in overcoming their material hardships.

Opponents of the new education system gradually yielded, chiefly owing to the political weight of the adopted provincial folk education laws, which based on the agreement between the Church and state mitigated the provisions of the 1869 law. The amendments to the law of 1883 and later also had a similar effect. The provincial education laws dealt with compulsory education in varying ways. While Carinthia and Styria introduced eight-year compulsory schooling, this applied only in the towns and large markets of Carniola, and in the countryside, as in Primorska, there was six-year regular schooling, and two-year repeat schooling in the winter once or twice a week.

The language of instruction in folk schools was decided by the provincial education councils after hearing from the municipalities that maintained the schools. This provision was double-edged, since under Austrian electoral legislation, the economically stronger nations took precedence over the more numerous nations both in education councils and in the municipalities. In the ethnically mixed areas in Styria and Carinthia, it soon became apparent that circumstances favoured the German-speakers, since the language of instruction in the folk schools did not reflect the true proportions in terms of ethnicity and language. In this way in the ethnically mixed areas the loss of national identity continued for Slovene children in schools. The economically weak succumbed to the economically strong.

The negative effects for the status of Slovene in folk schools were halted to some extent by the conservative Taaffe government in the 1870s through the support of votes from Slovene deputies in the Vienna parliament. The antagonism in selecting the language of instruction in folk schools, however, was also carried over into the area outside state folk education. German – and in Primorska Italian – education societies exploited the legal possibilities and by founding private schools and kindergartens in ethnically mixed areas, they used various favours to attract non-German children under their wing and Germanised – or Italianised – them. On the Slovene side, for defensive purposes they founded the educational Society of Saints Cyril and Methodius, which in the ethnically mixed areas also started to found schools and kindergartens, so that Slovene children in folk schools could use their mother tongue, which they could not do in the public schools.

The use of Slovene as the language of instruction in folk schools made advances in Carniola and Primorska, while in Styria and Carinthia, which witnessed the emergence of various types of Utraquism [dualism], increasing German pressure could be observed in the folk schools, and the use of Slovene fell behind in many cases. In the middle of the seventies the folk schools of Carniola also started conducting their business in Slovene, while German was for the most part taught as a compulsory academic subject in the more advanced state folk schools in towns and large markets. The situation was similar in those schools in Primorska where Slovene was the language of instruction.

At the end of the 19th century, the new education legislation enabled the more rapid development of primary education both in terms of quantity and quality. Economic development and the improvement in living conditions as well as in the financial capacity of the municipalities brought with it improvements in the material basis for the folk schools. A hundred years after the introduction of the education law of Maria Theresa, general compulsory education for all children started to be fulfilled. New schools had to be established anywhere that over a five-year period there was an average of more than 40 children and where it was more than 4 km to the nearest existing school. In this way the network of folk schools rapidly expanded. Prior to the First World War, the majority of children were already enrolled in primary education, and literacy had been markedly reduced and for the most part almost eradicated.

Never before or after were there so many newly built and founded schools as at the turn of the century. The number of children in school grew dramatically owing to the greater enrolment of individual settlements and also to the better attendance of pupils in class, and also of course owing to the increased birth rate. The growing number of children in class demanded the founding of new and expansion of existing schools. For this reason there were also major requirements for the construction of new and expansion of old schools. The increased number of schoolchildren and the expansion of schools also dramatically increased the need for teachers. The new teachers came with much improved skills from the four-year teacher training colleges which had been established at the beginning of the 1870s in Ljubljana, Celovec/Klagenfurt, Maribor and Koper, which was transferred in 1909 to Gorica. With their better training and better skills, teachers in the folk schools also raised the quality of lessons.

The teachers also had to continue their education in order to improve the quality of lessons. They began to form professional pedagogical societies, which organised lectures and exhibitions and published professional magazines. The societies served to foster not just professional but also national and social awareness. The first Slovene teachers' society was founded in 1886 in Krško. With the establishing of the Association of Slovene Teachers' Societies, which also took over the main pedagogical magazines and newspapers, in 1889 all the Slovene teachers' societies became linked into a single organisation. In 1898 this Association also founded the forerunner of the Slovene Education Museum. The teachers' societies also published school books, since the law of 1869 had abolished the state monopoly on book printing. They required only the approval of the provincial education authority to print. In the party political struggles the teachers for the most part sided with the liberal party, while in 1900 the Catholic minority founded the Slomšek Society, which published the pedagogical magazine *Slovenski učitelj* [Slovene Teacher].

With the establishing of general compulsory education and the increase in the primary school network, teachers debated more intensively over professional teaching issues in education. Among them varying views, both of education and of the didactic aspects of lessons, took hold. Critical ideas came from the practical and theoretical fields. As for moral and religious instruction, individual teachers modelled themselves after the advocates of lay education, which was more lenient as regards discipline and punishment in schools. The development of education was influenced in particular by the rapid development of science at the turn of the 19th and 20th centuries. There was also powerful influence from the development

of psychoanalysis and the development of youth psychology, which both stressed the importance of the pupil's personality. Major developments were also observed in professional teaching, which was under the influence of progressive pedagogy and the pedagogy of pragmatism, both which advanced the efforts in Slovenia for the new so-called working schools.

Slovenisation of education in the Kingdom of Serbs, Croats and Slovenes

After the collapse of Austria-Hungary, from part of its ruins at the end of the First World War emerged the State of Slovenes, Croats and Serbs, which after little more than a month joined with the Kingdom of Serbia and Montenegro into the Kingdom of Serbs, Croats and Slovenes, which in turn was renamed the Kingdom of Yugoslavia in 1929. Through the peace treaties, a large portion of the Slovene ethnic lands remained outside the central state of the southern Slavs. The area inhabited by Slovenes was divided up among four states, and the idea of a United Slovenia finally collapsed. A noteworthy political, economic and also linguistic and educational role was played by the Slovenes only in Yugoslavia, where the proportion of the Slovene population was highest. Everywhere else, in Italy and the Republic of Austria, as well as in Hungary, they were on the margins of events, and following the rise of nationalist regimes they became the first victims of the policies of stripping away ethnic identity.

After lengthy efforts to found a Slovene university, it came as no surprise when the government of the Kingdom of Serbs, Croats and Slovenes included in its very first decisions, in February 1919, the resolution founding the first Slovene university in Ljubljana, which comprised faculties of arts, law, technology, theology and (incomplete) medicine. With the founding of the University of Ljubljana, which acquired the premises of the former Carniolan Provincial Assembly, Slovene education became a complete system right from kindergarten to university. The founding of the University of Ljubljana opened up new development prospects for Slovene education in the new state. Yet upon the implementation of the centralist concepts of state order, it still had to fight for its existence. It soon became a thorn in the side of the Belgrade educational and other authorities, who wished especially after the introduction of the royal dictatorship (1929) to abolish or at least curb it. Owing to the disparate nature of Slovene political circles, which for the entire period up to the start of the Second World War wavered between the majority Catholic efforts for political and cultural autonomy and the minority liberal siding with Yugoslav political and cultural unitarianism, it even experienced some dramatic moments, but it did survive and became a guarantee of Slovene ethnic survival. In the entire period up to the Second World War, only those who had completed grammar school could enrol at Ljubljana University, and after 1931 graduates of teacher training colleges could also enrol under certain conditions.

Despite the pressure for Greater Serbian Yugoslavism, which supported the idea that the Serbs, Croats and Slovenes were one single three-in-one Yugoslav nation, Yugoslavia, which was a mixture of very diverse peoples, faiths and cultures, ensured for the Slovenes basic linguistic rights and cultural autonomy, and in particular resisted the threat of complete Germanisation, which increasingly threatened the Slovenes in Carinthia and Styria in the last years of the Austrian Empire. The status of the Slovene language in the Slovene ethnic areas in schools outside the Kingdom of Serbs, Croats and Slovenes took a different direction after the First World War, deteriorating everywhere, and Slovene education disappeared. Everywhere beyond the borders of Yugoslavia, the Slovenes were gradually denied the right to primary education in their mother tongue. Primary schools witnessed the most severe pressure to strip away their ethnic identity, and this went much further than the ethnic and linguistic struggles during the period of the Hapsburg monarchy. The Italianisation of Slovene schools



The University of Ljubljana was established in February of 1919 during the first months after the end of the First World War when the new state, the Kingdom of Serbs, Croats and Slovenes, was under establishment. The University was located in the building of the former Carniolan Provincial Assembly. (Slovenian School Museum, photo collection; photography publ.: History of the Slovenian University of Ljubljana until 1929, Ljubljana 1929)

in Primorska, which Italy was able to occupy after the First World War owing to its military alliance with the Entente, began after the arrival of the Fascists in power with the Gentile Reform of education regarding the gradual introduction of Italian as the language of instruction in all schools in Italy in the 1923/24 school year. Henceforth lessons in Slovene were kept going secretly in church sacristies only by nationally conscious Slovene priests. In Carinthia, which following the plebiscite belonged to the Republic of Austria, the use of Slovene in previously bilingual German-Slovene schools was restricted to an extent that enabled Slovene pupils to learn German as soon as possible. Following the Nazi annexation of Austria to the Third Reich, even the minimal presence of Slovene in schools was abolished. Nor even did Slovene pupils in the Raba region of Hungary have lessons in their mother tongue. The state of Slovene education was incomparably better among Slovene emigrants in Western Europe and overseas, who established their own Slovene schools in their new environments.

In the most crucial period for the development of Slovene education, from the collapse of Austria-Hungary to the centralist Vidovdan Constitution of 1921, in their political and cultural autonomy with the transition from Austrian to Yugoslav education, the Slovenes achieved fundamental changes and fulfilled their main demands in the education system, and these were not lost even under the pressure of Yugoslav unitarianism. With the founding of the Slovene university, the Slovenisation of secondary, professional and vocational education and the Slovenisation of those folk schools which before the war were linguistically and ethnically mixed or were predominantly German or Hungarian, Slovene education in the Kingdom of Serbs, Croats and Slovenes attained a major turning point especially in the linguistic aspect. From being on the margins of the Hapsburg dominions, overnight it developed into the best education system in the new state. Upon the merging of the culturally very diverse Yugoslav regions, Slovene education, which had emerged on the basis of the old Austrian education system, was the most advanced and boasted the lowest proportion of illiteracy in the state.

In the Slovene territory of the Kingdom of Serbs, Croats and Slovenes, the old Austrian education laws, which had been adapted to the new circumstances, continued to be applied after 1918. Except for areas of ethnic German settlement and in locations where parents demonstrated their German origins, German was abandoned and Slovene was introduced as the language of instruction. The structure of the old system was preserved, but the substance was changed. While the district and local school councils continued to function in a changed composition, the provincial education council was replaced by the higher education council, which also became the highest supervisory body for the Slovene education system.

The role of the Catholic Hapsburg dynasty in education was replaced by the dynasty of the Orthodox Karadjordjević family. Except for during the period of the most severe dictatorship, when school education was centralised according to the Sokol principle, Catholic religious instruction in Slovene schools was not under threat. At the same time the organisation and functioning of schools, teaching practices and the general attitude towards education were all retained from the earlier period. Irrespective of the Yugoslav unitarianist ideology, to which education was exposed, through their linguistic autonomy within the Yugoslav education system, the Slovenes gained self-confidence. Despite the centralist tendencies, education in Slovenia preserved a considerable degree of autonomy, which was consistently evident in the use of Slovene as the language of instruction. The use of Slovene at all levels of education indirectly served to strengthen Slovene national consciousness.

Following the Yugoslav military operation against the Hungarian Soviet Republic, the truncated Slovene territory in the Kingdom of Serbs, Croats and Slovenes gained the region of Prekmurje, which for several centuries after the settlement of the Hungarians had developed separately from the Slovene regions. For this reason the education situation in Prekmurje continued for a long time after annexation to differ from the circumstances in the other Slovene regions, with lessons still being given in the Prekmurje dialect during the transition period. Equally, the Hungarianisation of the region before the First World War made rapid ad-

vances thanks to the primary school system. The education law of 1868 provided for Hungary six-year regular and three-year repeat schooling. Alongside the existing religious, municipal and private schools, it also introduced state folk schools, which became the tool of Hungarian pressure on the non-Hungarian peoples of Hungary. The law of 1907, which provided that all non-Hungarian schoolchildren had to speak and write Hungarian after completion of the fourth grade, further increased this pressure. Prekmurje lagged considerably behind the other parts of Slovenia, and was frequently a posting of punishment for those officials and teachers who were a thorn in the side of whichever political authority was in power.

Since there were such large differences in the cultural and educational development of the various regions of the Kingdom of Serbs, Croats and Slovenes, the old legislation by regions was also preserved in the field of education in the new state. The differences could not be altered quickly or by force. Just as Slovenia retained the structure of the old Austrian education system, the other Yugoslav regions for the most part retained their old education laws. Efforts to standardise the education system across the entire state were stepped up in 1929 by the dictatorship instigated on 6 January by King Aleksander Karadjordjević, who centralised the diverse Yugoslavia and also used coercion to unify it in all areas. The new education legislation did standardise Yugoslav education, but in no way did it remove the great differences. The new laws brought no special new features to Slovene education, for all the essential gains which the laws represented for other regions were already in place in Slovenia. In this respect Yugoslavia represented a hindrance for Slovene education.

The National Schools Act (1929) made primary schools uniform from the 1st to the 4th grade, and compulsory for all children across the country. The law introduced general and compulsory eight-year education. It was divided into four-year "primary" and four-year "upper national" schooling. After completion of "primary" school, pupils could continue and complete their compulsory eight-year education at lower grammar school, burgher, professional or apprentice school. The upper national schools generally in rural areas had no full-time 7th or 8th grades, but just lessons in the winter from November to March, and this was a kind of replacement for the former repeat schools. Primary education also embraced kindergartens, schools for poorly developed children, literacy courses, home-making and economic and other schools. The state was responsible for establishing national schools and for the placement and pay of teachers. The municipalities had to provide appropriate land for schools and kindergartens, while district education councils had to construct and maintain school buildings and provide teaching aids and equipment. Schools had to be established anywhere that in a radius of 4 km there were at least 30, and in more remote areas 20, children of school age. In areas where there were fewer children, there was the possibility of setting up so-called mobile schools with abridged lessons. The management of primary education was strictly centralised. The higher education councils in Maribor and Ljubljana were abolished, and their jurisdiction transferred to the Belgrade education ministry, which functioned in Slovenia through the education department of the regional administration. In addition to the regional or Ban school supervisor, the local school supervisor provided supervision in primary schools. For the ethnic minorities the law envisaged special minority departments, in which lessons would be provided in the pupils' mother tongue, while the "state language", i.e. Serbo-Croat-Slovene was a compulsory subject. Minority departments were already a familiar feature of Yugoslav educational legislation, but owing to pressures their number fell everywhere.

After the upheavals of 1918 there were major developments especially in the burgher schools, for the previous old Austrian education authorities were not very favourably inclined towards them for national political reasons. In 1931 a special law was even passed for such schools. Out of the three-year schools, four-year burgher schools were created, and these were divided up into three streams: crafts and industry, mercantile and agricultural. The level of education was equal to that of lower secondary schools. "In addition to the necessary social

education and education in the spirit of state and national unity and religious tolerance”, they provided a “more extensive general education” than the upper national schools. After completing burgher school, pupils could continue their education at secondary professional schools and teacher training colleges, which became five-year schools in 1929, but progressing to higher grammar schools was not possible.

Apart from the grammar schools in Ljubljana and Maribor and the private episcopal grammar school in Šentvid nad Ljubljano, which remained classical, following the overthrow of 1918 all the others were transformed into “real” schools. Then the Secondary Schools Act of 1929 changed all the “real” schools into “real” grammar schools. In the new state, Slovene as the language of instruction was introduced immediately and universally in grammar schools, in some areas first with German minority departments and later with German as the first foreign language subject.

After the overthrow, secondary professional and vocational education was also transformed. In 1920 the State Craft School in Ljubljana was transformed into the Technical Secondary School. Alongside this, the area of professional and vocational education was covered by mercantile academies, schools for nurses, a midwifery school and a number of private and public mercantile, agricultural and home economics schools.

The teaching profession was split between a conceptual and professional struggle. With the attempts to depoliticise the teacher organisation, there was a united approach adopted by teachers in 1926, but this continued to express the diversity of outlooks and party political affiliation. Owing to the involvement of politics in education and of teachers in politics, teachers were often transferred to remote areas. On the professional level they joined together in professional teacher societies. In this way the teachers at burgher schools had their own society, as did the secondary school teachers and especially the university professors. Most numerous and politically most influential were the primary school teachers, who immediately after the overthrow of 1918 renamed the liberally orientated Association of Slovene Teachers’ Societies as the Association of Yugoslav Teachers, which in turn became the Federation of Yugoslav Teachers in 1920. Following the centralist reorganisation of Yugoslavia, the Federation was also reorganised, and in 1931 it adopted new rules and was again renamed, this time as the Yugoslav Teachers’ Federation – Drava Banate Section in Ljubljana. They functioned in sub-sections, organised annual meetings and lectures and issued publications aimed at teachers.

In terms of educational theories and concepts, during the period between the wars the greatest currency was given to the concept of cultural pedagogy, which set as the goal of its efforts the formation of a complete cultural personality. This derived from the Christian educational purpose and from the conviction that the process of education progressed through the adoption of a given culture in its entirety. It was committed to preserving the old values and judged human development in terms of cultural achievements. It developed the idea of neutral schools, and on the tying of education to culture, which must be independent of politics, parties and ideology. The man regarded as the founder of cultural pedagogy in Slovenia is Karel Ozvald, a professor at Ljubljana University, although there were also other original thinkers at work during the same period. A high degree of creativity was also observed in those teachers who encountered the issues of cultural education directly in their teaching work.

Teaching work became a mission of enlightenment among the widest strata of the population, which had to be continuously educated. Only a comprehensively developed person could become useful for society. Through courses of education and organising other cultural work among the adult population, teachers were able even with their modest material means to raise the general cultural awareness. The teacher’s work could not be confined merely to the school classroom, and had to be tied to the wider social environment. On this basis the

period between the wars saw the creation of the first folk high school, which provided for the education of complete cultural personalities.

At the same time, however, radical left-wing concepts were spreading among the ranks of teachers. In the years leading up to the outbreak of the Second World War, this can be traced in professional teaching magazines. These concepts were recognisable especially in the functioning of new teachers' organisations, which emerged both from ideological and social motives. At the end of the thirties it was increasingly difficult for teacher training graduates and trainee professors to find a first job.

Education during the Second World War

With the German attack on Yugoslavia, the Second World War started on 6 April 1941 in pre-war Slovenia. Owing to the state of war, the 1940/41 school year was terminated early. Without any major battles, in a few days Slovenia had been occupied by the armies of three neighbouring countries and divided up accordingly. The German army occupied Styria, Carinthia and Gorenjska, the Italians took Ljubljana, Dolenjska and Notranjska, and the Hungarians occupied Prekmurje. For this reason during the war there was no single occupation regime formed in Slovenia. Differences between the German, Italian and Hungarian occupation regimes existed despite the similarity of their extreme nationalist ideologies which they conducted towards the Slovene population. Their objectives were in fact the same, but they differed primarily in the tactics of their implementation, and education was used as a tool for this purpose everywhere.

Within the borders of the three neighbouring countries which occupied the Slovene territory of Yugoslavia in April 1941, there were also Slovene minorities after the First World War. Everywhere this minority was soon exposed to the most cruel ethnic persecution, and the use of Slovene in schools and public was terminated and prohibited everywhere and at all levels. Long before the Second World War, schools in Primorska, Carinthia and in the Raba region had been pursuing the forced assimilation of Slovene children. Following the tripartite occu-



In the partisan school of Preloka along the Kolpa River, January 1945. (Slovenian School Museum, photo collection)

pation of 1941, the same task was set for all schools throughout the Slovene ethnic territory. The occupying forces ascribed great importance everywhere to schools in the assimilation of the Slovene population. The imparting of linguistic knowledge was conducted in parallel to national and class re-education.

Of all the occupying forces, the Germans were the most unscrupulous and coercive in their procedures and methods of assimilation. All their efforts were immediately directed towards the earliest possible Germanisation. The occupied Slovene territory in Styria, Carinthia and Gorenjska was placed under the civilian administration in Gradec/Graz and Celovec/Klagenfurt and annexed to the Third Reich. Immediately after the occupation, all Slovene schools were closed, and Slovene teachers and other intelligentsia and the clergy were for the most part banished to Croatia and Serbia or deported for forced labour in German work camps. In difficult circumstances they even organised Slovene schools there, and at least to some extent mitigated the consequences of the war. At the start of the 1941/42 school year in the occupied territory, German schools and kindergartens were opened, with German teachers who did not have adequate teacher training and did not know Slovene, so they were therefore chiefly dedicated Nazis. Speaking Slovene was strictly prohibited, including during break time. Violators frequently suffered corporal punishment, and even more frequently they were shamed. The substance of lessons was also subordinated to Nazi education and Germanisation.

By way of introduction to German lessons, in July 1941 at all schools in Gorenjska the Germans started German language courses for school-age children and adults, and these were not just language lessons, but also served as propaganda for Hitler and the Third Reich. Despite threats and pressure, the number of adults enrolled on these courses consistently fell, while on the other hand through private initiative illegal Slovene courses were provided in various periods of the war, and these used selected teaching material for small groups of children in private apartments.

The Nazi youth organisations were closely connected to school education; these included the Deutsche Jugend in Styria and the Kärntner Volksbundjugend in Gorenjska, which involved children aged 7 to 12. Pupils and students of Slovene nationality were suspect for the Nazis, and so were under close supervision. In 1943 the inhabitants of Styria were placed into three different categories, whereby it was also decided who could go to school and where. The majority of those who had revocable German citizenship could only attend primary and vocational schools, and in exceptions the burgher schools.

The Italians took a different approach. In the territory they occupied, they established the Ljubljana region, where in contrast to their pre-war approach in Primorska, they granted the Slovenes cultural autonomy by special statute. The existing Yugoslav education system remained unchanged, and changes were made only to the history syllabus, geography and knowledge of states and governments, and corrections were made to certain Yugoslav textbooks. At all levels of education, lessons in Slovene were compulsory, while Italian became an optional academic subject. By organising language courses, Italian was forced especially on teachers and generally on the adult population. By aggrandising Italian and Roman history and culture, they propounded the greater worth of the successors to the Roman Empire. Fascist pressure was observed in schools with the introduction of the obligatory Fascist salute and in forcing Slovene children and teachers into Fascist youth and worker organisations (GILL, Dopolavoro). The Fascists tried to win over schoolchildren with various privileges, from school food to participation in sports organisations and through gifts. At secondary schools they employed teachers of Italian and pressured the schools to enrol as many children as possible in lessons. They were preparing themselves for the moment when Slovene education could be entirely replaced by Italian, as in Primorska.

With the occupation of the Ljubljana region, the main focus of interest for the Italian Fascists was initially the Primorska émigrés, mostly comprising teachers who had illegally fled Italy and who were fiercely opposed to Fascism even before the war. When the Italian

occupation forces became increasingly aggressive in the face of the growing Slovene liberation movement, which had been taken over by the communists, the internees in Italian camps included a great many teachers and even entire classes of pupils. At the Gonars camp, pupils even took their matura exam at the end of the 1942/43 school year.

In Prekmurje, immediately after the Hungarian occupation, education became a pillar of the renewed Hungarianisation of the region. All "Yugoslav" teachers had to leave their schools, to be replaced by Hungarian teachers, who eradicated from the schools absolutely everything that was Slovene. They also resorted to the "Wendish" theory, according to which the people of Prekmurje were supposedly not even Slovenes. In order to Hungarianise youth, the Fascist youth organisation Levente was set up, and this provided military preparation exercises and other nationalist events. The role of village commanders was in fact usually assumed by teachers, who had to undergo special training for this.

Among Slovene pupils and teachers, especially in the Ljubljana region, a spontaneous resistance to Fascist measures in schools emerged. The most serious resistance was caused by the forced membership in Fascist organisations and the Fascist salute. The punishments were severe, and the worst thing that could happen to a pupil during the war was being expelled.

When the military and political situation in the Slovene territory changed radically following the Italian capitulation on 8 September 1943, education was also brought into the new circumstances. Events in the Ljubljana region, which comprehensively shook and divided the Slovene population, were of crucial importance for the future of the Slovene nation right from the arrival of the Italians. With their departure, the civil war between the Partisan movement under the leadership of the Communist Party on the one hand, and the anti-communist village guards, who up until the Italian collapse had been under Italian control, and the nationalist sections of the Yugoslav army in the homeland on the other hand, heated up to its first peak. With the military victory of the Partisans, all areas outside the major transport communications that were not occupied by the German army came under the revolutionary authorities, which wherever possible, and mainly on the basis of schools operating up to that time, set up Partisan schools. The first regulations on the organisation of these schools were issued by the Executive Committee of the Liberation Front (OF) upon the creation of the first Soviet republics in the spring of 1942, and after the Italian capitulation special sections were created in the highest political bodies of the revolutionary authorities, and these managed and organised Partisan education.

The operation of Partisan schools under the occupation became directly linked to the establishing of the new revolutionary authorities. The most solid structure of Partisan education emerged in Bela Krajina, where there was no major military action and the new authorities were best established before the end of the war. Under the influence of Soviet educators, it constructed a new school system which served to establish the foundations of education in post-war Slovenia.

With the Italian capitulation, the situation also changed radically in Primorska, where after years of Fascist persecution the Slovene inhabitants started spontaneously setting up Slovene schools. In the countryside, schools were mainly under the control of the OF revolutionary committees, while in the major centres schools were set up and run by anti-communist Slovenes, with the permission of the German occupation authorities. In the autumn of 1944, a complete Slovene grammar school was revived in Gorica.

During the German occupation of the Ljubljana region following the departure of the Italians, Slovene education did not change significantly. The role of Italian in schools was replaced by German. With the setting up of the Gorenjska Home Guard, German pressure was eased somewhat in Gorenjska schools, where in places Slovene was again used as the language of instruction along with Slovene textbooks, while in Styria and Prekmurje the situation in schools up to the end of the war for the most part remained unchanged.

While German pressure in Slovene schools in the Ljubljana region and in Primorska was more indirect, a vicious conceptual conflict flared up in Slovene schools, this being the consequence of the revolution and other wartime conditions. The liberation struggle of the Slovene communists, who headed the Partisan movement, was in fact the first phase of the communist revolution. The conceptual struggle for and against communism was also conducted prior to the end of the war at school desks. With the victory of the revolution, the ideology of the struggle for communism continued in schools after the war. Henceforth the entire education system was fed by this ideology.

Ideological indoctrination of education after the Second World War

After the Second World War, with the liberation and the victory of the revolution, education became a constituent part of the state apparatus for the Marxist transformation of the whole of Society. Education was no longer merely a matter of state policy, as it was marked by the absolutist government upon the first introduction of compulsory primary education, but also became the ideology of the ruling regime. Irrespective of opinion within the profession, education was always and universally subordinated to the ideology of the regime and the state. Since it served to consolidate the communist totalitarian government and to fulfil its ideological objectives, the party regime constantly kept careful watch over developments in education. The main purpose of the entire education system was to support the regime in power, which weighed up each intervention and every change in terms of ideological goals and usefulness in consolidating its power. In order for education to become an obedient tool for bringing up youth according to the communist ideological principles, it had to be cleansed of everything that impeded or prevented its ideological purity.

In the period of the single-party totalitarian system after the Second World War, never before in any earlier period had there been so many and such profound changes in education. In 45 five years there were more education reforms than previously in the entire history of education. The totalitarian government sought various ways of tailoring education as far as possible to its needs. The development of education was based on conceptual guidelines, which were determined by the programme of the Communist Party, or as it was titled, the League of Communists. The guidelines were drawn up by the education committee of the Central Committee of the Yugoslav League of Communists (ZKJ), and were adopted at ZKJ and Slovene Communist Party congresses. The emphasis was always on the education of worker and agricultural youth and on training technical and professional personnel.

In this light it was not surprising that the post-war period in education was a period of improvisation, experimentation, constant change, renaming, merging and separation. From the outset, education reform was carried out without mitigation or compromise, and most commonly against the opinion of the experts. Problems mounted up, and a systematic solution was first sought in 1953 with the establishing of the federal commission for education reform. Although experts were brought in to help find a solution, and there were varying opinions on Slovene education and the role of individual subjects with regard to the education reforms of 1958, their opinions were for the most part ignored.

The complete concept of reforming the education system was carried out through reforms conducted between 1958 and 1962. In the education process there was consistent fulfilment of the Marxist view of the world and there was a bitter struggle against conceptually neutral and positivist education. The objective was conceptual purity of education in the socialist spirit. They wanted young people to think in the way the party was thinking, so they nipped in the bud any kind of different thinking.

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Ideological content was dealt with in school textbooks, beginning with the youngest students. (My First Reader, Ljubljana 1952, p. 19)

The historical basis for the development of post-war education was the Partisan education from the period during the war, which was based on an uncritical mimicking of education in the Soviet Union and subordination to its pedagogy. The dependence on Soviet pedagogy continued after the war and up to the dispute with the Soviet Union in 1948, when education measures were a copy of those in the USSR. Greatest attention was paid to eradicating from education any influence from the Church, which had been very active in the field of education throughout its existence. Education in the spirit of the revolutionary gains of the National Liberation Struggle and of the continued development of socialism was the main topic of educational efforts throughout the totalitarian period.

Particularly in the first post-war years, school was also a place for discrimination against the children of defeated political and conceptual opponents. Through ideologically constructed and fearful teachers the education system conducted fully-fledged ideological racism against them. These children were deliberately held back and picked on. The teachers who had assumed the role of slave-drivers of the regime's ideology gave them lower marks and in this way prevented them from continuing their education. Alongside the linguistic and social holding back of Slovene children in environments that were inimical to the Slovenes, and the racial differentiation during the Second World War, the period of ideological intolerance after the Second World War was one of the darkest in the history of Slovene education.

Under totalitarianism, education, and especially the way people were brought up, were functions of the state for subordinating the individual. Education was political and the education profession was also entirely dependent on politics. It neglected in particular moral education, and was mistrustful of family upbringing. In the education process Schoolchildren adopted and copied.

In the fifties an awareness dawned in the highest political circles that the political and ideological principles of educational work, which had been harmonised with socialist development, would not guarantee success in practice until the causal relationships between pedagogical measures and their practical results were known. Since these relationships could be discovered primarily through empirical research of educational practice, the teaching profession was methodologically redirected. A special research group was set up at the Board of Education, and in 1965 the Education Institute was established at the University of Ljubljana.

In line with its ideological principles, in 1945 the communist authorities had through their decision on the organisation of primary and secondary schools nationalised all private schools which until that time had been run primarily by the Catholic Church and ecclesiastical orders. The Church was still left with its schools for educating candidates for the priesthood, but for this reason severe pressure was placed on candidates to abandon their education or to prevent them studying. The Theological Faculty, which was a founding member of Ljubljana University, was stripped of its public character, and in 1952 it was barred from the University through a document with a date that does not exist.

Religious instruction, which right from the beginning had consistently been a compulsory subject in schools, became an optional subject in 1945. Parents had to enrol their children especially for religious instruction each year, and in this way they were exposed to threats and pressure from the system. The totalitarian regime sought to reduce attendance of religious instruction in schools as much as possible, prior to finally banishing it from all schools in 1952.

Religious instruction was incompatible with the ideology of the regime. Up until 1950 teachers were even evaluated in terms of how successful they were in reducing the number of children attending religious instruction and going to Sunday worship. For a long time teachers still had to check each year which pupils were going to the parish religious instruction lessons.

In order to construct the conceptual purity of communist education, the regime's education authorities kept a constant and close watch on teachers. Heavy pressure on teachers was

therefore a constituent part of post-war education. The teacher's occupational obligations were not simply professional work, but also fulfilment of the ideological goals of education. In order to perform this mission, teachers had to possess conceptual political qualities that were reflected in the fulfilment of the Marxist view of the world. The teaching profession required conceptually committed people, and whoever was not thus committed had no place in school.

In the first years after the war, teachers were divided into older, professionally trained ones and young, politically dependable ones. In selecting them there was never any issue of what was more important, for a dedicated communist still learned everything. There was pressure on the teacher training colleges, where pupils were excluded for being politically unsuited, while some were advised to leave school voluntarily. Supervision of teachers was severe and unyielding. The pressure was strong at teachers' conferences, and it was no less torturous in the compulsory individual study of Marxist pedagogical literature.


Everything that impeded the government in implementing conceptual purity was eradicated. It was especially unyielding in its persecution of people of faith and those who thought differently. It meted out strict punishment of any public demonstration of faith by teachers. In a system that was founded on discovering internal enemies, they were publicly discredited and prevented. Anyone who did not submit to this was removed from the education system.

According to the Party conviction, an idealist world view prevented teachers from properly fulfilling the educational aims in the teaching process. Teachers of faith, therefore, were banned from performing the profession of teacher. Religious candidates were advised against enrolling in pedagogical institutions. In the grimmest years of the fifties, they were also barred from schools as being ideologically inappropriate. At that time veritable purges were staged against religious teachers, with the charge that their job was not religion. It was also dangerous if anyone had a priest as a relative. Such teachers were transferred as punishment to remote jobs or were simply fired. Many were publicly ridiculed. Owing to the official persecution of religious teachers, many teachers who feared for their daily bread concealed their religious beliefs.

The pre-war five-year teacher training colleges were shortened in 1945 to four years, and then in the 1953/54 school year they were expanded back to five years. In 1968 teacher training colleges were transformed into pedagogical grammar schools. A higher pedagogical college was founded in 1947 in Ljubljana, and in 1964 this was transformed into the Education Academy. In the same way, the Ljubljana department of the higher pedagogical college gave rise to an Education Academy in Maribor. The two academies enabled studies on the higher education level in terms of subjects and grade up until 1985, when they were transformed into faculties of education. Teachers also pursued supplementary education on courses and seminars which were provided chiefly by the Board of Education after it had been established. The education of pre-school teachers was started in the 1948/49 school year with the founding of the first independent four-year Secondary Early Education School, and from 1960 there was also an early education school in Maribor. From the very first years after the war, there was a significant lack of teachers. There was still a lack in the sixties, when schools operated for the most part in very poor material conditions.

In its first interventions in the structure of education, in 1945 the post-war government first closed the burgher schools, with the explanation that they prevented pupils from continuing their education at higher grades of secondary schools and especially in grammar schools. In place of the burgher schools, immediately after the war they opened lower grammar schools.

A special feature of the communist regime throughout the post-war period in education was the incessant and open opposition to grammar schools and their gradual abolition. As general educational institutions, grammar schools were dangerous for the Party and therefore



unacceptable. Under totalitarianism these were inadmissible and inappropriate elite bourgeois schools, which in no circumstances could strengthen the working class.

The first step towards eliminating grammar schools was the introduction of seven-year schools along Soviet lines, which was accompanied in 1946 by the aggrandising of Soviet pedagogy and the establishing of education workers' unions, with an emphasis on ideological education. Grammar schools had three grades of lower grammar school, with the same curriculum as the three grades of upper primary school, and five grades of upper grammar school. With the introduction of evening workers' grammar schools, after 1947 it was also possible to gain a grammar school education in an unconventional way.

The next step in abolishing grammar schools was the school reform of 1958, which did away with eight-year grammar schools, making them just four-year schools confined to the former senior grades. Progressing to grammar school was only possible after completing the compulsory eight-year primary school. The importance of grammar schools was in this way radically reduced. The matura exam was abolished, and its place was taken by an easier leaving exam. The classical grammar schools were entirely abandoned, and just some classical sections were retained. The regime associated Latin with the Catholic Church, and in the same way German with Nazism. To begin with the first foreign language was Russian, then later English.

Through the resolution on the verification of grammar schools, new curriculum subjects were added to the grammar school programme in 1962, and these were associated with manufacturing work, technical and practical knowledge and with sociology. The content of grammar school lessons was in this way changed so that grammar schools provided more professional and less general educational knowledge. The final blow for grammar schools was the guided education of 1981, which even abolished the four-year grammar schools.

Through its efforts for the maximum possible employment of women, the regime pursued its ideological education goals in the most tender period of childhood by supporting an expansion of the network of kindergartens. In 1946, after the Soviet model it established a new type of kindergarten, called the House of Play and Work, which provided early education day and night. Later they were renamed pre-school institutions and early education care organisations. Owing to the major expansion of female employment, kindergartens spread rapidly. After 1945 pre-school education became a constituent part of the social early educational care of children, and kindergartens were placed within the education system. Their number increased most in the seventies, when numerous new facilities were built through voluntary contributions. Other pre-school children also started being prepared for school at little schools, which functioned as kindergartens.

Educational administration was entirely subordinated to the programme of the League of Communists. State institutions were directly subordinated to Party forums under the principle of Party democratic centralism from the federal state to republic level. In 1945 the first Ministry of Education of the People's Republic of Slovenia was established, and this comprised a section for schools and covered primary and general secondary education, while professional secondary education was allocated to other ministries. There was no coordination between them, and this made transition to schools at higher levels highly problematic. In 1951 the Council for Education and Culture was founded, in 1953 the Committee for Reform of General Education Schools and in 1956 the Republic Institute for Educational Scrutiny, which in 1959 was renamed the Institute for the Advancement of Education, then later the Board of Education of the Socialist Republic of Slovenia.

The introduction of Marxist-Leninist ideology into education was pursued in various ways. The most typical way was to change the syllabus for individual subjects through selected content presented by textbooks in words and pictures. School readers were dominated by martial and Partisan content, and prior to the Informburo the exalted above all the Soviet Union, Stalin and the Red Army. The other method involved changing the subjects of study.

Thus in 1952, in place of religious instruction, moral education was introduced in primary schools, and in secondary schools self-management and the fundamentals of Marxism were introduced later.

The next method of introducing ideology into schools was through school celebrations and other extramural activities. The forms of old celebrations were adapted to the new substance. The role of the former monarchs in schools, with the celebration of their birthdays and other days, was replaced by the Tito cult and other mass youth events, such as the Tito Relay, the courier's bag, youth work brigades, meetings and conversations with Liberation Struggle veterans, pioneer games, pioneer sections at schools, pioneer banners and so forth. Some celebrations were replaced through the abolition of religious rituals associated with schooling. The ritual of first communion was replaced by the receiving of children into the pioneer organisation, and confirmation was replaced by acceptance into the youth organisation. Equally, ideology was brought into schools through the selection of obligatory reading material and by removing banned books from school libraries.

The first major systemic change in primary education after the war was the basic law on seven-year compulsory education of 1946. For Slovenia this represented a backward step. This law created a standardised system comprising four grades of primary and three grades of upper primary school. Schools in Slovenia were damaged by changes to the curriculum, the uncritical transferring of models from the east and by centralisation, which impeded teacher initiative.

In 1950 eight-year compulsory education was re-introduced, with part of the seven-year schools being changed into lower grammar schools, which like the upper schools, became four-year. Lower grammar schools became obligatory and lost their status as optional schools. Russian was no longer a compulsory foreign language, and translations of Russian authors were replaced with local works and reading badges were introduced into the curriculum.

The decision of 8 October 1953, confirming compulsory eight-year schooling from ages 7 to 15, introduced free activities in primary schools, and these were later called educational interest activities. In this way various interests in the fields of cultural and sporting activities were expanded. School competitions on the municipal, inter-municipal and republic level were started. Schools started up activity circles, there was better health care provision for children, and holiday camps were introduced. School kitchens were started up, and in 1954/55 home economics was introduced as a non-compulsory school subject.

The education legislation of 1958 fundamentally changed the existing school system, which had a basis in Slovenia going back more than a hundred years. In the years between 1958 and 1962, a range of laws and decrees for all types of school served to consolidate the standard eight-year primary school as the sole form of compulsory primary education. The aim of making primary education equal was to achieve easier progression to secondary and higher education. Through the Primary Education Act, which came out on 1 October 1959, primary education became a single socialist public institution. This rejected the demands of experts to make primary education harder and for it to offer more to pupils with better capabilities.

After the adoption of the law, the number of primary schools started to decline in the sixties. Lower single-grade schools in particular were abolished, and full eight-year and four-year branch primary schools started to appear.

After 1960 supplementary lessons were started for those who were lagging behind in knowledge, and there was also extension of the time spent at school for those who needed care or help in learning. In 1962 school psychologists and social workers started to operate in schools, and later they were joined by educationalists and speech therapists. The opportunities for education were made equal, and grants were awarded for teaching training.

The media campaign of 1973 launched the most visible political effort to date with all-day schools. After the showdown with internal Party liberalism, the authorities wished to use all-



day schools to draw children away from their parents to increase their conceptual influence over youth. This attempt did not succeed, and after a few years it was shelved. A similar fate was experienced in the eighties by the proposal to introduce common cores, which served to revive the centralist aspiration to unify education in Yugoslavia, which thanks in particular to Slovene writers was sharply rejected in Slovenia.

New requirements of economic development and expansion of the school network

In the period after the Second World War and up to Slovene independence, alongside all the ideological interventions, economic development also spurred development in the areas of secondary and professional university-level education. For this reason the education system in Slovenia was continuously supplemented and expanded. For the totalitarian government, which had the entire system under control, this was an opportunity, challenge and a danger all at the same time.

Although with the centralist pressures in socialist Yugoslavia the Slovenes were constantly threatened by cultural and linguistic unification, the linguistic situation in Slovene schools was stable. Despite the ideological pressure, the use of Slovene as the language of instruction in almost all areas of work and thus also in schools strengthened Slovene consciousness.

Like primary education, professional and other education was subjected to numerous changes. Professional education did not develop in a more unified way, since there were increasingly different types of professional school. In line with economic development, secondary professional schools began to appear for all branches of the economy. Major requirements for experts were apparent soon after the end of the war. Private property was soon entirely nationalised, and state property needed to be managed prudently.

To begin with, secondary professional schools known as technicums (tehnikumi) were established. Initially they were three-year, and then from the 1950/51 school year they were four-year schools. In the larger enterprises, individual ministries started setting up manufacturing schools for pupils in the manufacturing sector with boarding schools in which theory was exchanged with practice in the enterprises. For training up qualified workers, worker technicums were established, and these gave rise to the worker sections at secondary professional schools. The mercantile academies then gave rise to economic secondary schools, and administrative schools emerged from mercantile schools. The decree on professional schools of 1952 served to enshrine in law those schools which had in practice already been established before then.

The vocational schools included apprentice schools, and alongside these apprentice schools for pupils in the manufacturing sector and professional schools with practical lessons in school workshops for qualified workers and skilled worker schools for highly qualified and skilled workers.

Secondary technical and professional education spread and also changed radically. In the seventies a large proportion of the graduates of these schools would still gain employment immediately after finishing school, while later the majority of them continued their studies at higher education colleges.

The secondary education act of 1967 for the first time regulated secondary education in its entirety all in one law, since previously grammar schools had been dealt with separately. When grammar schools were abolished at the beginning of the eighties through guided education, in addition to professionally orientated programmes, guided education in pedagogical, natural science and mathematics, social science and languages and culturological streams

was introduced. The elements of guided education were introduced into the common educational basis in 1975 in the first annual pedagogical schools.

At the university, links between the faculties within the university broke down and the university was no longer united. The medical faculty became complete in 1945, but according to the federal government decree was no longer part of the university, and came under the federal ministry of national health. Other faculties also had similar relationships with federal ministries.

The first years after the war saw the emergence of a range of new college and university-level schools and faculties, which were constantly merged, split and renamed. At the beginning of the fifties the previously united university was divided into four faculties (natural science and mathematics, arts, law and economics), a technical college with six faculties (architecture, electronics, civil engineering, chemistry, mechanical engineering and mining and metallurgy) and a university medical school with medical and stomatological schools. The agronomic and forestry faculty was an "independent faculty", while the theological faculty lost the right to be public and was no longer a state institution.

The framework federal law on universities, which was fleshed out in the republics by republic laws and university and faculty statutes, revived the university as an integral whole in 1954. Each new decree and new law changed the organisational structure and composition of individual faculties. Major changes came about in 1957 with the adoption of the law on the University of Ljubljana, and then in 1960 with the law on the transformation of faculties. Through the education reforms of 1958, faculties, higher colleges and university-level schools, art academies and education academies were regarded as tertiary schools. Higher colleges were the first level of higher education.

The next wave of establishing higher education institutions came between 1958 and 1961, and was associated with the creation of the higher education centre in Maribor, where the second Slovene university was founded in 1975. A higher maritime college was established at the beginning of the sixties in Piran, while in the same period a higher personnel college was opened in Kranj, and this later became a member of the University of Maribor.

Other university-level schools were established in Ljubljana, such as the political science school, which went through several name changes, while following the death of the greatest Yugoslav Marxist-Leninist ideologist Edvard Kardelj, the university bore his name from 1979 to 1990.

The Higher Education Act, which was enacted in 1975, stressed the linking of the university with those seeking management personnel. Guided education, which began on the secondary level, envisaged in the middle of the eighties the gradual transformation of higher education. Within this process in 1985 there was a transformation of the two teacher training academies into education faculties, while time ran out for changes to other faculties before the disintegration of Yugoslavia.

After the Second World War there was a dramatic rise in Slovenia in attendance at night schools, where it was possible to gain a formal education fairly quickly. Political education was especially widespread. Workers' universities [adult education institutes] were established, and these provided political, professional and general knowledge. There were a great many short courses and one-day lectures. Supplementary and correspondence education became widespread. Vocational education became more intensive after 1959, when employees were encouraged to enrol, so that the high proportion of unqualified workers could be reduced. After 1957 enterprises also established the first education centres. The decree on centres for the professional education of workers of 1959 promoted the establishing of education centres at enterprises throughout Slovenia. In 1961 the higher college for labour organisation introduced courses for experts who would go on to organise education in enterprises. Since the educational structure of employees was still poor in the eighties, it was improved in part by



Slovenian primary school on St. Francis Street (ulica sv. Frančiška) in Trieste prior to the beginning of 1948/49 school year. Since the school door was closed, Slovenian teachers registered pupils for the Slovenian school on the street in front of the school. (Slovenian School Museum, photo collection)

recognising higher education qualifications for employees by dint of their experience gained at work.

With the victory of the revolution at the end of the Second World War, out of fear of revenge and killings more than 20,000 political and class enemies of communism left Slovenia, and almost as many again were indeed killed in the mass post-war killings. In the refugee camps in Italy and Austria, a range of kindergartens, primary and secondary schools were set up. After their departure for overseas countries they founded, and among older Slovene emigrants they revived, numerous Slovene educational institutions around the world. The strongest Slovene educational organisation was established by immigrants in Argentina.

With the departure of economic migrants in the sixties and seventies to work in the Western European countries, in addition to the Catholic Church, supplementary Slovene language lessons were also provided by the Yugoslav government, which at the same time spread its influence among them and divided them up on an ideological basis.

The defeat of Fascism and Nazism meant that the right to primary school lessons in the mother tongue were gained by members of the Slovene minority in Austria and in Italy, and in a watered-down form also in Hungary. Even before the final demarcation of the border with Yugoslavia, the right to their own schools was recognised by the Allied military administration for Slovenes in Italy, and these rights were not later curtailed by Italy. The Slovenes of Primorska retained lessons in Slovene kindergartens, primary and secondary schools in the region of Trieste and Gorica. The situation was different in Austrian Carinthia, where under British military occupation, compulsory bilingual schools were introduced in 1945 in ethnically mixed areas, but after the signing of the Austrian State Treaty, in 1958 the German-speaking majority forced candidates for bilingual lessons in Slovene to undergo special registration, whereby they were exposed to severe pressure and threats. For this reason attendance at bilingual lessons in Carinthia fell dramatically in this period. Minority schooling was also adequately provided for members of the Italian and Hungarian ethnic communities in Slovenia, with minority schools in ethnically mixed areas functioning in Italian and Hungarian.

Education in independent Slovenia

Slovene resistance to Yugoslav centralism was in certain respects already apparent in communist Yugoslavia, especially regarding issues of language and national identity, but this remained chiefly on the linguistic and cultural level, for instance in the introduction of common cores in Slovene schools. Serious consideration of Slovene independence was triggered by events on the collapse of world communism and by the first multi-party elections in Slovenia. It was increasingly obvious that Yugoslavia was holding back the development of Slovenia, which was lagging further behind development in Western Europe and in its immediate vicinity. The election victory of the Demos coalition, which had Slovene independence in its manifesto, marked the start of the short but very intensive path to Slovene independence, from the plebiscite to the independence conflict and international recognition. Full independence, for which the citizens of the Republic of Slovenia had voted in the plebiscite, was proclaimed by Slovenia on 25 June 1991.

With independence and democratisation, after 1991 Slovenia was faced with fundamental structural changes in all areas of society. It is possible to distinguish between changes on three levels. On the first level were the changes associated with Slovenia's break from communist Yugoslavia, the creation of the new state and becoming a Member State of the European Union. On the second level there were fundamental structural changes in the area of politics and the economy, and these changes also came about under the influence of world globalisation. New features in the area of the economy and politics included the ownership transformation and restructuring of enterprises, the introduction of the market system and

the establishing of parliamentary democracy and human rights, while in the political arena the most prominent changes were those in the transition from a totalitarian communist state to the democratic, independent Republic of Slovenia, and this transition involved a change in people's thinking. The third level of change was associated with the development of technology and computer use, and with the emergence of new needs for knowledge. The Internet, e-mail, faxes and other modern technology accelerated the development of global e-commerce and also distance learning. Along with the new technology and globalised communication there have also been greater possibilities for various forms of learning and educating.

Since owing to these social changes knowledge quickly grows old, after 1991 there have been increasingly new requirements for education in Slovenia. The concept of "lifelong learning and education" which involves a person's whole life, has evolved. It has been reflected in the greater systematic promotion of lifelong learning and education, in the introduction of continuing education systems, in the promotion of developing effective transfer of knowledge and in the emphasis on interdisciplinary knowledge. This process was started with major emphasis on the area of adult and employee education, while there has been a persistent expansion of it also among schoolchildren and youth, who are increasingly aware of the point of lifelong learning and education.

The social changes in Slovenia and the development of lifelong learning and education generated new reforms and changes in the area of formal education, both in the area of child and youth education and also in adult education. New forms of education have become established. Alongside the formal (the regular school system) there is also informal education (within individual institutions, self-directed learning, e-learning and so forth).

Within Slovene education, which started developing for the first time independently of other education systems, structural education reforms began in all areas. Pre-school education, which is based on modern theories of the personality, derives from the latest social and cognitive theories of child development. New legislation has transformed primary education from eight to nine years of schooling. Through internal renewal it is developing into a more modern and more human institution. Secondary education has become diverse and offers maximum interchangeability between individual schools. Slovene independence saw an immediate reinstatement in the education system of grammar schools – as well as the matura exam – which are the most general educational institutions, preparing young people and encouraging further study at university. Higher college and university-level professional schools have also offered new education programmes, and have introduced new methods of study based on involvement in international integrations through the exchange of professors and students. At the same time the universities have carried out an overhaul of their courses and have introduced new evaluation methods that are internationally comparable and enable greater exchange and mobility of students.

A larger part in further education is being played by adult education, with adults taking courses depending on their needs in various public and private institutions by formal as well as informal avenues. Various target groups have started pursuing education in greater numbers to satisfy varying needs, for instance at schools for parents, workshops for parents, study circles for pensioners, courses for prisoners, alcoholics, drug addicts, blind and deaf adults, and young adults in "project learning for young people" who have not completed their schooling and are unemployed. The education system has ensured the development of general and special gifts of children and young people, as well as care for children and youth with developmental difficulties. Courses and educational methods have also been adapted to the schools of other ethnicities. Alongside state schools, since 1991 private schools have been developing (private kindergartens, private secondary grammar schools, higher education institutions and faculties, language schools and music schools), which after half a century of interruption are becoming an increasingly important component part of the Slovene education system.

Conclusion

Up until Slovenia's independence, Slovene education developed within the framework of several education systems. The initial development took place under the Hapsburgs as part of the Austrian education system, which provided solid foundations for Slovene education in its struggle for survival. This alone enabled it to develop into a broadly established system with its own university in the Kingdom of Yugoslavia. And where primarily owing to its linguistic difference it may have lagged furthest behind in old Austria, in Yugoslavia it became overnight the most advanced system. Owing to its incorporation into other systems, its small linguistic size meant it was always in danger.

Slovene education struggled for its survival in environments that were not in the least favourable. Slovene as the language of instruction was always the most sensitive issue. And just as Slovene education survived through language, the language survived through education. The beginnings of Slovene education also engendered among the Slovenes a consciousness of linguistic and national affiliation. Out of the simplest elementary schooling germinated a wide range of literary activity following the introduction of general compulsory education.

Up until independence, the history of education in Slovenia was mainly one big struggle for Slovene as the language of instruction. Through its language of instruction, Slovene education rose and fell, yet it made continuous progress. From its insignificant beginnings and unimportance, Slovene education went on to build a Slovene university and ultimately its own independence.

It survived both linguistic and social struggles with bigger and wealthier neighbours, as well as Nazi persecution and of course unmitigated ideological indoctrination and post-war experimentation. In the interweaving of various cultural, linguistic, educational and conceptual influences, Slovene education takes credit for serving to consolidate the ability to survive of a small nation which was surrounded by large nations and always under threat.



today



Identity card of education in Slovenia

Education in Slovenia starts with preschool education in public and private kindergartens. It is regulated by organic law and executive regulations.

Educational activities involve almost all Slovene families with children who go to kindergarten or schools, adults who are doing advanced studies or training for life and work, or older adults who are perhaps attending university of the third age. The official teaching language is Slovene.

Preschool education is carried out by public and private kindergartens. Kindergartens include children from the age of one until they enter school. Preschool education is not compulsory. Providing preschool education is one of the basic tasks of municipalities, which establish and fund kindergartens.

Compulsory **nine-year elementary school** falls into three-year cycles. Children enrol in nine-year elementary schools at the age of six.

In comparison with other European countries, Slovenia has well-developed basic music education in public and private music schools, which also offer ballet and dance.

Secondary education includes 98% of the population aged 15–19 in spite of being non-compulsory. It is divided into vocational and technical education, and general secondary education.

Vocational and technical education is the most diversified part of the educational system. Education planning, programming and implementation are regulated by principles of social partnership. Students can receive short-term vocational education (normally lasting two and a half years), secondary vocational education (normally three years in school or, in the dual system, alternately in school and at the place of employment), secondary technical education (four-year programme, or two years after completing a three-year programme, or a one-year vocational course after completing gimnazija) or post-secondary vocational education (two-year programme, at least 40% at the place of employment). Secondary technical qualifications can also be obtained by passing the master craftsman, foreman or shop manager exam at the Chamber of Craft or Chamber of Commerce.

General secondary education is carried out by gimnazije (general secondary schools) – general gimnazija (including the classical variant with Latin and Greek) and gimnazija with specialisation (technical, economics and art). Gimnazija finishes with the matura examination, which is a general condition for admission to university and also allows enrolment in post-secondary and higher education.

Post-secondary vocational education supplements or rounds off the range of studies in tertiary education. In the 1990s, post-secondary (or higher) vocational education in Slovenia was thoroughly reformed, since it no longer had a place in higher education institutions after the Higher Education Act came into effect in 1993. In 1996, the first new, two-year post-secondary vocational programmes comparable to European programmes were adopted on the

basis of actual human resource requirements of the economy. Higher vocational education is defined as “short-term higher education” and study programmes are predominantly practical. Vocational colleges provide training in those skills that do not require a higher education diploma.

Higher education comprises three levels. The first level includes higher professional programmes and academic (university) programmes, the second level master’s programmes and the third doctoral programmes. Until the Higher Education Act was changed in 2004, there were two levels of higher education, undergraduate and postgraduate level (pre-Bologna Declaration programmes). This change laid the foundation for the reform of programmes and their execution according to Bologna principles. The academic year 2006/07 offers parallel undergraduate and postgraduate programmes adjusted to the Bologna Declaration. The old system, which still prevails, is based on the binary structure of university and professional studies. Undergraduate university studies, which usually last four, four and a half, five or six years, are followed by two-year master study programmes based on research. A doctoral degree can be obtained in two ways: by entering four-year studies after the first degree, which includes theoretical subjects and individual research work, or by completing two-year master studies and two-year doctoral studies in the form of individual research work and mentor consultations. Professional studies, which last three to four years, continue with one- or two-year specialist studies. Direct progression from professional studies to master or doctoral studies is an exception.

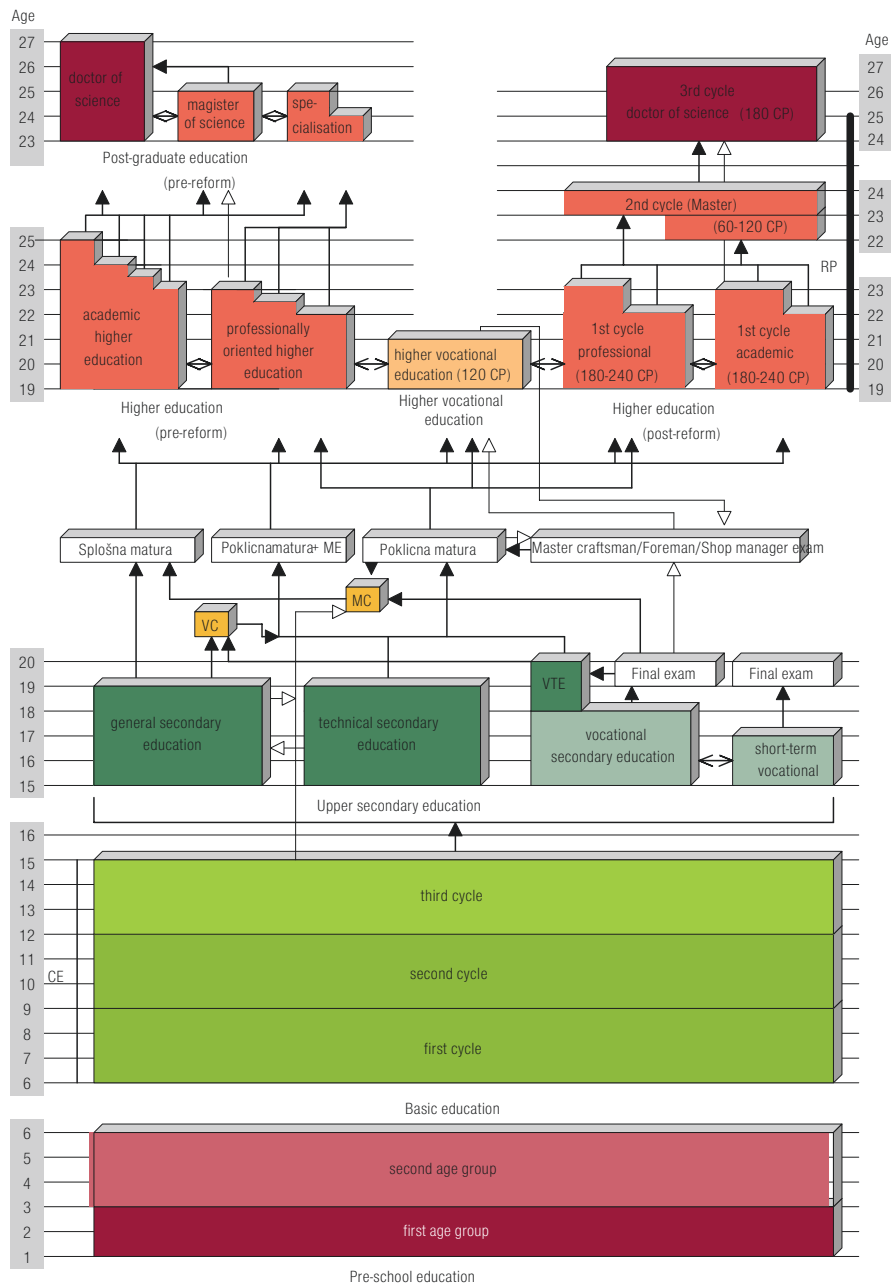
Higher education falls within the competence of the Ministry of Higher Education, Science and Technology.

Adults can be educated in special educational programmes for adults or in programmes for young people. Educational organisations adapt the time of classes, duration, assessment and promotion system to adults and also recognise previously acquired knowledge. The Republic of Slovenia has a network of peoples’ universities, public educational organisations for adults, as well as a varied range of public schools and private organisations for adult education.

In multi-ethnic areas in Slovene Istria, members of the Italian ethnic group are provided education in Italian with obligatory Slovene lessons, while other schools in this area have compulsory Italian lessons in elementary and secondary school. In the multi-ethnic area where members of the Hungarian ethnic group live, instruction in elementary and secondary schools is bilingual, using Slovene and Hungarian.



The Structure of the Education System in Slovenia 2006/07



Legend: CE - compulsory education RP - study programmes according to EU directives (regulated professions) CP - credit points
 ← general access ◁ access under certain conditions VTE - vocational-technical education VC - vocational course
 ↔ transfer MC - matura course ME - additional exam in onematura subject

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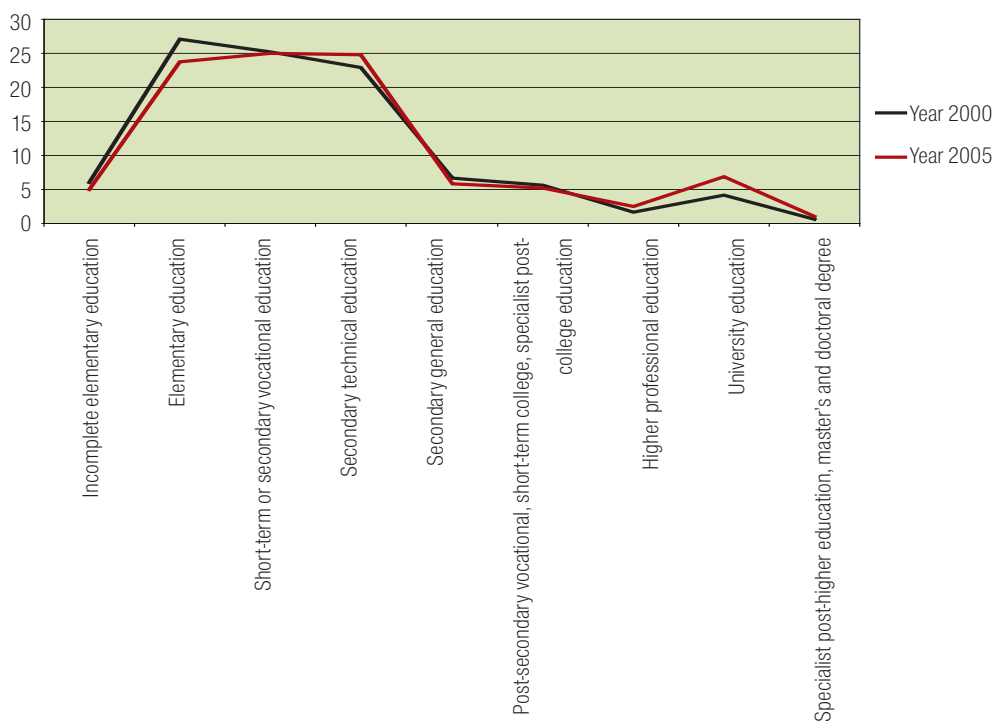
Educational level of the population

In Slovenia, the educational level of the population is rising, since the number of inhabitants with incomplete elementary school is 15% down on the year 2000 and the number with completed elementary school is only 12% lower.

Population aged 15 and over, by education, 2000–2005

Year	2000		2005	
	Total	Share (%)	Total	Share (%)
TOTAL	1 672 000	100	1 714 000	100
Incomplete elementary education	100 000	6.0	88 000	5.1
Elementary education	451 000	27.0	406 000	23.7
Short-term or secondary vocational education	422 000	25.2	429 000	25.0
Secondary technical education	383 000	22.9	424 000	24.7
Secondary general education	111 000	6.6	99 000	5.8
Post-secondary vocational, short-term college, specialist post-college education	94 000	5.6	89 000	5.2
Higher professional education	28 000	1.7	41 000	2.4
University education	71 000	4.2	118 000	6.9
Specialist post-higher education, master's and doctoral degree	11 000	0.7	19 000	1.1

(Source: Statistical Yearbook, 2001 and 2006, SURS)



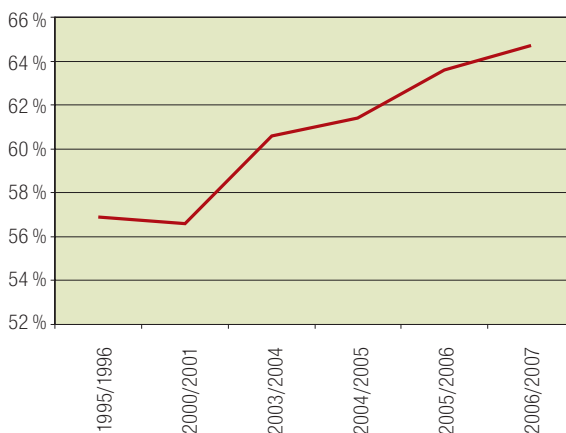
Preschool education

Kindergartens are established by municipalities. Enrolment in kindergartens is optional, but nine-year elementary school, which is entered at the age of 6, is compulsory.

In the academic year 2006/2007, there were 58 127 children in 793 kindergartens, or 1.7% more than in the previous year. The greatest increase was in children included in first age group programmes, aged 1 to 3.

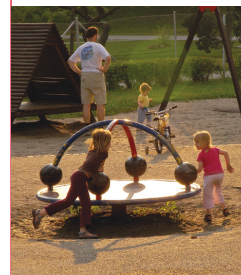
Percentage of all children in kindergartens, academic years 1995/1996–2006/2007

School year	Share (%)
1995/1996	56.9
2000/2001	56.6
2003/2004	60.6
2004/2005	61.4
2005/2006	63.6
2006/2007	64.7



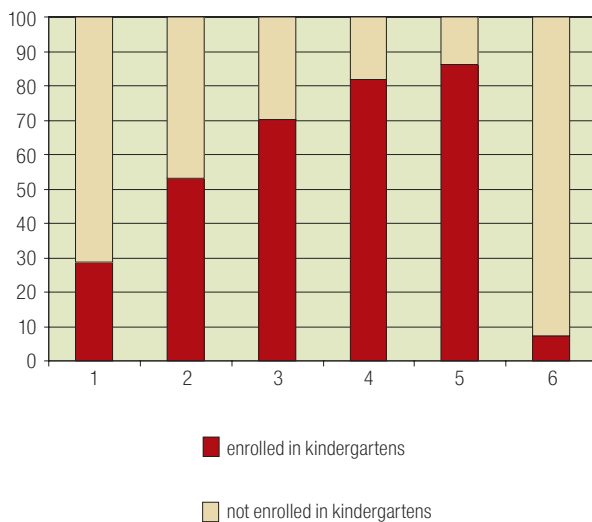
(Source: www.stat.si)

The participation rate of children in kindergartens is growing. In the academic year 1991/1992, less than a half of all children of the appropriate age were included in preschool education, whereas in the academic year 2006/2007, almost two thirds, or 64.7%, of children of appropriate age were included.



Kindergarten children, by age, and share of entire population of the same age, academic year 2006/2007

Age (in years)	Total	Share
Total	58 127	64.7%
1 or less	5 281	28.7%
2	9 619	53.1%
3	12 241	70.1%
4	14 657	81.8%
5	15 458	86.3%
6 or over	871	4.7%



(Source:www.stat.si)

In the academic year 2006/2007, preschool education programmes were carried out by 19 private kindergartens, which accounts for 2.4% of all kindergartens. They were attended by 975 children. (Source: www.stat.si)

Elementary school education

Elementary school education is carried out by elementary schools, elementary schools with adapted programmes and educational institutions for children with special needs. Elementary education for adults is organised in elementary schools for children and in peoples' universities. International schools are organised for foreign citizens. Elementary education is carried out according to the nine-year elementary school programme.

Compulsory elementary education is free for children and young people.

Elementary schools are established by municipalities.

Regarding kindergarten and school bodies, school councils have an important role in decentralising management. It consists of: three representatives of the founder, three staff representatives and three parents' representatives.

Among other things, the council is responsible for appointing and dismissing the kindergarten or school head teacher, approving kindergarten or school development programmes, the annual action plan and reports on its implementation, deciding on the introduction of above-standard and other programmes, etc.

The pedagogical leader and manager of a public kindergarten or school is the head teacher. A public kindergarten or school may appoint an assistant head teacher to help the head teacher with management and pedagogical responsibilities.

In a public educational institution where an organisational unit for implementing programmes for preschool children or an individual educational programme is formed, management activities may be performed by the director of the public educational institution, and the function of pedagogical leader of the organisational unit by its head teacher.

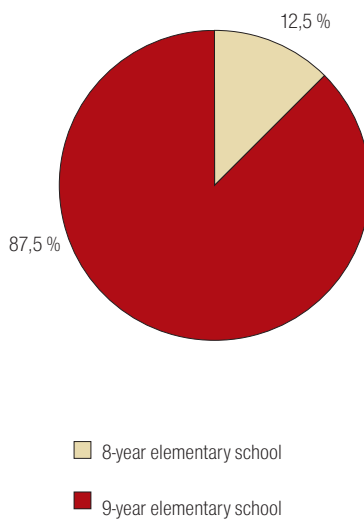
At the beginning of the academic year 2006/2007, elementary schools implementing regular programmes included, out of a total of 164 477 pupils, as many as 143 988 pupils, or 87.5%, in nine-year elementary education programmes. And elementary schools implementing adapted programmes included, out of a total of 1 624 pupils, as many as 1 280 pupils, or 78.8%, in 9-year elementary school programmes.



Elementary education of young people in Slovenia, beginning of the academic year 2006/2007

	Schools	Pupils		
		Total	In 8-year elementary school programmes	In 9-year elementary school programmes
Total	855	166 101	20 833	145 268
Regular programmes	796	164 477	20 489	143 988
Adapted programmes	59	1 624	344	1 280

(Source: www.stat.si)



Educational cycles of elementary education

Elementary school grades (unified structure of primary and lower secondary education)	9-year compulsory schooling
First cycle 1–3	Age: 6–8
Second cycle 4–6	Age: 9–11
Third cycle 7–9	Age: 12–14

In the first cycle, a class has one teacher for almost all subjects, and specialist subject teachers teach, in cooperation with class teachers, physical education, music, drawing, languages in multi-ethnic areas and an elective foreign language. In the first year there are two

teachers in class at the same time, the second one being a preschool teacher or class teacher. In the second cycle, teaching is gradually taken over by specialist subject teachers, first by teachers of artistic and sport subjects, and foreign language teachers. The third cycle (7th to 9th grade) is taught entirely by subject teachers. Since the academic year 2006/2007, some subjects (mother tongue, mathematics, foreign language in the last two years – 8th and 9th grade) may be taught by two teachers. Alternatively, streaming or differentiation may be introduced.

Children with special needs have the right to prolonged compulsory education (up to 3 years). Children who have met the requirements of compulsory education and completed at least seven elementary school grades may continue their education in short-term programmes of vocational education.

Elementary school enrolment

Compulsory education is free for all children. The first grade is intended for children aged six in the calendar year of enrolment. By law, parents have the obligation and right to choose public school, private school or home tuition. The enrolment of children is the responsibility of the district school, and parents have the right to make the choice of the school, which must then give its consent. At the request of the parents, it is possible to assess a child's maturity for school and postpone his/her enrolment.

Duration of academic year, week and day

The academic year comprises 175 to 190 school days (depending on holidays) and lasts from 1 September to 31 August of the next year. Classes are taught five days a week, and the minimum number of periods is 20 (first grade) to 30 (ninth grade) (or 32 in bilingual schools and schools with Italian as the teaching language), depending on grade and the number of elective subjects and extra-curricular activities. According to recent changes in legislation, the academic year is now divided into two assessment periods, but schools may keep the previous division into three assessment periods if preferred.

Class size

In the academic year 2004/2005, the number of pupils per teacher (full teaching load, hereinafter: FTE) was 13.9 and the number of children with special needs 8.0. The average class size in the academic year 2004/2005 was 19.3 (the law allows a maximum of 28 pupils in one class). In schools with adapted programmes for children with special needs, the average class has 6.1 children. All children in a class are usually of the same age; in smaller schools there may be children of different ages (single-class schools).

The Rules on Norms and Standards allow a reduced number of pupils if a class includes Roma children or children with special needs.

National curriculum

The national curriculum approved by the national Expert Council for General Education determines subjects and syllabuses. Teachers choose teaching methods and textbooks autonomously.

Compulsory school subjects are:

- in the first cycle of education:
the mother tongue (Slovene, Hungarian and Italian in areas with these nationalities), mathematics, art, music, environmental studies, physical education;
- in the second cycle of education: mother tongue (Slovene, Hungarian and Italian in areas with these nationalities), mathematics, foreign language, art education, music education, society, geography, history, natural sciences, natural science and technics, technics and technology, home economics, physical education, class community;
- in the third cycle of education: the mother tongue (Slovene, Hungarian and Italian in areas with these nationalities), mathematics, foreign language, art education, music education, geography, history, civic education and ethics, physics, chemistry, biology, technics and technology, physical education, optional subjects, class community;

The compulsory part of the programme also includes extramural activity days: culture, science, technical and sport days.

The extended programme offers children a choice of various extra-curricular activities (sport activities, sport competitions, school newspaper, chorus, etc.). Schools provide special lessons for very talented children, as well as those with learning difficulties. Special help is also provided for children with deficits in specific learning domains, and children with disabilities (deaf, blind and visually impaired, children with long-term illness or physical disability).

In addition schools organise morning care (before classes start) and after-school care classes, the content of which is determined in the concept of work in after-school classes.

Assessment, promotion and reports

Teachers assess pupils on the basis of teaching objectives and standards of knowledge specified in curricula and in accordance with assessment procedure regulations. Assessment, oral and written, takes place during the academic year, and also includes all other work produced by the children. Grades are descriptive in the first cycle, descriptive and numerical in the second and numerical only in the third cycle. During the year, pupils and parents are regularly informed of the child's progress. At the end of the academic year, children receive a report with grades in individual subjects. At the end of the second and third cycle, pupils take national tests, which serve only as feedback for the school, parents and pupils. These tests at the end of the second and third cycle include the mother tongue and mathematics, and at the end of the third cycle an additional, third subject, determined each year by the minister. Since the academic year 2005/06, the minister, in consultation with the Expert Council for General Education, determines the third subject to be tested in each school. The results are stated in the report separately and do not affect the overall final grade.



Secondary education

Public vocational schools, secondary technical schools, vocational colleges and student residential facilities are established by the state. Public gimnazije (general secondary schools) are as a rule established by the state but may also be founded by municipalities with the state's consent.

As in kindergartens and elementary schools, the school council of a secondary school has an important role in decentralising its management and has the same responsibilities. It likewise consists of nine members (three representatives of the founder, three of the staff and three of the parents).

The pedagogical leader and managing body of a public kindergarten or school is the head teacher. A public kindergarten or school may appoint an assistant head teacher.

In a public educational institution where an organisational unit for implementing an individual educational programme is formed, management activities may be performed by the director of the public educational institution and the function of pedagogical leader of the organisational unit by its head teacher.

At the beginning of the academic year 2006/2007, Slovenia had 142 secondary schools, 6 of which were private. In that academic year, public secondary schools were attended by 94 272 students, or 97.9% of all students.

	Schools	Students
Total	142	96 310
Public schools	136	94 272
Private schools	6	2 038

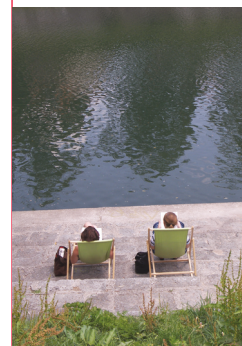
(Source: www.stat.si)

Types of education

General secondary education – gimnazija	15–18 years of age (4 years)
Secondary technical education	15–18 years of age (4 years)
Secondary vocational–technical education	15–19 years of age (3 +2 years)
Secondary vocational education	15–17 years of age (3 years)
Short-term vocational education	15–16 years of age (2 years)
Matura course	(one year)
Vocational courses	(one year)

(Source: National summary sheets on education systems in Europe and ongoing reforms Eurydice, 2006, www.eurydice.org)

The **gimnazija programme** is the most general secondary educational programme and is preparatory to further studies.



The curriculum of the general gimnazija programme comprises three basic parts:

- four-year and compulsory subjects (fixed number, content and scope of subjects);
- unspecified periods of a certain number which must be completed by students, accounting for 14% of the entire programme; unspecified periods aim to broaden the students' knowledge in their chosen subjects and prepare them for matura;
- elective compulsory activities of fixed scope, amounting to 6.6% of the entire programme.

This programme segment differs in method and content. It involves fields of knowledge which school subjects do not (or just partly) cover and reflect students' individual preferences.

In the first three years, the educational programme lasts 38 weeks, 35 of which are weeks with classes. In the fourth year, classes are also organised over 35 weeks. One week is reserved for elective compulsory activities.

Compulsory four-year subjects are: Slovene, mathematics, first and second foreign language, history and physical education. Compulsory subjects are: geography, biology, chemistry, physics, music and art education, psychology, sociology, philosophy and information science.

In planning the programme, the key emphasis is on:

- achieving general education, and
- developing the knowledge, skills, abilities and habits necessary for further academic studies.

The balance among the three parts of the curriculum differs each year, i.e. the curriculum is entirely fixed in the first year, after which the number of unspecified periods grows every year.

In addition to the described general gimnazija programme, the relevant legislation is also introducing gimnazije with specialisations, notably: technical, art and economics. The programme in these gimnazije retains the curriculum structure characteristic of all gimnazija programmes, but the number of unspecified periods is smaller than in general gimnazije. Within the framework of compulsory subjects in specialised gimnazije, the curriculum includes subjects of specialisation.

The gimnazija programme also includes the classical gimnazija.

The **field of vocational and technical education** is a dynamic subsystem of education, offering educational opportunities to all through different programmes.

After completing elementary school, students may choose between **three-year vocational** and **four-year technical** education. Those who have not successfully completed elementary school can enrol in **short-term vocational** education, which aims to improve basic skills (functional, mathematical literacy and literacy in natural sciences) and train students for less demanding vocations. An important option has been introduced for students in vocational education, who can now make a transition to **vocational-technical programmes** (+ 2 years) and obtain secondary technical education. **Master craftsman and foreman certification examinations** have been reintroduced, which provide secondary technical qualifications and allow progression to programmes of **post-secondary vocational education**. **Vocational course programmes** are intended for gimnazija students who want vocational qualifications, and **matura courses** for students of technical schools who wish to sit for the general matura examination.



The varied range of programmes prepared in collaboration with social partners enables high mobility between programmes in secondary education, and in this respect Slovenia ranks high among the EU Member States.

The National Vocational Qualifications Act (2000) has opened the pathway to validating informally acquired knowledge and enabled adults without formal education but with appropriate knowledge and experience to validate their knowledge and obtain a valid qualification certificate.

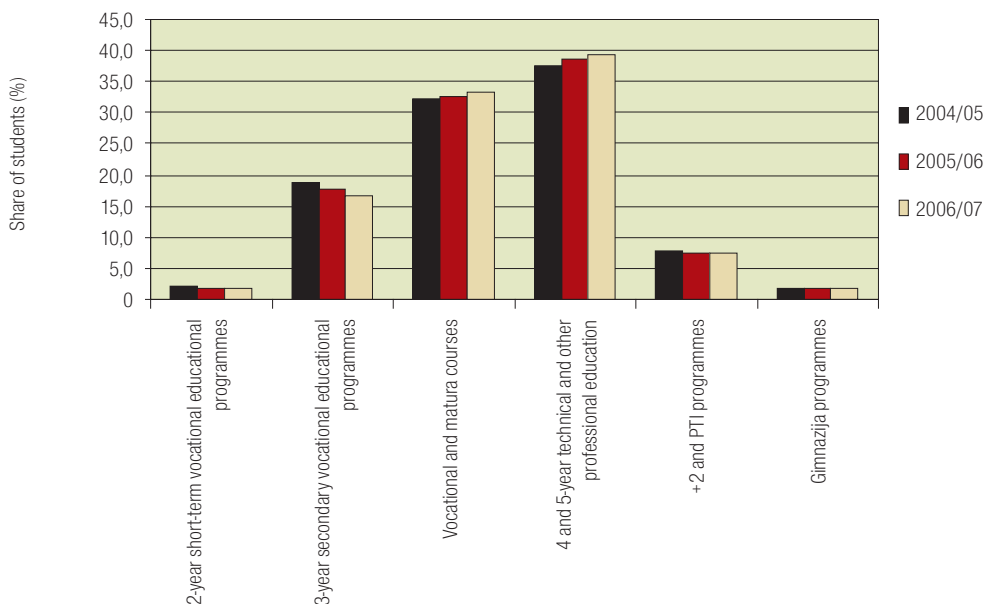
Enrolment

Secondary education is free and aimed at students aged 15–19. Promotion from compulsory (elementary) to secondary school is regulated at the state level through a unified system of application.

In the academic year 2006/2007, 98% of students continued their schooling directly after completing compulsory education: 39.3% opted for gimnazije, 33.3% for technical and other professional education programmes, 16.5% for vocational education programmes, 7.3% for secondary vocational-technical programmes (3+2), 1.8% for vocational and matura courses, and 1.7% for short-term vocational programmes.

The completion of gimnazija or secondary technical school enables students a direct progression to higher education.

Students by type of educational programme, academic years 2004/2005, 2005/2006 and 2006/2007



(Source: www.stat.si)

National curriculum

The Expert Council for General Education and the Expert Council for Vocational Education determine the weekly schedule of subjects and the curriculum. In general education, compulsory subjects (in individual programmes) account for 80–90% of the curriculum (Slovene, mathematics, two foreign languages, history, geography, physical education, biology, chemistry, physics, art, psychology, sociology, philosophy and information science). In secondary technical and vocational schools, the number of compulsory subjects depends on the type of school.

Assessment, promotion and reports

General and technical secondary education concludes with an external examination, i.e. general or vocational matura. The general matura certificate allows students to enrol in all types of higher education, while vocational matura provides access to post-secondary vocational education. Finally, students who pass an additional matura examination may enrol in university programmes. General matura comprises examinations in five subjects (mathematics, mother tongue, foreign language and two elective subjects) and vocational matura comprises four subjects (mathematics, mother tongue and two elective subjects). After passing the examination, students get a special certificate of completed subjects and points achieved. Students who have completed vocational education take a final examination.

Master craftsman examinations are for students who have completed three-year vocational education and a minimum of three years of work experience. By sitting an additional examination they may continue schooling at a vocational college.



Post-secondary vocational education

Post-secondary vocational education is carried out by vocational colleges with two-year programmes, which upgrade secondary technical and professional education and secondary vocational-technical education.

Post-secondary education is regulated by the Post-secondary Vocational Education Act. It provides that public schools be established by the state as public educational institutions or organisational units of an educational institution. A private school may be established by a domestic or foreign natural or legal person. It can be set up as an educational institution or commercial company, or organised as an organisational unit of an institution, commercial company or other legal person.

Schools which are organised as institutions have these bodies: school council, director, lecturers' assembly, professional working groups, study commission and quality monitoring and assurance commission.

A school organised as an organisational unit has these bodies: strategic council, head teacher, lecturers' assembly, professional working groups, study commission and commission for quality monitoring and assurance.

If a private school is organised as a commercial company, its bodies, apart from commercial bodies, are: strategic council, head teacher, lecturers' assembly, professional working groups, study commission and commission for quality monitoring and assurance.

The Post-secondary Vocational Education Act (2004) distinguishes post-secondary education from secondary education. It redefines the organisation of vocational colleges and clearly places them within the scope of tertiary education and, with the possibility of 120 vertical credits, creates a link to further professional studies at undergraduate level. Vocational colleges award diplomas stating the name of the completed programme and a supplement to the diploma in Slovene and one of the EU languages. Joint study programmes are available.

The share of the population in continuing studies at the tertiary level grows every year. In the academic year 2006/2007, almost half (48.2%) of the entire population aged 19–25 participated in post-secondary or higher education. That amounts to 7.3 percentage points more than five years ago and 17.5 percentage points more than in 1997/98. (Source: www.stat.si)

Enrolment

To enrol in a vocational college it is necessary to complete an appropriate four-year secondary vocational school or gimnazija. Students with appropriate three-year vocational education or three years of work experience who pass the entrance examination may also be admitted.

In the academic year 2006/07, tertiary education (i.e. higher and post-secondary vocational education) had an enrolment of 115 944 students.

In the same year, vocational colleges had an enrolment of 16 831 students, which is 10% more than the previous year and as much as 150% more than five years ago. A third of the



students were full-time students, the rest part-time. Most students in vocational colleges were aged 20 to 22, but on the other hand many were over thirty (34.3%).

The number of institutions which implement effective higher and post-secondary vocational programmes is growing every year. In recent years, the number of vocational colleges has been growing even faster than the number of higher education institutions. Between the academic years 2000/01 and 2006/7, 33 new institutions were founded.

In the academic year 2006/07, 51 vocational colleges – of which more than half are private – offered 22 study programmes. (Source: www.stat.si)

Completion of studies

Studies at vocational colleges finish with a diploma examination, which consists of a diploma project and its oral presentation. Graduates can be employed in a specific vocational area. Since the academic year 1998/99, it has been possible to continue studies in the second year of higher professional programmes.

In 2006, 2834 students graduated from post-secondary vocational programmes, that is, 21.6% up on the previous year, representing 16.5% of all graduates. Most of the graduates (as many as 60%) finished business secretary or commercialist programmes.

Moreover, in comparison with 2001, the number of graduates has increased by almost 600%.

In 2006, 17 145 students graduated at the tertiary level, or 8.6% more than the year before. The same year, post-secondary vocational, higher professional or university programmes were completed by 5.4% of the population aged 23 to 26. This share was 0.6% percentage points less in 2002.

Music education

Music and dance education at the basic level is regulated by the Music School Act (2000), which covers basic and secondary music education. Basic music education, which consists of a lower and upper level, does not replace the programme of compulsory elementary school education, as it does not include the content of compulsory general education. Secondary music education, on the other hand, is part of secondary education, since students completing such education obtain secondary education qualifications.

The main goals and tasks of education in basic music schools are discovering and developing the talent for music and dance; providing suitable knowledge and experience for joining amateur ensembles, orchestras, choruses and dance groups; providing skills for further music and dance education; developing artistic experience and expression; and promoting personal development of the students according to their ability and stage of development.

Enrolment in the first year of instrumental performance, singing, ballet or modern dance takes place after passing the entrance examination, while enrolment in preschool music school and preparatory music and dance schools requires no entrance examination.

At the beginning of the academic year 2006/2007, basic music and dance education included almost 24 000 children and young people, which is 1.6% more than the year before.

Pupil enrolment in basic music and dance education, by education programme in Slovenia, beginning of the academic year 2006/2007

Beginning of academic year	2004	2005	2006
Programme type - TOTAL	22 952	23 404	23 786
Preschool music education	678	656	720
Preparatory music school	1 984	1 995	1 995
Preparatory dance school	675	738	822
Music	18 815	19 180	19 339
Dance	800	835	910

(Source: www.stat.si and the Ministry of Education and Sport, OR report in academic year 2006/2007)

In the academic year 2005/2006, lower or upper level music and dance programmes were completed by 2 743 pupils, 2 048 of whom finished the lower-level music and dance programme and 695 the higher level. The majority of students completed piano, flute and guitar courses; 117 pupils completed singing lessons and 37 ballet lessons.

Basic music and dance programmes are carried out by public and private music schools registered at the ministry.



Music schools by organisational form in Slovenia, end of the academic year 2005/2006

	Total	Autonomous music schools	Central music schools	Branch music schools	Extramural units of music schools
Total	75	50	7	6	12

(Source: www.stat.si)

After completing music school and passing an entrance exam, talented musicians and dancers can continue their education at the secondary level in a music or dance course at gimnazije specialised in the arts.

Adult education and training

At the end of the academic year 2005/2006, the 29 organisations carrying out elementary education for adults had an enrolment of 1 562 persons, and 290 participants successfully finished their education.

Secondary schools for teenagers have an important role in adult education as well.

Among the institutions organising education for adults wishing to obtain qualifications, educational units for adults are most common in schools. More than a half of secondary schools for teenagers have a unit for adults. Slightly less than a quarter of education for adults is organised by peoples' universities and the smallest part by specialised adult education organisations which, however, organize most of the informal education.

Adults enrolled in secondary educational programmes and adults having completed education, by educational institution in Slovenia, end of the academic year 2005/2006

Type of educational institution	Enrolled		Graduates	
	total	women	total	women
Total	17 245	8 947	5 699	3 121
Peoples' or workers' university	5 965	3 631	1 792	1 131
Other specialised institutions	3 057	1 702	1 132	698
Adult education units in schools	7 971	3 450	2 708	1 241
Other	252	164	67	51

(Source: www.stat.si)

All types of education for young people, from elementary and secondary school to university studies, are also available to adults. Peoples' universities and certain other educational institutions provide education and further training exclusively for adults. The most widespread are language schools for adults. In-service training for adults is also provided by companies in the form of courses carried out by contractors.

At the secondary level, adults can take a matura course preparatory to the general matura exam. Furthermore, they can take a vocational course and vocational matura.

The system of assessing and certifying national vocational qualifications (2000), prepared by the Ministry of Labour, Family and Social Affairs in collaboration with social partners, is particularly important in the field of adult education. Adults can validate their informal or any type of knowledge and obtain national vocational qualifications on the basis of national catalogues of standards. The assessment and certification procedure for obtaining national vocational qualifications is carried out on a case-by-case basis.

The emphasis is on acquired knowledge regardless of how such knowledge, skill or experience was gained. This experience could have been acquired through various modes of informal learning, lifelong learning, work experience or formal education.

The participation rate of adults in Slovenia is above the planned EU goal (12.5%) and was 17.8% in 2005 (source: EUROSTAT).

Special needs

The concept of inclusion was regulated by statute in 2000. The adopted concept of inclusion involves the preparation of educational programmes adapted to the requirements of students with special needs and the provision of suitable help to students with special needs. The law also provides for the preparation of an individualised programme for every student with special needs. The preparation of such programmes involves experts, students and parents.

Special-needs students are placed in various types of programmes by special committees composed of experts in various fields. Placement is not based on the child's type of disability or handicap but on his/her assessed ability for learning with regard to the programme and assistance provided within an individual programme.

Depending on their disability or handicap, students with special needs are placed in various programmes (nine-year elementary school programme, nine-year elementary school programme with additional professional assistance, nine-year elementary school programme with equivalent educational criteria and nine-year elementary school programme with lower educational criteria). In choosing from various types of programmes, depending on their disability or handicap students are entitled to additional professional help.

Teachers

Preschool teachers must have a three-year higher professional education (first level programme according to the Bologna Declaration) and preschool teacher assistants secondary education.

In the academic year 2006/07, kindergartens employed 7 346 preschool teachers and teacher assistants. They also employed 108 counsellors, 152 other professional staff and 301 management staff.

Teachers and teacher assistants, academic year 2006/2007

School year 2006/2007	Kindergartens	Number of children	Teachers and teacher assistants
Total	793	58 127	7 346
Of which private	19	975	120

(Source: www.stat.si)

Elementary and secondary school teachers must have at least a four-year university education (second level according to the Bologna Declaration).

Teachers in the first three-year cycle of elementary school can be class teachers, and in the second cycle, class teachers or specialist subject teachers; in the third cycle only specialist subject teachers can teach.

In the academic year 2005/2006, elementary schools implementing regular programmes employed 17 713 teachers, elementary schools with adapted programmes 856 teachers, and educational institutions carrying out programmes for adults 475 teachers.

Teaching staff in elementary schools in Slovenia, end of the academic year 2005/2006

	Total	Men	Women
Total	19 044	2 609	16 435
Regular programmes	17 713	2 364	15 349
Adapted programmes	856	119	737
Programmes for adults	475	126	349

(Source: www.stat.si)

Depending on the institution and subject, teachers in vocational and secondary technical schools must complete university or higher professional education (first or second level) or have the highest possible qualifications in their field, and have completed pedagogical training of at least 30 ECTS. Furthermore, at least three years of work experience is required.

Teachers, management, advisory and other professional staff in secondary schools, end of academic year 2005/2006

	Total	Men	Women
Total	9 697	3 375	6 322
In schools for the youth	8 661	3 019	5 642
In schools for adults	1 036	356	680

(Source: www.stat.si)

Teachers in vocational colleges (lecturers and senior lecturers) must have a university degree and be experienced experts (experts in practical training) or university teachers (with a doctoral degree).

In 2006, 1653 people with different teaching loads taught in vocational colleges, of which 532,5 had FTE.

Teachers in the public sector have the status of public employees.

Educational workers are organised into professional bodies.

The professional bodies in public kindergartens are the teachers' assembly and professional working group.

The professional bodies in a public school are the teachers' assembly, class teachers' assembly, class teacher and professional working groups.

The professional bodies in a public vocational college are the lecturers' assembly, professional working groups and study commission.

Education in multi-ethnic areas

The rights of the Italian and Hungarian minorities are provided by the Constitution and other regulations which entitle them to special rights.

They have the right to education and schooling in their own language. Education in areas where Slovene citizens live together with members of the Italian or Hungarian minority and are defined as multi-ethnic and multi-lingual areas is part of the unified educational system in the Republic of Slovenia.

In multi-ethnic and multi-lingual areas in Prekmurje, children attend bilingual preschool institutions, elementary schools and secondary schools where the teaching languages are Slovene and Hungarian.

In the multi-ethnic and multi-lingual area of Slovene Istria, members of the Italian ethnic group can enrol in schools using Italian as the teaching language.

The curriculum is adapted so as to enable members of ethnic minorities not only to learn their mother tongue but also to learn about the history and culture of both nations.

Members of the Italian and Hungarian minorities actively participate in the educational process in accordance with school legislation.

In multi-ethnic areas, students of the (Slovene) majority must learn the minority (Italian or Hungarian) language as the second language at preschool, elementary and secondary school levels. The aim is for children of both ethnic groups to be proficient in their mother tongue and to acquire communication skills in the other language.

In the area of the Hungarian ethnic community there are five bilingual elementary schools, three branch schools and one secondary school.

In the area of the Italian ethnic community there are three elementary schools with instruction in Italian, five branch schools and three secondary schools.

Education of Roma

The majority of Roma live in the north-eastern part of Prekmurje and in the south next to the border with Croatia.



Preschool Roma children are included in approximately 40 kindergartens in Slovenia, mostly in the Dolenjska, Posavje, Bela Krajina and Prekmurje regions.

In the academic year 2005/2006, elementary schools had an enrolment of 1 608 Roma students, all in regular classes.

In 2004, three Expert Councils in the field of education adopted the Strategy of Roma Education in the Republic of Slovenia, which lays down the groundwork, principles, goals and fundamental solutions for better inclusion of Roma in education at all system levels. Every year, a national programme for the concrete implementation of these strategic goals is adopted.

The state offers the following benefits to schools that include Roma pupils: for individual work and school work with groups including Roma, the state provides additional funds, determines lower norms for classes with Roma pupils, and increases the funds for costs such as school meals, textbooks, excursions, etc. Every Roma student is entitled to a scholarship for teacher training. Besides additional professional help, the ministry, if necessary, also provides more permanent work posts in the area of advisory work, cooking and cleaning. The ministry provides all schools that include Roma students increased funds for subsidising school meals and covering the expenses (for each Roma pupil) of study equipment, transport and admission fees for cultural, fieldwork and sports days, etc.

Children of immigrants

The Elementary School Act provides that all children who are foreign citizens or persons without citizenship residing in Slovenia have the right to compulsory elementary education under the same conditions as citizens of the Republic of Slovenia.

The Act also provides that children of Slovene citizens who live in the Republic of Slovenia and whose mother tongue is other than Slovene shall have lessons in their mother tongue and culture organised in accordance with international agreements. Additional Slovene language lessons are also organised.

Children of immigrants who so request (or rather their parents) have the right to lessons in their mother tongue. Lessons take place once a week and last three to five periods. Their language is taught by native speakers. The Ministry of Education and Sport and the National Education Institute together provide organisational and professional help in training teachers teaching the first language as the second/foreign language.

The year 2007 saw the adoption of the Strategy for Inclusion of Immigrant Children, Elementary and Secondary School Students in the Slovene education system. Yearly national action plans for implementing this strategic document will be prepared.

Slovenes across the world

The development and preservation of the Slovene language among Slovenes living abroad varies – we normally refer to five divisions according to parts of the world where Slovene is spoken:

- Slovene language in countries outside Europe

- Slovene language among Slovenes in Western European countries
- Slovene language among Slovenes in Eastern European countries
- Slovene language in the countries of former Yugoslavia
- Slovene language in European Schools based in Brussels

Outside Europe, most Slovenes have settled in the United States, Canada, Argentina, Uruguay, Brazil and Australia.

In these countries, the Ministry of Education and Sport preserves the Slovene language with additional teachers and professionals from Slovenia for teaching Slovene as a second or foreign language. Special attention is also given to training teachers in Saturday schools for teaching and other activities (cultural events, preparation of children performing in cultural events and similar).

In this way, these teachers help create Slovene centres that will enable Slovene classes and learning about Slovenia at a distance.

These activities will also involve Slovene lecturers employed at in the Slovene language departments of universities. There will be special emphasis on the preparation of suitable study materials for Slovene courses, promotion of various types of links with peers in Slovenia and scholarships for participants of Slovene language summer schools in Slovenia.

In **Western European countries**, supplementary Slovene lessons have been organised for several decades now by the Ministry of Education and Sport in collaboration with the school authorities in individual countries; in the academic year 2006/07 in eight countries (**Austria, Germany, Belgium, the Netherlands, Switzerland, France, Liechtenstein, Sweden**). Supplementary lessons are attended by children of parents who mostly sought employment abroad for economic reasons. They were born abroad, mostly do not speak Slovene and study Slovene as a second foreign language.

In **Eastern European countries (Ukraine, Russian Federation, Czech Republic)**, supplementary lessons have been taught for the last decade and are mostly taken by children of Slovene business and other representatives.

In the **territory of former Yugoslavia**, the Ministry of Education and Sport organises supplementary Slovene lessons, specifically in **Serbia, Macedonia, Bosnia-Herzegovina and Croatia**.

Children attending supplementary lessons in Eastern European countries were mostly born in Slovenia and used to go to Slovene schools. Besides speaking Slovene they are also familiar with Slovene culture, history, geography (depending on their age) and in their case supplementary lessons continue the study of content taught in Slovene schools.

The Slovene language in European Schools based in Brussels has been taught as a subject since the academic year 2004/05. These schools are mostly intended for the children of employees of European institutions. Slovene classes are taught at the European School of Brussels I (with more than fifty Slovene children enrolled in the academic year 2007/08) and the European School of Luxemburg II (with more than twenty Slovene children). Individual children take Slovene lessons at the European School of Alicante (Spain) and Bergen (Netherlands) through distance learning. Moreover, activities towards establishing a Slovene language department in the European School of Brussels are underway.

Formal and informal education

Systematising various types of education, formal, informal and occasional education is one of the more dynamic areas of education. Specific strategies and measures in this area also observe the professional groundwork laid in the EU.

In 2006 the National Vocational Qualifications Act was adopted, providing a foundation for linking formal and informal education. The Act also serves as a basis for the transfer of achievements and competences (credit system) between different fields and levels of education and training, and ensures transparent and systematic procedures of certification.

In 2006, a model for credit allocation to learning outcomes in secondary education and post-secondary vocational programmes was prepared. In the last two years, reform of secondary education programmes, which will be allocated credits, has been underway. There are plans to harmonize the model of credit allocation to programmes in the area of vocational and professional education with the European Credit System for Vocational Education and Training (ECVET).



Major advances in the educational system in the period 2005–2007

The text below presents certain changes in individual areas of the educational system in the Republic of Slovenia in the period 2005–2007. These areas are defined in the methodology for preparing a report on the EU programme “Education and Training 20101.

Education organisation and financing

There have been trial changes introduced in the organisation of educational activities basing on a modified conception of knowledge, assessment of all student achievements (not just within school subjects), introduction of the credit system (easier transfer between various parts of the formal system), and more flexible organisation of education (educational organisation by grades or years is no longer determined at the national level). Such projects will be co-financed with European funds.

In 2004, the ministry started to modernise the system of funding and administrating secondary education (MOFAS), which is based on lump sum financing (per capita), allows schools greater professional and financial autonomy and a faster response to the demands of the labour market and environment, and at the same time charges them with greater responsibility for educational results and encourages them to seek solutions leading both to improved quality and internal economy. This involves the estimation of programme costs per student, which also gives schools more autonomy in distributing funds and binds them to carry out an ongoing process of self-evaluation. This is a pilot project, broadening every year. In the academic year 2006/07 it involved 31 vocational and technical schools and in the next year around 50. Under the bill for the Education Organisation and Funding Act, all secondary schools should be financed according to the MOFAS system by the year 2012/13.

Accessibility and equal opportunity

In 2005, the Resolution on the National Programme for Equal Opportunities for Women and Men 2005–2013, which also includes goals and measures in the field of education, was adopted. Its main aim is the systematic integration of equal gender opportunities into curricula and syllabuses, textbooks and other study materials, as well as education and training of professional workers. By 2013 the European Social Fund will help us co-finance projects in kindergartens and schools, which will include, apart from education for gender equality, equal and responsible parenting, prevention of violence against women, sexual abuse, etc. Moreover, specific initiatives for the elimination of stereotyping “female” and “male” professions will have to be developed so that students will choose both to an equal degree, thus decreasing gender segregation in the labour market.

Since 2004, funds for subsidising school meals and transport have been increasing and textbook funds are showing results. However, there is still a correlation between the socioeconomic status of students and their choice of certain types of education.

1 The text in this chapter is an abridged version of the 2007 report on the «Education and Training 2010» programme.



ESF helps finance projects for decreasing the dropout rate in schools. Two of the projects for reducing the incidence of leaving early school were the PUPO project (measures to prevent dropping out of school), which involved 20 vocational schools, and the ISM project (youth information and counselling), which established a counselling network for young people who have left school early. A year and a half later, records show that information was received by 826 young people and counselling by 130 dropouts.

Those unable to complete their education can get a national vocational qualification certificate to enter the labour market. Schools prepare their curricula with regard to the enrolled population and the needs of individuals. Individualised plans and additional study assistance is organised for secondary school students failing to meet minimum standards.

In adult education we co-finance activities for raising their level of education. In 2006 we financed centres for adult education information and counselling (ISIO), and co-financed youth information and counselling centres (ISM) and centres for lifelong learning (VŽU). With the help of ESF funds we financed the Learning for Young Adults (PUM) and Training for Life Successfulness (UŽU) programmes. EU and Phare projects devoted to the study of the validation system for adults, to professional counsellors for adults and to marginal groups were also successful.

Introducing the concept of learning outcomes

Since 2005, national assessment in elementary school has served as feedback on students' results (study of development) and is voluntary for 6th grade pupils and compulsory for 9th grade pupils (in 2006 it was taken by 98% of all students). The tests are designed to facilitate analysis of achievement in terms of curriculum goals and taxonomic levels.

In the field of vocational and technical education, the new national framework curricula have a modular structure, are competence-based and rated in credits. Twenty percent of the curriculum is open for local requirements. Learning outcomes are determined in the sense of acquired professional competences (linking theory and practice, training in companies) and upgrading key competences and general knowledge. New programmes enable easier vertical and horizontal transfer of students, and adults' certificates of informally acquired knowledge will be recognised in their further education.

The foundation for programmes of vocational and technical education, national vocational qualifications and certification of informally acquired knowledge are vocational standards based on identified economic requirements for new skills and competences. This strengthens the interaction between education and the labour market, and improves the practical value of programmes. In the future, more attention will have to be devoted to the methodology of setting standards.

General and technical secondary education concludes with an external examination, i.e. general or vocational matura.

Databases of learning outcomes serve to guide policies at school and national levels. Since the academic year 2005/06, we have been developing a model of added value (part of an OECD international survey) for more effective use of these databases. The results of the project are in particular meant to facilitate greater objectivity in assessing the effect of the quality of school activities on student achievement.



Systems of quality assessment and assurance

Recent years have seen the development and introduction of various systems of quality assessment and assurance. In Slovenia, mechanisms of quality assessment have been introduced at the national level, specifically by joining international studies (international studies such as PISA, ZIMSS, PIRLS are underway), with national examinations of knowledge (national examinations at the end of elementary school, and general and vocational matura) and national quality indices. At the same time, various mechanisms of self-evaluation and internal quality assurance have been developed and introduced.

Evaluation of educational programmes and syllabuses is directed by the Evaluation Council, whose tasks are: to coordinate the monitoring of effective new programmes, define the strategies and procedures of evaluation in more detail, identify fundamental evaluation issues, and monitor the execution of evaluation studies.

Evaluation of educational programmes in Slovenia involves: the Educational Research Institute, the National Institute for Vocational Education and Training, the Slovene Institute for Adult Education and the National Examinations Centre.

External system evaluation is carried out by the Inspectorate of the Republic of Slovenia for Education and Sport. School inspection includes supervision of the implementation of laws and other regulations and acts regulating organisation, allocation of public funds and performance of educational activities carried out by kindergartens, elementary schools, music schools, short-term and secondary vocational schools, secondary technical schools, gimnazije, vocational colleges, institutions for education and training of children and young people with special needs, and organisations for adult education and private persons enrolled in applicable programmes. School inspection also involves supervision of the implementation of laws and other regulations and acts which regulate residential facilities for elementary and secondary school students.

Cooperation in the educational environment

School cooperation within the educational environment, especially parents and collaboration with other educational institutions, is developed through various projects (UNESCO Schools, Healthy Schools, The Treasure Within, student research work, culture).

New curricula in the field of vocational and technical education, which are 20% open, promote intensive cooperation of schools in the general environment and local companies. ESF funds have helped establish centres for human resources development at a national level, which include employers, schools, regional development agencies and chambers.

Slovenia also has centres for lifelong learning, which work with social partners (employees), schools providing adult education, regional developmental agencies and counselling and self-education providers. Similarly, the models for adult education information and counselling centres, and youth information and counselling centres (ISIO and ISM) involve cooperation with local partners towards establishing a network of as many providers or educational and counselling services for adults as possible in order to ensure quality, comprehensive and coordinated operation of all subjects.

Development of preschool education

One of the major goals of the MES is higher enrolment of children in various forms of preschool education and a more just system of fees paid by parents. The ministry is preparing analyses and groundwork for meeting these goals.

Updating curricula and assessment systems

In the last 2 years, trial implementation of flexible schedules of subjects has been introduced in elementary schools. Moreover, programmes for vocational and technical education have been reformed. In the field of vocational and technical education, the new national framework curricula have a modular structure, are competence-based and have been allocated credits. Twenty percent of the curriculum is open for local requirements.

Since 2005, the updating of elementary school and gimnazije syllabuses has been underway, embodying the concept of key competences.

In the last three years much attention was devoted to assessment systems (New Culture of Assessment and Examination project). Models have been developed for monitoring student progress with a portfolio (e.g. language portfolio).

Teacher education and training

The key focus is on initial teacher training (pedagogical study programmes are being adjusted to the Bologna reforms) and modernising pedagogical adult education training. Descriptions of teaching competences and a proposal for criteria in accrediting pedagogical study programmes have been prepared.

With the help of ESF funding, the years 2005/06 have seen the introduction of professional teacher training, which now involves more forms and is more goal-oriented on competences a teacher should nowadays have. Teachers are thus able to choose from programmes of in-service training and programmes of professional training. The former are aimed at meeting requirements for obtaining a licence and the latter at providing high professional qualifications for teaching in a specific subject field (knowledge of expertise development) and familiarisation with effective pedagogical practices.

Several projects were prepared for systematic upgrading of required teaching competences, mostly co-financed by ESF: team planning and implementation of the school curriculum, counselling and support for individuals in acquiring new knowledge (individualised educational plans, portfolio), introduction of project and problem-solving work, learning study skills, using information and communication technology, literacy, introduction of e-learning, networking schools, companies and teachers, development of the TNet network (Teacher Training Network). Furthermore, programmes of cooperation between schools and business have been developed and carried out, focusing on training teachers and mentors of practical training.

Increasing the accessibility and opportunities for adult education in underprivileged groups

To improve accessibility and opportunities for the education of adults in underprivileged groups (unemployed, disabled, Roma and persons with difficulty finding employment), various activities have been developed in recent years:

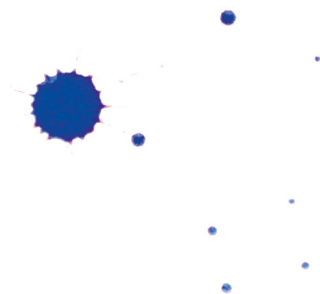
- **Training for Life Successfulness (UŽU)**
UŽU programmes are effective programmes for raising the level of literacy in adults, intended for less educated vulnerable groups in the labour market. The essential core of all the programmes is the acquisition and development of basic skills related to literacy (reading, writing, arithmetic), social skills, principles of lifelong learning and active citizenship and computer skills. Specific programme content is shaped by the educational needs and interests of individual target groups; programmes are adjusted to five different groups of less-educated adults.
- **Project Learning for Young Adults (PUM)**
This effective programme of informal education is aimed at young people aged 15 to 25 who for various reasons have left school early and are without any education, making it difficult for them to find employment in the labour market. The primary goal of the programme is to help young people gain experience and knowledge which could bring them success in further education or a chosen career. Other essential goals are acquiring functional knowledge, which develops general education, breadth and flexibility of mind, gaining positive learning experiences, a clearly thought out vocational vision and developing critical and problem-solving thinking.
- **Institutional training programmes**
These programmes aim to increase employability through acquiring skills and knowledge. The programmes are mostly intended for unemployed persons without suitable qualifications and work experience, and unemployed persons in redundant professions.
- **National Vocational Qualifications**
The NVQ programme enables participants to obtain a public certificate establishing their national vocational qualifications, which states their acquired knowledge and skills required for performing an occupation or certain tasks within an occupation. The programme is aimed at all unemployed persons, including underprivileged groups.
- **On-the-job training**
The goal is to accelerate the employment and work reintegration of persons whose existing knowledge, skills and work experience are unfavourable to immediate employment or keeping a job. The programme is aimed at all unemployed persons, including underprivileged groups.
- **Programme of education of unemployed persons**
The goal of the programme is to decrease structural discrepancies in the labour market, increase employability and flexibility of unemployed people in the labour market, raise the level of education and qualification of the unemployed, and motivate young people to resume education or find employment. This would lead to an improved general education, development of a vocational identity and social and cultural involvement. The target groups are unemployed people without a vocation or professional qualifications, unemployed persons wishing to obtain a different vocation, particularly in technical or natural-science fields, unemployed people who cannot find employment in these fields and unemployed people under 26.

Meeting the EU criteria of success

The dropout rate in Slovenia is lower than in other EU Member States. Since 1995, the share of secondary school students successfully completing the year has not changed significantly (90%). In 2005, the year was successfully completed by 91.7% of students and in 2006, 92.6%. As in previous years, the largest share of repeaters in 2005/06 were in secondary vocational programmes (4.8%), secondary technical programmes (4.3%) and the smallest in gimnazije (1.9%) In 2006, the year was completed by 72.7% of repeaters.

In 2006, an extensive study on the causes of dropping out of regular secondary education was carried out. The research has shown that in secondary schools more boys leave regular schooling than girls. The most vulnerable population is in secondary vocational and technical programmes. Most of the students left school for the first time, and around 20% for the second time, because they had previously changed schools or programmes. The decision to drop out is most often a result of failure in school or bad grades in one or several subjects. One of the major causes of failure or dropping out is absence from classes, as well as insufficient studying. As many as a third of students who dropped out in the last year (2005/06) pointed out that no one showed them how to study. About a fifth of the students believed that no one had acquainted them with study techniques for particular subjects. Students with learning and other difficulties most frequently turn to friends, private tutors, classmates and less often to teachers of the subject causing difficulty. For this reason the Ministry of Education and Sport has started systematically encouraging the teachers' role as mentors and advisors. More than a third of student dropouts have no clear vocational or educational goal.

In 2005, the National Strategy for Literacy Development in the field of education was adopted, and the first measures have already been implemented. By updating syllabuses we wish to modernise approaches to teaching natural-science subjects. Furthermore, activities for the promotion of natural-science and technical occupations have been carried out. The full effects of measures in both areas may be expected in the following years. Nonetheless, there is a strong need for further carefully planned and implemented activities, which will be carried out with the help of ESF funds over the next six years.





tomorrow



Education for the new decade

Planning the development of education in the next decade will be based on the following aims and starting points.

In the area of preschool education, development will be based on:

- providing conditions for wider inclusion of preschool children, specifically 40% of children of the first age group and 90% inclusion of the second age group;
- providing financial aid to parents paying for kindergartens (the state will pay for the second and all additional children in a family, all of which are in kindergarten);
- developing various forms of preschool education;
- providing parents' rights to a varied range of preschool programmes;
- assessing and ensuring quality in preschool education.

The development of elementary school will aim at:

- developing more flexible organisational forms of educational activity;
- assessing and ensuring the quality of teaching and learning;
- raising the level of student achievement, particularly in the field of key competences;
- achieving more efficient integration of all social groups into education;
- a more systematic incorporation and implementation of the role of upbringing on the part of schools (upbringing school plan) and the participation of parents in preparing the upbringing plan.

In the field of secondary education, the objectives are:

- assessing and ensuring the quality of teaching and learning;
- developing a model of student achievement evaluation;
- developing various didactic strategies of teaching;
- training students for further education and involvement in various forms of lifelong learning;
- developing various organisational forms and possibilities for education;
- developing educational programmes with a modular and open structure which will enable a rapid response to new demands of the labour market and a wider range of options, while enabling adults to obtain NVQ and step-by-step education;
- reducing academic failure, particularly the dropout rate in vocational and technical education;
- developing systems for the validation of informal and ad hoc knowledge, and connecting the school and certificate system in light of lifelong learning and the national qualifications framework;
- strengthening the connection between research, teaching practice and school policy.

In the field of adult education:

- improving the education level of the population;
- developing models for recognizing informal and ad hoc education;
- developing various forms of adult education.

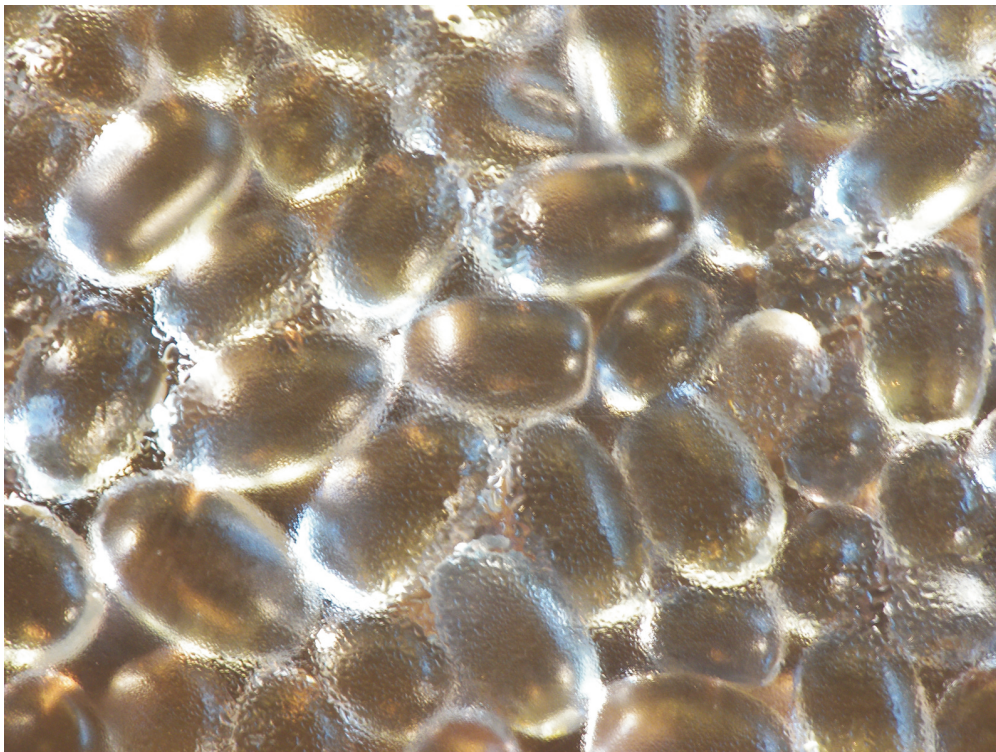
Eutopia - a new vision of education



Dr Milan Zver: Our mission – education for creativity and quality of life

Introduction

One of the constant issues with which every society deals is **what is valuable, what is important** for future generations. The transfer of culture and knowledge to younger generations is one of the constants, as well as the basic mission of every generation. It is what links the past, present and future. It is what involves the question of eternity, immortality, not of an individual



but of humankind. It is what describes the relationship between an individual and a community.

It seems, however, that the transfer of culture, and in that light also knowledge, has never been as significant as in modern society. Knowledge has a completely different position in

modern society compared to the past. It is becoming the most significant factor of development, therefore modern society is justifiably labelled as a society of knowledge.

Questioning what should be the **heritage and, at the same time, the sustenance for younger generations** is also captured in the thinking about the character of modern society. We like to emphasise that an entirely different role of the individual is typical of modern society. The complexity of modern society should ensure a more liberal establishing of social networks. Individuals are not part of a permanent, firm social structure, they therefore often do not **have a firm focus/handhold** giving the feeling of inclusion and safety, and that is why, on the other hand, they are more vulnerable. The individual is granted autonomy and responsibility, but in an overly complex world the realisation of one or another is becoming impossible **without adequate knowledge, without the ability to give meaning to existence**, without suitable equipment for the ethnal judgement of one's existence and actions.

Owing to the complexity and fragility of social relationships and processes, modern society is called a **society of risk** by some people. What should therefore be the heritage and sustenance for younger generations, the generations we wish to give a better dowry for life? And what is the role of schools in that context? To shape the sensitive area of education by knowing and respecting **what was**, by being aware of **what is**, and particularly by the vision **what will be**. Every policy on education is a specific response to all three dimensions.

The period in which we are now should therefore mark the following dimensions.

The changed role of an individual in a society where the individual is no longer part of firm relationships, where we even speak of the "patchwork" identity – that is identity which is constantly changing and transforming (given the numerous links the individual establishes) – this makes it even more important to form social anchorage, solid cores around which individuals form their identity.

The changed way of understanding the world – in the OECD research, What schools for the future? (2003) is called the Nintendo generation – this is the problem of modern generations whose attention should supposedly be directed to visual communication and instant/momentary understanding of a situation – somewhat similar to impression – the images of the world are based on numerous instant impressions.

The complexity of the modern world characterised by a fast technological development, in particular in the area of communications, information technology, and by changed social processes (e.g. globalisation).

Society of the future – society of reflection, awareness, sustainable development?

Questions of what the future society should be like and which factors will create its image, are undoubtedly important for the development of education. Definite and clear answers cannot be given in advance by anyone, however, it is possible to warn of certain elements significant for the further development of society.

The future society is called a **post-material** society by some people. This is not a society which trades in raw materials and products, but a society which trades in ideas, creativity and information. This is therefore a society which has changed **from an industrial** society where raw materials, trading in products and **quantity** were important, to an **information** society where

trading in information and **more and higher quality** are important, and to a society which is increasingly **diverse and made in various ways, more and more adapted to the individual**.

Understanding oneself and the world, responsible behaviour towards oneself, others and the environment should be vital for an **industrial** society. For that reason, the future **society is also called a society of self-awareness and reflection**.

In order to develop, society will have to assess its actions from the viewpoint of **sustainable development** – i.e. with the awareness that social development is always part of the past, present and future, and we must therefore be responsible to both the present and future generations. **Thus sustainable development does not** only involve responsible behaviour towards natural resources, but also responsible behaviour towards oneself and others, behaviour that enables the active inclusion of individuals in the society where they live. **Sustainable development, democracy and peace** should be inseparable builders of the future.

The post-material society should be strongly marked by the development of an **information society**, which should change the way of life even more radically. It should influence the organisation of the working environment. Supposedly, in the future less funds will be allocated for the construction of business premises, administration buildings etc., as increasingly more of these services will be provided from home. At the same time experts predict that it will no longer be possible to imagine production without information technology. Furthermore, development and research work should not be possible without information technology, as simple research work has already been performed by computers. In short, information technology should strongly influence the forming of our opinions, our way of perceiving the world. This is therefore not an issue of technology, but of significant changes influencing the way we live, think and perceive the world.

We are faced with that already today, while in the future world we can **expect even greater dynamics of accumulating knowledge**. The time between discovery and direct use is getting **dangerously** shorter. Compared to previous centuries, the productivity rise seems as if every year an industrial revolution is carried out.

Today the **power** of computers for **personal use** already far exceeds the capacity of computers that large companies once had. Modern technology enables (at least virtually) the kind of access to information and sources of knowledge that was unimaginable a few decades ago. At the same time, the issue of access to and ability to use modern technology is becoming more critical. Issues of the ability to make information meaningful.

It seems that **equality, social justice** and **democracy** will become more and more acute due to numerous changes. And not only owing to technological influences; we will be faced with a number of demographic factors among which the aging population should definitely be considered. The demographic trend of the modern society warns of the aging population from the viewpoint of the labour market and migration policy and from the viewpoint of inter-generational symbiosis. The aging population will surely have an influence on the reconceptualisation of public services and changed lifestyles.

In weighing up the role of education, consideration should be given to globalisation, which is becoming more and more global. Is it possible to establish a creative and dynamic relationship between the global and local? How will the factors denoting the society of the future in-

fluence the understanding of ourselves and the social and natural environment? How will our own, social identities be established? How are the predicted changes influencing education?

Reflection/dimensions influencing the forming of future education

Certain issues connected to the transfer of culture and knowledge seem to remain constant in terms of content and principles, and methods of transfer. These are the contents and issues which are constantly present and are not tied to a specific society, and they are the teachers who are remembered by generations. Education involves more than just the knowledge needed every day. It is an expression of culture and should not therefore be something external for an individual, but should increasingly become a way of life. Particularly in the future society, which futurists believe will place greater strains than ever before on the issue of the culture of relations, culture of mutual understanding, the culture and capacity for collective action and forming new social relationships.

The society of the future should therefore include a number of contrasts that will need to be creatively addressed. On the one hand, it will require highly specialised knowledge which will have to be linked in an inter-disciplinary way and, on the other, a constant search for the creative link between the universal and special, entirely special. The challenges of modern education will include **how to achieve** universality, plurality of knowledge and, at the same time, deep enough expert knowledge, cross-disciplinary approaches, and how to balance competitiveness and cooperation among the individuals who are providers of education.

The complexity of the issues and society will thus demand a clearly defined vision of development and, in that light, a clearly defined vision of the development of education. Irrespective of the specific policies in education, it will not be possible to avoid some significant issues or principles governing this area.

The issue that could be described as the volume and width of those involved, and the **openness** of the educational system will definitely play an important role. This involves accessibility not only to education in general, but to specific knowledge which will significantly help in forming the future world. Under this dimension we could also classify the issues relating to the so-called inclusive policy - i.e. the hidden exclusion of certain social groups from those areas which offer individuals and groups the possibility to participate in co-forming development. The ability to create the system for promoting cooperative forms of work may be included here.

The second dimension relates **to long duration** – understanding the process of acquiring new knowledge as a never-ending process taking place in schools as well as at the workplace and in life. The ability and preparedness of individuals to constantly upgrade their knowledge, deepen it and be able to learn it and apply it in their further life, will have to be developed. It therefore involves the promotion of learning as a lifelong process.

The third dimension relates to **quality**. It is not enough only to accumulate new knowledge. Undoubtedly the process of making sense of this knowledge is important, as well as the capacity for critical and analytical approaches and the ability to use the knowledge responsibly. It therefore involves depth, reflexion and responsible use of the acquired knowledge. Besides numerous issues relating to the quality and depth of specific knowledge, it should

not be forgotten that the acquiring of knowledge is a process where individuals, students, their uniqueness and related different interests, talents and potentials should not, and cannot, be neglected. The successes of forming the educational system for the future society will therefore largely depend on the ability to balance general and in-depth knowledge of different fields interesting to individuals.

It is this dimension that is related to the next one which already has, and will have an even greater, influence on the forming of education, that is respecting **diversity**. In fact it involves the understanding that diversity is part of us, the individual, social groups and society in general. Diversity is therefore not external, it is in us and should be understood as enriching. For education this means the necessity to consider the fact at the levels of different learning processes, different paths to education and different possibilities of education. It therefore involves the demand that the place of education ensures the broadest possible and most diverse methods, paths and possibilities of learning.

Besides diversity, every policy on education must take into consideration the element of **justice**. In defending different possibilities, we too often forget that the assured creation of possibilities is not enough. It seems that emphasising diversity without also taking into consideration the actual opportunities may lead to a greater gap and intensify the differences resulting from the real opportunities. Perhaps the issue of justice in the future society, due to its complexity and exceptionally fast development, is that more critical and urgent. This raises the question, have we done everything for every individual of a society to be an active member and active citizen?

Only an education policy based on the aforementioned elements will truly contribute to the mobilisation of different potentials - especially human as well as material resources.

It is worth bringing attention to another important element. It involves the ability of **pre-serving and upgrading what is good**. One of the dangers of modern societies may be the dynamics, the speed of changing without having the time and opportunity to think from the viewpoint of sustainable development. One of the important imperatives of a modern policy on education is to develop the ability of younger generations to assess from the viewpoint of sustainable development, from the viewpoint of responsibility towards themselves and the natural and social environment.

What really matters?

Which and what behaviour and knowledge, what culture will therefore be really significant in the future society? Some try to answer this question by listing the competencies needed by modern and future generations.

If in the past we could be satisfied with a few basic competencies (in particular, reading and numerical literacy), it is more than obvious that the future will require a number of more complex competencies – including different types of literacy (natural sciences, reading, mathematics etc.), creativity, the ability to communicate, the ability to work in a team, the capacity for lifelong learning, the ability to adapt to constant changes, the ability to choose responsibly - responsibly towards oneself, others and the environment.

It is therefore obvious that in the future good technological qualifications will be necessary, although they are undoubtedly not enough. Instead of gaining information, one of the most significant issues will be how to give meaning to information, how to use it, how to form a mental picture of the world. One of the most important tasks in education will be the method of training the participant in education to form knowledge in a more complex system, how to develop critical, creative thinking, and how to link the obtained information into more complex mental systems. For that very reason, some narrow down all these competencies to the three most important ones: creative resolving of problems and issues, the ability to cooperate and communicate with other people and the capacity for lifelong learning. In this way, lifelong learning should not become a basic guideline in education, but the way of life of every individual.

The educational system will have to find as soon as possible appropriate answers regarding the transfer from information management (from absorption of information) to the development of abilities for **analysing and organising** information. From learning information to developing abilities for learning, for understanding processes (**learn to learn**). From seeking answers to discovering the real issues (**problem-oriented learning**). From routine learning and repeating to seeking new solutions (**developing creative thinking**), **to being aware of the importance of cultural competencies** (understanding different cultures, respecting your own).

Role and status of schools

The developmental changes will definitely have an influence on the organisation and activities of educational institutions. It is becoming increasingly important for every institution, especially schools, to be capable of activating creative potentials to build an open, flexible and creative environment based on mutual respect and recognition of the work and meaning of an individual. Only in such an environment can the potentials of children - and thus our future - develop. It seems that grade and subject orientation will increasingly become just one possible working approach, and that in the future very different methods of pedagogical work will be developed in schools.

To date, and this will be more intense in the future, **the role of the teacher has been changing**. Teachers are increasingly becoming guides, mentors and motivators for learning. One of the most important tasks of a teacher will probably be stimulating curiosity, motivating for further learning and, at the same time, training for lifelong learning. One of the traps of modern society may be too much information, which gives the impression of awareness/knowledge, while in reality it is only superficial knowledge. One of the great weaknesses of modern society may be satisfaction with only superficial knowledge. Indeed the dynamics, the enhanced emphasis on appearance and superficiality fill young people all too often with false hope that this is enough.

In forming education for the future society, the issue of learning as a cognitive as well as emotional process and the issue of learning as an individual as well as social process, will need to become topical again.

Compared to other institutions, a school in modern society has an exceptional position resulting from its mission. On the one hand, it provides anchorage, strength, the elements based on which an individual behaves in a society (in today's society this is even more important, as social anchorages are loosened), and on the other hand, it trains the individual for

new, creative methods of resolving issues, and opens new possibilities and gives freedom to the individual. In order for a school to play such a role it needs clear directions.

One of the key issues through which a school carries out its mission is the autonomy of the school space, which may be addressed on several levels. It is a question of the extent to which a school influences, or may influence, the formation of the curriculum. It is a question of the extent to which teachers may influence the formation of the curriculum, and what is their professional role. It is a question of the variety of possibilities of the autonomous and professionally responsible work of principals and teachers.

If the modern school wants to carry out its basic mission, that is, to provide what is valuable, the heritage of previous generations (knowledge and culture), and to prepare the student for a creative and high-quality life in this complex society, it must educate independent personalities who are capable of facing challenges and are responsible towards themselves and others in resolving issues. Such a personality may be formed and educated only if pedagogical staff are in the same situation - if they are given the opportunity to carry out their pedagogical mission so as to present teachers as intellectuals who are professionally demanding towards themselves and others, wanting to form creative and responsible individuals. Given the requirements and possibilities within which they function, principals and teachers should be given the opportunity to help create the conditions and methods of implementing a prescribed programme, as only they may assess in the given circumstances which is the best way to carry out the mission of a school.

This higher level of autonomy will need to relate more and more to different organisational forms of educational work. Schools will have to establish links to a greater extent with "traditional centres of knowledge" (universities and institutes) to form networks for disseminating, and also creating new knowledge.

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Dr Alenka Šverc: Intergenerational pedagogy – a challenge for the educational system

Introduction

The transition to the new century and at the same time the new millennium was marked by a number of studies which aimed to study or draw attention to phenomena which could be important for the future development of society. Researchers called attention to changing notions concerning the relationship between the individual and society, and changes in demographic trends, the development of technology, climate change, etc. It seems the forecasts about possible developments in technical fields and technology had the greatest effect, while other predictions received less attention. Perhaps we felt that they would not affect us as strongly as technology, for instance. And yet it is becoming blatantly obvious that those changes in particular, which in spite of experts' warnings "crept up on us", will strongly influence our way of life in the future. One such change is doubtlessly the demographic situation and the issue of the ageing population, along with the role of young people.


Social changes

The complex and dynamic quality of contemporary society is increasing the urgency of the question of which fundamental factors and processes are decisive in influencing the present and future fabric of society. The turn of the last century, or rather millennium, saw a series of studies meant to predict the future. Quite a number of such studies (e.g. Therborn, OECD studies ...) emphasised that the future of modern society will be significantly affected in particular by the changing notion and role of knowledge, and the relationship between the individual and society.

The individual is believed to have better conditions for realizing his/her uniqueness and distinctiveness but also faces the complexity of social relationships, where the risks of wrong choices are much greater than ever before. For that reason, some (e.g. Beck) characterise modern society as a risk society. The individual is granted autonomy and responsibility, but on the other hand he/she is increasingly vulnerable, as his/her self-fulfilment in an (overly)complex world becomes impossible without suitable knowledge, without the ability to give meaning to one's existence, and without being suitably equipped to ethically appraise one's life and actions. It is therefore increasingly important how the individual, in a world of constant questioning, complexity and insecurity, forms clear and strong anchor points. Forming these is closely linked to social changes that significantly affect the present and the future.

One study which gives a greatly detailed description of the basic social processes that will affect our future in the opinion of experts is a study by the OECD (*What Schools for the Future?*, 2001), which in the second part focuses on the search for possible scenarios for future development of the school as an institution and in the first part tries to unravel the basic determinants of modern and future social development. The following determinants were pointed out:

- generational issues, the ageing population problem;
- issues related to gender and family;
- issues related to a changing notion of knowledge and the role of technology;

- 
- changes in lifestyle;
 - global, local and international intermingling at various levels.

Regarding generational issues, the study stresses that the division of life into phases is closely linked to a society's culture. Definitions depend not only on the culture of a specific society but also change through history, as Aries (1973) has already pointed out. The study emphasises that the definition of adolescence as we know it today is the "invention" of modern European culture. Notions therefore change, also within an individual culture or society. Each life phase has certain characteristics but are most of all distinguished by when and how a group is involved in society.

According to the findings of the OECD study, modern society is characterised by increasingly early inclusion in institutions (kindergartens and schools), as well as increasingly longer schooling, while young people enter the world of work or the world of adults at a progressively later age. Some call this period "extended adolescence". The study shows that just in the last decade (that is, from 1990 to 2000) the age at which young people enter the labour market has risen by two years. This increases the distinction between public and private spheres, as young people continue to depend on their parents longer (extending compulsory schooling), while on the other hand they become independent players in the consumer world earlier. Parents enable them to make independent choices and function as independent actors in the goods and services market earlier and earlier. Institutions entered by young people where they are more or less independent are therefore, for an increasingly longer time, mostly schools. The "outside world" entered by individuals is thus quite limited with sufficiently clear "rules of the game" and clearly defined relationships in which a young person mostly interacts with a world of peers in entirely specific (in a way very confined) situations. Another important finding underlined by the OECD study is that present generations no longer accept traditional organisational models, traditional forms of authority or discipline.

At the same time the way of life keeps changing. Another typical feature of modern society is the greatly altered position of women. With the increased number of employed women, the period of time spent working by parents is longer. This naturally has a strong impact on the form and possibilities of family life. The study highlights the changing lifestyles of people in developed European countries. The tendency to consumerism and insufficient awareness of sustained development factors are stressed in particular. Besides data which indicate the growth in single-parent families and the increasingly longer working hours of parents (prolonged time spent at work), the analysis of changing lifestyle and family life modes also draws attention to the changing conditions in which families live. The most common pattern is life in nuclear families, where the average number of children keeps falling, at least in developed parts of Europe, where the family usually includes two generations (parents – children) and where the living space is usually restricted to a flat (in Western Europe, rented as a rule). The duration of schooling and the time until children create their own families keeps lengthening, also due to living conditions, employment possibilities, and possibilities for flat ownership.

Moreover, the data in the study show a marked trend of the ageing population and the decreasing percentage of the active population. The study estimates that this process will have irrevocable consequences for all European societies by as early as 2030 if developmental policies in certain social areas are not changed.

In the context of the discussion on population changes and changes in the way of life, this might seem insignificant, yet our lives are also deeply influenced by a changing attitude toward knowledge and changes in technology.

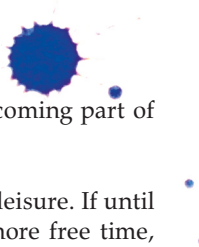
The OECD study emphasises that we tend to describe modern societies as knowledge-based. David (1996 in OECD, 2001), for example, points out that the twentieth, and more so the twenty-first century, are marked by intense growth of knowledge and that the most active industrial sectors are those based on knowledge. The many changes and rapid knowledge growth thus call for a constantly learning society, meaning the development of personal skills that lead to the ability for sustained learning. And that is not all. The rapid growth of knowledge questions certain types of knowledge (the ability to list factual knowledge) in comparison with the ability to acquire and structure new knowledge.

Changes in the field of knowledge are of course reflected in the many technological changes and changing nature of work. Technological development affects our everyday life



so greatly that we are unable to perform a number of perfectly common tasks if we are not trained to use modern technology, computers for example. Technological development therefore has a very direct effect on the population's functional literacy. New technologies affect the growth and decline of specific industries and the changes in the type and nature of work. As the work force is becoming increasingly replaceable, we can see the emergence of a narrow segment of jobs which are increasingly demanding and where a person must prove a high degree of independence and competence.

The study also shows that classic forms of education and training for work are no longer adequate. People can practically no longer expect to perform one single occupation all their life, so it is essential to learn to quickly adapt to new requirements in the labour market. What is more, employment and unemployment are increasingly becoming alternating condi-



tions in life. Oscillation from employment to unemployment is obviously becoming part of everybody's life. Such a situation increases the sense of insecurity.

For that reason, one of the major issues of our age is the issue of work and leisure. If until recently we still believed that the development of technology would allow more free time, another OECD study (1995) shows that employed people continue to work longer, especially if they wish to survive in a fiercely competitive labour market. The problem of spending one's spare time is increasingly becoming a problem limited to certain social groups: retired and unemployed people.

The effects of some social phenomena are contradictory, such as globalisation, or internationalisation. On one hand, there is an increased need for multiculturalism and on the other a demand for stronger national identity. Halsaz (1996) makes a similar observation. On one hand the individual has more possibilities and freedom to seek new opportunities, while on the other this implies greater responsibility. One must be capable of self-reflection, develop a critical approach to social processes, be open to other cultures and still be aware of one's own identity, etc. In this context we can also understand the demand for pronounced multiculturalism and multilingualism. Another indicator of the openness of a society is information accessibility. Accessible information means more access to insights, various developmental paradigms, cultures and values. The individual, faced with this plurality, must give it a meaning of his own.

All the mentioned changes have a profound influence on the lifestyle of individuals and social groups. From the viewpoint of population policy and the ageing population we are seeing extremely important shifts and consequences for both younger and older generations. These shifts are so marked and most of all rapid that they could create a wide gap between the young and the ageing population. Pessimistic forecasters therefore warn that a lack of change in policy towards the above issues may even result in the formation of two completely "separate worlds", inhabited by specific social groups (young and old).

The ageing population – Europe's problem

The problem of the ageing European population is so pressing that the European Union has prepared a programme document entitled the Green Book, which discusses population policy and possible scenarios. The document shows that instead of a birth rate of 2.1 children per woman, which is the minimum to sustain a population, the average birth rate in the EU Member States is less than 1.5 children, and Slovenia's rate ranks among the lowest.

According to this document the number of people aged over 80 in Europe will rise by 57% between 2010 and 2030. Slovenia's population age structure corresponds to the European average. Here we should note that the greatest increase is in people of advanced age, that is, over 85 years. The balance between the younger, middle and older generations in Europe has never been so gravely disturbed.

The Green Book also finds that the younger, middle and older generations have little personal interaction, that they often do not know each other and thus hang on to many prejudices and stereotypes about each other. This is a major shift, since older people used to be the younger generations' chief source of information, knowledge and skills in everyday work and other key aspects of survival. Today, the third generation struggles to keep up with the rapid technological development.

Old age has to some extent even become a social taboo surrounded by many prejudices and negative stereotypes. Such an environment offers older people poor conditions to accept their age and its implications, especially infirmity and death. The result is the mass isolation of the elderly. The Green Book finds that in today's society elderly and feeble people are marginalised as well as unwilling to accept their age and cannot see specific possibilities available in their stage of life right up to its end. The Green Book also points out that it is this lack of involvement which makes the older generation experience the emptiness of old-age life. This means that an elderly person finds all that he/she does or that happens to him/her pointless. In older people this condition can be characterised by purposelessness, lethargy, inactivity, negative opinions and behaviour to young people, resorting to addiction, depression and suicidal tendencies. A common consequence of experiencing life as empty is psychosocial disorders, especially emotional numbness, bitterness and pessimism, which make elderly people a burden to themselves and their environment. In modern Europe there is an increase in alcoholism among the elderly, there are more divorces after children leave home, and the majority of suicides is also seen in third-generation people. Such and similar events are psychosocial consequences of experiencing the emptiness of life in old age. A blind spot in finding meaning in old age is also seen in younger people – namely, they avoid elderly people and thinking or talking about old age.

The Green Book therefore advocates the development of conditions for a new stronger “sociality”, as termed by Whitty (2003), or “intergenerational solidarity”, as termed by the Green Book. In this document intergenerational solidarity is perceived particularly as the improvement of personal and group self-help which connects different generations.

Social integrational role of schools, social cohesion

In an increasingly complex society, which is also increasingly making identity development a challenge, it is therefore particularly important to establish the role of key factors of socialisation – especially school. School is not only an important factor due to the new role of knowledge and meaning of knowledge as an advantage in life, but also because school is one of those institutions which in the opinion of many authors (e.g. Whitty, 2003; Ball, 2004) must help develop a new sociality and contribute to making a shift from a misconception of individualism to a true understanding of uniqueness and distinctiveness of the individual, which, however, can only be developed through responsibility towards oneself, others and the natural and social environment. These authors believe that schools have been assigned an even greater responsibility for developing a new sociality in modern society than in the past, precisely because the present age is characterised by an absence of anchor points.

Moreover, researchers often overlook the fact that the process of connecting generations is immanent in schools. In its very essence the school contains the component of connecting generations. By transmitting knowledge and acculturation (Therborn, 1995), the school actually connects generations, not just from the near past, not just three generations, but several past generations and the present generation, at the same time influencing the life of future generations. Regardless of how school is organised or what specific content it provides, it inherently (due to its mode of operation, essence and mission) connects generations, even if only at an unconscious level.

School is thus supposed to transmit and legitimize the knowledge of past generations, perform a social compensational role (reduce social differences, inequality, improve social mobility), issue reports as “licences” for entering the working world or further education,

coach the individual for competent integration into society and thus enable the individual to find meaning in the world. Teaching the individual to think critically about the existing world is supposed to develop innovative individuals with the ability to create new solutions and new goals, a new vision of the future.

School in its very nature connects the past, present and future, and can therefore play an important role in building new intergenerational bonds. This is particularly true when the term "school" is understood as the educational sphere increasingly being joined by different generation groups, where we cannot speak exclusively of children and young people. Instead, more and more adults, especially older people, are taking part in various forms of education.

Building connections between generations is no longer linear, at least not in the area of education, and the roles of student, teacher and knowledge transmitter are sometimes completely reversed.

Considering all this, it is not surprising that Slovenia has prepared a draft National Strategy of Care for the Quality Ageing of the Population and for a Caring Coexistence of Generations (2006) which emphasises that Slovenia is facing similar developmental changes and challenges to most European Union countries, which means that the population is ageing and that the mode of work and life is constantly transforming due to the rapid development of technology, scientific revolution and the process of globalisation. Another trend is increasing social stratification, where education and training could be instrumental in reducing the emerging divides and offering individuals possibilities for personal growth, employment, prosperity and greater social security, and facilitating the development, progress and cohesion of society.

In this context strong emphasis is laid on the field of education. The strategy proposes that in order to achieve the basic aims of the strategy, the quality ageing of the population and a caring coexistence of generations, the following tasks should be fulfilled in the field of education:

1. systematic education and training of the younger generation for complementary coexistence with the third-age generation;
2. social education for understanding and accepting old age;
3. development and implementation of methods and forms of intergenerational connection and transmission of knowledge and experience;
4. networking and cooperation with other work areas (social services, culture, health, regional development ...).

This gives us an entirely new perspective on one of the goals set in the EU document Communication on Making a European Area of Lifelong Learning a Reality (COM (2001)678). The implementation of the goals of this document (namely to create areas of lifelong learning aimed at enabling citizens unrestricted mobility between learning environments, jobs, regions and countries, enabling them to make the best of their knowledge and competences, and to achieve the goals and ambitions of the European Union and its Member States, which are to be more prosperous, more connective, tolerant and democratic) also needs to be understood in the context of the ageing population and the new role which that generation must create for itself. We should note that it is no coincidence that in the beginning of 2007 Slovenia developed and adopted the Strategy of Lifelong Learning, which gives special importance to the exchange of knowledge and experience among generations.

Intergenerational pedagogy

All of the above arguments support the thesis that it is necessary to provide conditions where intergenerational connecting will be a natural process, where the younger generation can be systematically educated and trained for a complementary coexistence with the third-age generation, where knowledge and experience can be exchanged between the generations, where social education for understanding old age will be an integral part of the educational process, and lifelong learning an integral part of life (Ramovš, 2005).

Today, achieving this goal is not an entirely spontaneous or natural process, especially because (as mentioned before) the life styles in modern society generally lead to segregated lives of the generations. The modern way of life is characterised by living in a nuclear family – multigenerational communities are increasingly rare due to living conditions as well. In contrast to the past, the lives of nuclear families, as well as other ways of life, are cut off from each other. While in the past, as a rule, there were occasions which brought generations together (entertainment, etc.), they now generally happen in separate places, and events where different generations can meet are becoming rare. This reduces the possibility of gaining experience and learning about different generations, and increases the likelihood of reinforced stereotypes. Moreover, it reinforces the perception of older people as a burden to young people, as something undesirable that needs to be hidden and pushed away. Some researchers (e.g. Bury, M., Gabe, J., 2004) are already warning about the reinforcement of stereotypes connected to both ageing and preserving a beautiful body.

Modern society is supposed to be characterised by a wide range of identities and lifestyles to choose from. For that reason some experts (e.g. Melucci, 2006) point out that it is hard to speak of characteristics of a certain age group – there are just individuals who create their identities regardless of age. On the other hand, we can observe completely self-contradictory processes characterised by separate living spaces and forms and ways of life of social groups and generations.

Considering that we cannot rely on the experience of natural intermingling of generations, suitable strategies, methods and forms of work for intergenerational rapport have to be developed, namely the development of suitable pedagogical strategies which could ensure the implementation of intergenerational coexistence. Such strategies could doubtlessly be developed on the basis of pedagogical expertise, yet traditional knowledge in this area is not sufficient. It should be upgraded with new findings, as traditional pedagogy was until lately primarily concerned with young people and in the last decades also adults, but at any rate the active population. We are facing entirely new challenges – pedagogical goals are no longer focused chiefly on the transmission of official, formal knowledge as was mostly the case in traditional pedagogy. The objective of traditional pedagogy was essentially to pass on formally acquired knowledge to achieve a certain type of education, i.e. occupational qualification. In our case pedagogy must be improved with new goals, new knowledge of different generations, with new strategies, forms and methods of work. That is why this branch of pedagogy may be called intergenerational pedagogy.

Conclusion

The demographic changes we are witnessing and the changing way of life have a profound effect on the completely altered notions about the roles of different generations. In particular,

the attitude to the ageing population is changing. It is no longer a marginalised population. It is growing in number, but the modern way of life to a large degree prevents interaction between the generations. This also hinders the development of intergenerational rapport or coexistence. One of the important challenges that future societies will have to face is therefore developing strategies for successful intergenerational coexistence. In this process the area of education could have an important place, but only if suitable strategies of pedagogical activities are developed. Strategies of pedagogical work in this area require the updating of existing methods and forms of work and the reconceptualisation of goals. In view of so many changes, particularly the new conceptualisation of the area, this branch of pedagogy may be called intergenerational pedagogy.

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Ján Figel: The future of education in Europe

There are two words that sum up the future of European education: Lifelong Learning.

Just one generation ago, it was still possible to predict, more or less, the knowledge and skills that young people would need for the rest of their lives. But this is no longer the case. Young people can no longer expect to spend their whole lifetime in the same job, or even in the same sector. Their career paths will change in ways that no one can predict. The jobs they will have tomorrow may not even exist today. And the knowledge needed to carry them out may be knowledge that we do not teach yet.

The facts and figures of traditional learning are no longer enough. Being creative and being adaptable will be much more useful than having a store of specific knowledge learned by heart. In particular, the frequent changes in the world of work require different skills than before. Growing internationalisation, flattening hierarchies and increased teamwork call for education and training systems to equip young people with good social, cultural and communication skills that enable to them to work efficiently and manage their careers in a more complex world.

How can we prepare our young people for such a complex world and how can we help older generations to constantly update their knowledge and skills? By helping them to develop the ability and the motivation to carry on learning and to carry on adapting throughout their lives. And by supporting them to make their first experiences in working, learning and living together with other people from different backgrounds already at early stages of their life, for example by promoting exchanges and international student mobility. The EU's new lifelong learning programme offers excellent opportunities to do this already today.

We need, in particular, to help people to develop transferable skills that they can adapt and use in changing situations. And we need to make sure that everyone gets a realistic chance to actually acquire and update such skills at any point in their life. Taken together, the demographic development of European societies and the growing number of jobs requiring high-level skills imply that we will have to look after continuing training opportunities, besides making sure that everybody has access to high-quality initial education.

This is what the Member States of the European Union tried to pin down when they adopted the European Framework of Key Competences for Lifelong Learning in 2006. This framework describes the eight areas of knowledge and skills that all citizens need if they are to take part fully in the Knowledge Society. These include 'traditional' competences like knowledge of one's mother tongue, foreign languages, basic competences in maths and science, and IT skills. But they also include across-the-board skills such as learning to learn, social and civic competence, initiative taking and entrepreneurship, and cultural awareness and expression.

This framework is one of the concrete results of political co-operation between the EU Member States aiming at improving the quality, accessibility and openness of European education and training system. Thanks to the Lisbon Strategy for Growth and Jobs, launched by the European Council back in the year 2000, we have seen a rising awareness of the importance of education and training at European level. All Member States of the EU today agree that the quality of education and training, in particular in science and technology, is a key ingredient for a successful European Union. We are all aware that without a solid knowledge base in the

society, we will never have innovative researchers, entrepreneurs and workers who will develop the products and services that we need to succeed in tomorrow's markets. This has led to the development of a detailed work programme – called "Education and Training 2010" – that EU Education ministers and the European Commission use to exchange good practice and to support policy reforms at European and national level. However, we know that several obstacles prevent education and training institutions from providing their full contribution to Europe's future and from living up to the challenges they are facing in our rapidly changing societies.

Schools

Schools have changed relatively little in the past 150 years as institutions. What changes are needed in the European school of the future? First, there is still widespread inequality in our education systems. School systems will have to find new ways to reduce the impact of socio-economic background and other factors on the outcomes of education.

In European classrooms these days a mixture of pupils of different abilities, cultures and mother tongues can be found and this trend will accelerate in the years to come. Schools therefore have to reflect on how to better respond to each pupil's individual learning needs.

Xenophobia, intolerance and violence are raising their ugly heads again in our societies and unfortunately these phenomena are finding their way in our schools as well. It is therefore vital that European democratic values such as peace, inclusion and an appreciation of diversity be built into the ways schools are organised.

European schools are vital to the success of our knowledge economy and school systems should better prepare pupils for the long-term needs of sustainable economic growth in Europe. In developing schools as organisations, a recent focus has been on the quality of teacher education and in particular the professional development of teachers throughout their careers. Similarly, as teachers acquire new roles we must ask how the management and leadership of schools has to change and what will be the role of parents in order to support schools to become true learning communities.

But schools alone cannot deal with all the challenges that affect young people. In the future it will be ever more important for schools to co-operate with their environments. Indeed, the call for coherent and comprehensive lifelong learning strategies requires more systematic collaboration between formal and non-formal learning. Schools and the surrounding society – including business and different types of civil society associations – must work together.

These are the kinds of questions that the European Commission will include in a Public Consultation about how to modernise schools so that they are equipped for the 21st century.

Higher Education

In higher education a Europe-wide reform process known as the Bologna Process started as far back as 1998. Governments and universities around Europe are working hard to have a solid and attractive European Higher Education Area in place by 2010. It looks likely that the Bologna Process will have achieved its main objectives by 2010, such as free movement of

students and teachers, effective internal and external quality assurance, qualifications frameworks and credit systems boosting transparency, recognition and lifelong learning.

While the European Commission fully supports the objectives of the Bologna Process, it believes that the modernisation of higher education requires more than curricular reforms and should include also funding and governance aspects. Regarding funding, the situation will improve notably in the coming years if Member States follow the recommendation the Commission made in 2006 of devoting at least 2% of their GDP to the higher education sector by 2016. Public funding should follow new principles, taking into account the new diversity of higher education institutions and focusing more on outcomes than on inputs. In short, universities should no longer receive their funds primarily for what they are or are called, but for what they do, and how well they do it.

It is clear, however, that most of the additional 2% invested in higher education and research will have to come not from the public purse but from private sources. Universities will have to assume more responsibility for their own long-term financial sustainability. Many of them will diversify their income through collaboration with enterprises and foundations and through other private sources, including tuition fees.



To allow universities to realise their full potential and develop their own strategies, also for lifelong learning, they need more freedom. Governments should abandon any attempt to micromanage their universities from above. This doesn't mean that they ought to withdraw from their responsibility for higher education, on the contrary. Public authorities should remain responsible for setting the rules of the game, for example as regards quality assurance and recognition. But governments should enter a new type of partnership with their universities, limiting themselves to providing a regulatory framework of policy objectives, funding mechanisms and incentives for education, research and innovation. In this new partnership it would be left to the institutions to take their own strategic decisions.

How will all this freedom and responsibility be used? We expect to see more responsive universities, more mobility, more diversity and more openness to business and society at large, also beyond the Europe borders. The increased autonomy will also result in a rich diver-

sification of European higher education institutions, since it will allow them to build up their relative strengths on a European scale. The days when most higher education institutions strove to qualify as research-intensive universities should be over. Each institution will have its own specific mission and profile, in relation to the particularities of its environment.

Changes in teaching, governance and funding will allow universities to make full use of the opportunities provided by lifelong learning. In times of demographic change and globalisation, universities are beginning to understand that there are fewer students enrolling directly from school, yet there is a greater need to continuously educate and upgrade the workforce and population as a whole. Therefore many are beginning to react by providing study programmes to adult students and learners with non-traditional backgrounds.

In doing so, they can refer to the qualifications frameworks that are currently being developed at European and national levels as well as at sectoral level. These new tools will improve the transparency of qualifications, facilitate the recognition of prior learning, including informal and non-formal learning and provide new “bridges” between school, vocational and higher education. I am convinced that the recent Commission proposal for a European Qualifications Framework, once adopted, will make a real contribution to improving lifelong learning opportunities and the mobility of learners and workers.

The Bologna Process also aims to make European Higher Education more attractive to non-European countries. In my vision of European education, this will be achieved in a number of years: all European countries will take actively part in the European Higher Education Area and there will be intensive links with other parts of the world through mobility, joint degrees, mutual recognition agreements, and policy dialogue. It will be a normal step for brilliant young students from China, the United States and other parts of the world to study and do research in Europe.

Conclusion

This is my vision for the future of European Education. We have achieved a lot in the past years and we are pursuing interesting and innovative strategies for the years to come, both for schools and for higher education. The commitment of Member States to work together within the Education and Training 2010 work programme has been impressive. Ministers have agreed on concrete objectives and benchmarks and have sent their experts to learn from each others’ best practice in curricular reforms, governance and funding, teacher education and how to enhance social inclusion within school education. We have come a long way in preparing our education systems for the future. However, we must not harbour illusions. In most countries, most education systems, and most institutions the challenges remain enormous. It will require great efforts by everyone before we reach the European area of Lifelong Learning that I have sketched in this article. The European Commission will continue to support Member States, education and training institutions and all stakeholders in their modernisation efforts because we think that every European—young and not-so-young—needs adequate Lifelong Learning opportunities. Lifelong learning will provide them with the skills to thrive in the knowledge society and this in turn will improve the competitiveness, growth, employment and social cohesion of the European Union.

Ljudmila Novak: The school of the future

School must adapt to the changes and requirements of the times

In the past, village children would gather under a linden tree or in the vicarage on Sunday afternoons, with or without slates, to receive their first dose of erudition. It meant great success and progress for a family if at least one member could read and write and do sums, even if counting by fingers. Great progress was made by compulsory primary schooling for boys and girls, introduced by the wise empress Maria Theresa, which still makes her unpopular with those who think of school as a necessary evil.

What used to take centuries and millennia nowadays happens or changes in a year or two, as we live in an age of huge leaps and not just rapid strides. No one can sidestep this development, least of all school, which must be the driving force of development and erudition in all societies. Unfortunately the school of today often cannot keep pace with the accelerating advances in science and technology, and even the most progressive teachers and professors, burdened as they are, find it hard to keep up with the most recent discoveries, not to mention passing it all on to their pupils and students.

In our society the teaching profession is often judged by how long teachers' holidays are and not by how responsible and demanding the work is that they perform. When I was in Finland and saw how successful their children are in the field of education, it was even clearer to me how important the teachers' guiding and educational role is. In Finland only the best professionals can be teachers, who are duly valued and rewarded as such; after seven years they even have the possibility to take a one-year sabbatical with 60% salary while they are covered by young staff who wish to gain the necessary work experience. A society of knowledge is also a society of progress, but saying that we should not overlook the upbringing role of school, particularly primary and secondary.

The school of the future

We can only speculate and assume what the school of the future will be like on the basis of current developments and trends. It will certainly be different from the most progressive schools of today, because development never stops. In the first years of primary education, work in class and with the teacher will be much more important and the latter will increasingly become the student's guide, educator and mentor rather than supervisor of his/her progress in learning. There will also be more significant differences between those who are independent, creative and have a strong desire to learn, and those who see learning merely as an obligation and will do only as much as is necessary. In this way, knowledge will become an important factor in the individual's success or failure. At the same time this knowledge will have to extend to various areas, from modern technologies to languages, group work, creativity and enterprise, and last but not least specialised knowledge in one or several fields.

The new generations, used to modern technology, can already access the world, literally from their bedrooms. They communicate in Internet chatrooms and virtual communities, and some interact through online games. Their interests are often widely different from what is being offered by educational institutions, study programmes and teachers. The new genera-

tions do not respond to boring online programmes but seek knowledge at a global level. With increasing demands for knowledge and education, learning is no longer and will not be restricted to fixed locations and schedules. Schools as physical environments will still be important in primary education because children of this age also have to be looked after, brought up and guided. Similarly, secondary school students, including all but the most ardent individuals, are not mature or responsible enough to be simply left at home in a comfortable armchair or bed to do their school work. In spite of this the role of the secondary school teacher will be materially changed, as he/she will increasingly become a mediator of basic knowledge and a guide in searching for additional knowledge on the Web and the one to assess and foster a student's independence and creativity.

What about those who will be less keen on such learning and will lag behind, at least in some areas? Fortunately our lives are made up of various areas and needs, so people with practical skills and occupations will always be needed. But there is a growing fear that it is such people that the developed world will lack most and so have to "import" or attract them from less developed countries.

New generations will be more mobile – by geography and sector

People will change jobs more than once in their lifetime – not just within one area of work but many. They will provide services that today do not even exist. The international component of work force mobility will have to be suitably integrated in all educational systems and forms. In multilingual countries the main subjects are taught in the mother tongue and certain non-scientific subjects, at least for a year or two, in foreign languages, which helps students acquire additional vocabulary and better proficiency. Mastery of the first and foreign languages is particularly becoming an important requirement in the business world and in collaboration in different areas. It is known that companies are much more successful in doing business with foreigners if they have professionals proficient in foreign languages.

Everyone, especially in state universities, will have to try harder to find answers to the question of how to keep up with and meet market demands. This will require new technologies which do not exist yet and enable learning which is not limited by time or place. In addition to work organisation, educational institutions will have to place more emphasis on quality of knowledge.

An even more crucial change will be seen in the role of university professors, who will have to work very hard in their field to keep up with the most recent discoveries, otherwise the roles will reverse and professors will have to learn from their top students. To a certain degree every teacher also learns from his/her pupils and students, which is not wrong and can sometimes even be proof of successful work of both teacher and student. It is a fact, however, that the older generation possesses wisdom and experience, whereas the younger generation has a large capacity for learning, faster discovery and acceptance of new ideas, creativity, unwillingness to compromise, etc.

Learning must be continuous, unlimited by time, practical and adapted to modern requirements.

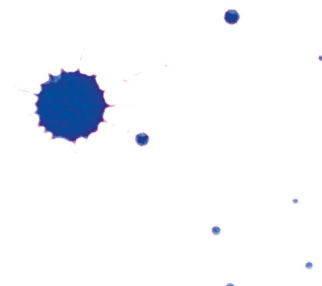
Key factors of success in the school of the future

The school of the future should involve all key players: pupils, secondary school and university students, parents, the local community, nongovernmental organisations, politics and the economy. Such a project must establish several channels of communication, information transfer and the acquisition of various investors. New digital tools and electronic media are being incorporated into the educational system in order to eliminate language and economic barriers. Last but not least the whole community involved in the educational system must provide possibilities for lifelong learning.



A truly effective learning environment is capable of adapting to the constantly changing needs of society. Such an environment must be student-centred and must support students in developing their best potentials. The learning environment must minimize its spatial and time restrictions.

To ensure sustained progress and development we should put into practice the latest achievements and discoveries in business and technology, as well as in the area of the educational system itself. School must respond as a learning laboratory where both staff and students can plan, carry out and evaluate their projects and where users can apply these findings in life.



The leader of the school of the future will have to possess a blend of qualities and abilities. These are:

- strategic thinking;
- constructiveness;
- the ability to motivate and involve the key players in a certain sphere (field of work/local area);
- the ability to include technology at every suitable occasion;
- the ability to plan and present developmental programmes which respond to identified needs;
- the ability to cooperate and communicate with the community;
- the ability to plan and obtain financial resources;
- ongoing assessment, abolishment and supplementation of study programmes in the spirit of modernity, changing needs and cooperation.

This person must live the vision, mission and philosophy of the educational system he/she is establishing.

The profile of the student keeps changing

Once defined by age from 7 to 24, the “traditional” student attended school full time. After completing his/her education, classic schooling was no longer available to him/her and life became divided between family, work and other obligations. In the last decade, computers and the Internet changed the way adults (and everyone else) access educational possibilities, which has made it possible – more than ever – for people to access knowledge and learn in some new and different way.

The Internet has made access to information easier. It has removed the limitations of the teacher and student in terms of educational material available. Education is no longer limited by the limitations of the teacher, textbooks or materials in the school library. We could say it is only limited by the interest of the student. These new learning models allow the teacher to serve as accelerator, mentor and guide in those subjects which do not require the student to sit in a lecture hall for a fixed amount of time. The Internet brings access to all world libraries from our homes and schools. Technology has speeded up growth and broadened the definition of the non-traditional student.

But we all feel and know that access to technology is not distributed equally. There is still a difference between rich and the poor. Today only 31% of the world population can access the Internet from their homes. 56% of students in the USA have the Internet in school.

However, it is not only access to technology which is important in enabling digital inclusion in the world. What is even more important is acquiring “digital literacy”, the knowledge and skills needed to use this technology, and the ability to adapt to the fast tempo of change which is the hallmark of further development.

Lifelong learning

Europe and Slovenia are experiencing the problems of an ageing population, low birth rate and consequently an increasingly higher retirement age in order to fund the cost of pensions.

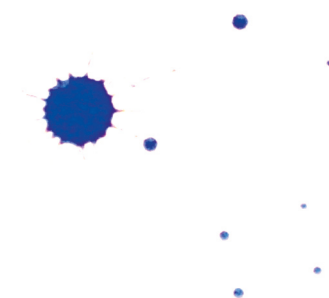
Older people will have to work longer, but they also have the necessary life and work experience; they have more vitality than their predecessors at their age and will live longer. Knowledge, on the other hand, “ages” even faster than in the past. That is why nowadays older workers need ongoing education in order to meet modern demands. Those who do not follow the trend will exclude themselves from the labour market and society, which can only lead to financial and personal difficulties. The European Union has thus extended scholarships, normally intended for young students, to other age groups as well as to informal education and training, which is likewise becoming an important part of education; such knowledge represents a valuable bonus and incentive for greater success, including internationally. Modern technologies will similarly have to adapt to the needs of older consumers and users who have specific needs related to old age. University of the third age will no longer be just a pastime for vigorous pensioners but a necessary activity of older active generations. Although there is currently a shortage of jobs for young people, the changing age structure will eventually lead to a shortfall in the workforce, so the older generation will be needed to fill positions which still need the human hand, since technology cannot do everything.

Globalisation

In the future, the demands for knowledge in new technological areas will increase significantly, and international borders will be even less important than they are today. Mastery of digital knowledge and a workforce which is mobile, in both the virtual and real worlds, will be key factors of success of society and the individual.

In the future, education will thus have to cope with a world characterised by an almost infinite amount of information and data. The key factor in successful education, whether on the Internet or in class, will be quality. In order to be competitive and survive on the market, educational institutions will have to strive for better quality. School can only achieve quality by keeping up with the needs of the times and responding to them by guiding and educating students to be independent, enterprising, creative, efficient and flexible.

A successful citizen, on the other hand, will be a person who is able to discover his/her strengths and talents and apply knowledge in practice, perhaps in starting new businesses and employing other job seekers.



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Dr Pavel Zgaga: The knowledge society: between eutopia and dystopia

Eutopia: a futuristic view of learning and education after 2020? Or a vision of a learning Europe (European Union)? The project theme, together with the word play on which it is based, is crying out for an etymological introduction. Thus it will perhaps be possible to say in this short contribution a few things that other authors contributing to this collection of papers do not touch upon specifically.

Europe and utopia

Europe literally began with the ancient Greeks. As we can learn from literature, in Greek mythology, Europa was the name of the daughter of Agenor, the King of Tyre, seduced by Zeus in the shape of a bull. (In Ljubljana this bull, as interpreted by the sculptor France Kralj, can be seen in front of the main University building). Geographically, Europe was at that time – in addition to Asia and Libya – only a not very clearly defined territory outside the Peloponnesus together with the islands, or outside what was considered their home country.

On a visit to Athens about a year or two ago, a provocative advertisement caught my eye at the airport. It said something like: “the world has borrowed 50,000 words from us, but we kept one for ourselves – Mythos”. Well, Mythos in this case meant a new age Greek beer. For a country that is so deep in the Mediterranean and which is, with respect to drink, certainly better known by its wine, it is a surprisingly good beer. Amateur etymology can soon let us down, but sometimes it can offer us a paradox. One such paradox is in the fact that the heritage of ancient traditions (can) appear as something which has no direct connection with these traditions. Or, in fact, no connection at all.

Irrespective of our attitude to traditions, we are in constant contact with them. In spite of frequently being sure that we are dealing with them objectively, seeing them “such as they are”, that is as an “object” we have come across, we in fact need them mainly as a kind of “building material”, in which we articulate our time and our image, in short, we treat them purely subjectively. There are no special reasons not to think of this even when we hear the neologism “Eutopia”.

After all, even with the word utopia, which we can spot at the back of the newly coined word and which does not hide its origin in classical Greek, things were no different. Modern textbooks often explain the expression as “dreaming about a better society”, sometimes even stating that Plato had “come up with an ideal society”. But the notion itself was created and brought to life only in the early 16th century – two thousand years later – by Thomas More (who, by the way, was friendly with Erasmus of Rotterdam; he was proclaimed a saint by the Church and even Marx had certain sympathies for him). Utopia very quickly entered the dictionaries of living languages and the expression has to this day become established in varying shades of meaning: from those linking it to justice or its realisation to those distancing themselves from this due to its unfeasibility or even naivety. Among these meanings, we could find interesting, mostly indirect connections with the notion of learning and education. In a certain way, the fundamental idea of European Enlightenment was also a kind of utopia.

The term utopia is described in modern encyclopaedias as a modern era neologism from the heritage of classical Greek (ou + tópos). Usually it is translated as a “place which does not exist” or more poetically by some as a Nowhere Land. Even the first written utopias established a pattern which became a rule: representing an ideal fantasy country so as to place a critical mirror in front of the real life of society. The Enlightenment concept of progressing towards the better and the subsequent social movements drew strongly upon the same source: from the dichotomy of the fantastic and the real, whereby the fantastic usually “defeats” reality; in utopia it becomes clear that the reality is not the “real” reality. The German philosopher Ernst Bloch at the beginning and the end of his creative life, i.e. after the First World War (*Geist der Utopie*, 1918) and the Second (*Das Prinzip Hoffnung*, 1954) created two most eminent philosophical monuments to the notion of utopia, in which he linked it to human expectations, to optimistic hopes, and to a desire for a hitherto unrealised possibility.

The modernist twentieth century dedicated a great deal of energy to the problem of the realisation of unrealised possibilities, contributing at the same time an original and huge problem that remains unresolved (we could say it has been pushed into the subconscious of the twenty-first century) – that realised utopias, some kind of post-utopic realities can, in fact, be even more horrible than the criticised “un-real” reality. Although this in no way justifies the “un-real” reality, it actually augments the old human problem of unrealised possibilities. We would probably achieve a great degree of consensus if we put forward a thesis that these possibilities should be realised by humankind in the direction of the good, the better. However, what is the “good”, the “better”?

Eutopia and dystopia

Let us return to amateur etymology. Irrespective of where, when and how the notion “eutopia” was coined and with what purpose, it is possible to claim that such word play with the expression utopia is by no means unproductive. The Ancient Greek “e” is translated as “correct” or “good”, in contrast to “dys” in the sense of a negative prefix “un”, or “without” or even “evil”. We have borrowed from classical Greek both euphoria and dysphoria, eustress and distress, euthanasia and dysbulia. So, why not borrow eutopia (in Slovene, this becomes evtopia with a v) and dystopia, too? (Let us in this instance ignore the problems some European languages have with the writing of the new joint currency Euro/Evro; let us just say that these are not typical only of pragmatic financial vocabulary).

This is a rhetorical question and perhaps the answer is rhetorical, too: we cannot borrow them (at least not from ancient Greeks) because they were not theirs. They are our problem, not theirs. We can thus deal with it in the way that problems are usually dealt with: by at least trying to look for solutions.

We have already said that the notion of utopia was used in dealing with the problem of the realisation of a (more) just society. Of a “correct”, “good” society. It seems that the fantastic outlines of such a society are not possible without including an attitude to education, although only marginally. Plato in his *Republic*, if we include it in the tradition of utopic writing, emphasised the importance of a “good” or “correct” education; somewhere in the fourth book he says that the whole of our life follows the same path, indicated by education. It is true that in the imagined “ideal” state he offers a different education for every social class, “suitable” to that social class, but has no reservations about women having to be given the same education as male guardians. In his *Utopia*, Thomas More says that its inhabitants – after only

six hours of daily work! – dedicate most of their free time to education; a large proportion of adults are educated alongside young people, both men and women. Education or the education system in utopias (the “good” utopias, the eutopias) is thus truly closely linked to equality (in this case, between the sexes). However, it seems as if in the background there are already the first buds of the concept of the society of lifelong learning and the understanding of the social power of knowledge.

That knowledge – and the whole education system – is the “right thing” and one of the key factors contributing to the appearance of a “good” society, became especially clear during the Enlightenment. Both the affirmative stress on “good” knowledge and the negative connotation of the lack of knowledge, of ignorance as an “evil” can be, to a great extent, attributed to that period. Notwithstanding all the historical shifts, our era still knows this dichotomy well, uses it and encourages it. If we paraphrase Kant, the “period of Enlightenment” aimed at the construction of an “enlightened period”: the future goal of the methods of constant creation and in particular dissemination – we could even refer to it as the democratisation – of knowledge was a “better society”. The knowledge society? Are we living in an enlightened period?

It would undoubtedly be possible to identify many interests which would support a quick positive reply. But from the perspective of unbiased research (although this phrase belongs to the history of science), research for the sake of research itself, it is possible to formulate quite a number of reasons stopping us from simply giving a positive answer to this question. The exponential growth and accumulation of knowledge has started to produce paradoxes that our reflection on this matter must react to, as well as ethical dilemmas and social problems, as was the case with the long known accumulation of political power, financial wealth, etc. No serious discussion about modern issues can any longer avoid unpleasant themes connected with the exponential process of the widening of knowledge. On the one hand, there is the uncovering of very basic questions about nature, which has long stopped being intended for that which the ancient Greeks valued most, that is theoretical knowledge, “knowledge for the sake of knowledge”, with which “wisdom” is reached, but for direct, unstoppable technical use and abuse of knowledge about nature and people in the modern economy, on the margins of which and beyond there are – and keep persevering – wide expanses of elementary hunger. On the other hand, the widening of knowledge also shows in the deepening of ethical and social doubts about genetic engineering, climate change, the use of food for the production of a so-called “alternative” fuel, about the building of walls between the world of wealth and the world of hunger, etc.

Let us alongside these generally known and discussed issues add a small comment that will perhaps seem cynical to some, which is not connected with these great modern issues, but with the routine of everyday life that slides past us, unnoticed in its immense importance: general literacy, this big idea of the Enlightenment period and the ambitious goal of nineteenth and twentieth century policies, now gives an equal opportunity to everybody to be able to follow, for example, tabloid newspapers. Education, its purposes, goals and, of course, results, and knowledge as such at the beginning of the new millennium need to be seriously weighed up. The demand for such reflection in no way wishes to idolise the “good old ways” in contrast to the supposedly “empty” contemporary time. Education is not just that which has been and brought us to the “realised utopia”. On behalf of the best traditions of what we call European culture and on behalf of influences of this or that sort all over the world, it is necessary today to pose a serious question about knowledge being torn between eutopia and dystopia.

The concept of utopia, too, has in modern times had its share of fundamental remakes. If its original value was, above all, in the painting of fantastic, seemingly completely harmless pictures of some remote, unknown places (most often isolated islands; only when mankind conquered and

connected the whole planet, thus abolishing this possibility, space in utopias became replaced by time and places of various degrees of remoteness by a remote future), it very quickly developed the ability “to hit the bulls eye of the present”, as Jürgen Habermas once said when talking about the discourse of modernity. The concept of utopia was in this sense undoubtedly a critical concept and we are still able to recognise it as such and even use it. But the eutopic victory of knowledge over ignorance contributed to the appearance of another concept.

The depiction of unknown places (nonexistent places), in which the actual image of the present time was reflected as in a distorted mirror, so that the reader began to feel a pain in his head, has been replaced by the depiction of a more or less remote future, full of technical inventions that are well beyond the present control over nature and the objects surrounding



us. In this the role of knowledge is reduced purely to instrumentality – and glorified. Picture books from the past, such as “The Giant Man” (the title of a book from my first school library, translated from Russian,) or about the “Iron Fist” (the name of the main character in a futurist comic strip, translated from English, which we used to read surreptitiously under our school desks) are now talking about the “war of the worlds”: not as a visionary sight of a different, “better” world than the one we are in, but as a kind of a perverse artificial production of a nightmare with the kind of monsters that Hieronymus Bosch could not improve on. Should this nightmare facilitate a “free choice” of the all too needed experience of catharsis in relation to the unchangeable reality and present time? According to this concept, the future is no longer different from the present; the future becomes an intensified present. It becomes a pure dystopia.

The eutopic dimensions of knowledge

One of the big civilisational problems of the past lay in the fact that one of the dimensions of knowledge – applicable knowledge – remained marginal. Knowledge was traditionally a privilege, in a similar way that educated circles are considered to form a social elite. The basic ideas at the foundations of the development of civilisations found neither encouraging circumstances nor effective ways to eutopise: to contribute towards “the good” realisation of the possibilities dormant in theoretical ideas. On the other hand, one of the greatest civilisational problems of our time is the fact that knowledge is increasingly valued, created and usually also understood through only one of its dimensions: as applicable knowledge.

Knowledge seen in this way in present times is not a privilege, instead we could say it is a social necessity with which we have learnt to live and which we can master fairly well. The mastery of basic literacy has for a long time now no longer constituted a privileged class, elevated and separated from the wider classes, as was the case in the remote past. It is no longer primary school, but completed secondary school education that has become a general standard; in line with the Lisbon goals, by 2010 there should be at least 85 percent of twenty-two year olds in the European Union who have completed secondary education. The share of the population with tertiary education is among the younger population segments moving towards a half. One of the central characteristics of educational policy in modern democratic societies is the widening of access to education and the improvement of the educational structure of the population. Of course, because we live in – or are at least very close to – the knowledge society.

It is indisputable that people need (applicable) knowledge; knowledge that is useful to people in their everyday life can be, in principle, in the interest of all. Knowledge that can be obtained and disseminated past all the traditional obstacles contributes towards the democracy of modern societies. In this regard, we nowadays often hear that knowledge contributes both to economic stability and social cohesion. However, an emphasis solely on applicable knowledge brings with it problems which may in future years only get worse; they will certainly not disappear off their own accord.

Today, there is a consensus that people need applicable knowledge; we can also hear that schools should not teach anything that is not applicable. If this conceals criticism of the long ago obsolete school methods, such standpoints must be accepted. However, they become problematic the moment they are interpreted to say that there can be nothing in the school curriculum which is not directly “useable”.

When is knowledge “useable”? It seems that knowledge is initially useable “to me”: when I see in it my direct interest, for my direct benefit. In such a view we can quickly see and prove the naivety and indefensibility of this in any discussion that is at all serious. If giving literacy skills to individuals in modern societies were only in their “direct interest”, we would probably still be very far from general literacy. But even at this point in the naive argumentation we are getting accustomed to the fact that knowledge is (can be) reduced to personal interest. If we, because of personal whims (e.g. “I don’t feel like going to school”), translate this principle into the uncompromising language of the economy, the list of dimensions with which we can classify knowledge become “useless”, “of no benefit” and therefore “unnecessary”. Knowledge these days all too often finds itself in the position of being able to identify itself only with being or becoming instrumental knowledge. Who or

what would benefit from a Copernican shift or the theory about the development of species or about human subconscious? Not to mention Plato or More.

In the middle of the nineteenth century, when European utilitarianism was still only just appearing, Henry Newman in his paper on the idea of a university strove for the “exercising of the intellect”: such exercise is in the interest of individuals themselves and best enables them to fulfil their obligations to society, went his argument. If we thus want to determine a truly “practical” or “useful” goal of education, then it is to qualify “good members of society”. It would be hard to say that this goal can be reduced to private interest. Of course, knowledge satisfies private interests (a doctor’s to treat me; a teacher’s to teach our children; an engineer’s to set up a production line, etc.), but at the same time it surpasses them in its complexity.

The complex goals of education can not be reduced to private interest only or to instrumentality, without endangering the very foundations of education. Education by its very nature is not just functional strength, but the power of the analytical (i.e. critical) recognition and transcending the reality. In this point it is connected with utopianism, or with eutopianism as we described it above. This means that we should create from this point also a vision of learning and education for the time after 2020.

We are thus challenged by the “knowledge society”, by the “knowledge-based economy”. With all the indisputable benefits it brings, it does not seem that the “end of history” has come, that is that the last of the unrealised possibilities utopians have dreamt about has been realised. On the contrary, a number of serious problems are arising, of which we as a culture are not well enough aware. Knowledge is becoming a commodity to an extent that the twentieth century only dreamed of: it is sold as a commodity on a gigantic scale. We are not focusing here on the problems of the so-called proletarianisation of intellectual professions or something like that (that is another story), but about the fascinating “disappearance of the aura”, to refer to a well known essay (admittedly on art, not on education) by Walter Benjamin: knowledge in the “era of its technical reproduction”, that is at a time when we can keep and convey it in cosmic dimensions, irrespective of its extent or location of origin, loses its charm and becomes ordinary. When certain knowledge can be technically reproduced (this is called today copy and paste in all languages), when it becomes easily transferable and present everywhere (“we download it from the internet”), we no longer need much knowledge – what a paradox! – to deal with it. Knowledge thus becomes a kind of a “good time”, entertainment. Such knowledge, of course, is no special privilege and elites, be it cultural or critical, are not based on it. But the European culture to a large extent appeared among these elites.

So that in future we do not risk our roots, knowledge will have to strengthen that common, that which we share; in order to be able to make an active contribution to this, we must recognise and re-affirm knowledge as a public good, as well as the public responsibility for it. In order not to risk the welfare we have and in order to actually strengthen social cohesion, to which we so often refer in our general goals, we must, in contrast to the reduction of knowledge to “applicability”, re-affirm all the dimensions of knowledge and the whole extent of educational goals: preparing young (and not so young) people for an active life as citizens in a democratic society, preparing individuals for their future professional careers, facilitating their personal development and, last but not least, creating and maintaining broad, superior foundations of knowledge and promoting research and innovation.

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Dr Ivan Janez Štuhec: School helps build confidence in oneself and the world

In a modern democratic and plural society it is self-evident that democracy and plurality as values must also be present in the educational system. This does not only mean that schools should teach in the spirit of these values, but much more. First of all, the principle that schools can be established by a variety of social actors should be introduced into the school system. This is entirely new territory for Slovenia. Although legislation does allow the establishment of private schools, practice has shown that it also sets so many obstacles that we only have a handful of such schools.

Plurality and democracy also concern pedagogical models. The history of pedagogy has seen many models, from those which merely stressed the learning aspect of school to those which gave priority to upbringing and perceived school as a family environment (Pestalozzi) or understood school as a micro-society which instils democratic values (John Dewey). Maria Montessori perceived school as a pedagogical environment for children's creativity and independence, which is becoming an increasingly popular model in the wake of the ideological abuses and fallacies that school suffered through in the 20th century.

In his book *Slovene School for the New Millenium*(1990), Janez Svetina defined Slovene school as a "production line for school reports and diplomas /.../ overly mechanical and uniform /.../ too focused on transmitting factual and encyclopaedic knowledge".²

This spoils children's enjoyment of school and breeds aversion to studying, resulting in dissatisfied teachers, students and parents. A method of assessment which measures only factual knowledge and neglects upbringing is inappropriate. Programmes are overloaded with content instead of teaching ways and methods of learning. School is subordinated to ideology and is the handmaiden of power, which is reflected in the choice of management and constant need for reform. Svetina's almost twenty-year-old assessment was to the point and accurate, but unfortunately disregarded by politics.

After accession to the EU, the Slovene school system is also adapting to European trends, which presents the risk of submitting school to the new capitalistic interests of the global economy in order to acquire skills and competences for the increasingly unpredictable and changing labour force market.

Some Slovene political forces, which still perceive school as the domain of the state and political power and not in the first place the domain of parents and pedagogues, refuse to observe global facts and the demographic situation, not to mention structural inflexibility, which should be relaxed in the sense of an autonomous entity.

The 1960s and '70s set the demand for education for all as a modern standard. Nowadays this right is being extended to lifelong learning. In the past, school placed too much emphasis on academics to the detriment of upbringing and human relationships. Today the highlight is on training for judgement and critical responsibility to oneself, all-round personality development and the social role of schools. Demands for a humane school have become louder after the decline of twentieth-century ideologies which exploited school for their own purposes. This is the case in Slovenia as well.

² Svetina, J., *Slovenska šola za novo tisočletje*, Radovljica 1990, 105–132.

Studies across the world have confirmed the theory that different actors in the educational area have different notions about what a good school is. Still, the central problem of every school is the question of what its aims are, how the school is managed and whether teachers agree on the goals, means and pathways which should be used for improvement. The fundamental issue underlying these questions is the attitude toward mankind, which inspires various educational goals. In other words, every school has its written and unwritten ethical code, which conceals within it a certain perception of man and the world, as well as God.³

Every vision of a good school or what determines its quality is also relative to the person who thinks about it. Parents perceive school primarily from the perspective of preparing their children for their future lives. Children judge it rather from the perspective of the study obli-



gation and the wish to complete it as soon as possible to gain greater independence. Teachers see it as a professional task. Some see it from the perspective of learning processes, others from the perspective of upbringing. The broader environment has yet another perception of school. Perhaps as a cultural factor or an arena for political struggles. School assessment is different in the case of knowledge assessment or the assessment of personal characteristics and student development. The conditions in which schools operate also vary.

3 Prim., Rutter, S., Funfzehntausend Stunden. Schulen und ihre Wirkung auf Kinder. Weinheim, Basel 1980, 216–222.

British and American studies have shown that successful schools are those whose management was able to come to an agreement on educational goals and suitably motivate teachers, in the area of permanent education and through satisfactory remuneration. Students in the USA believe that study success depends chiefly on their own efforts, and parents are aware of their share of responsibility in their children's educational process. These findings are a clear indication of what it means if school is not exclusively in the domain of the state but primarily a reflection of civil society and those most involved in it and for whom school is intended, namely parents, children and teachers.⁴

In the eighties, the well-known American sociologist J. S. Coleman studied the difference between private Catholic and public schools. At the time it was generally believed that Catholic schools in the USA were better for being racially segregated. Coleman refuted this theory with the discovery that Catholic schools were not better for having talented students but because they had better school regulations and higher class attendance. Nevertheless, ethnic origin, socioeconomic family status and family upbringing are important factors. Catholic schools are also distinguished by suitably qualified staff. The main reason for the quality of Catholic schools is thus not moral principle but simply observance of school regulations.

In our seminars in Slovenia within the framework of "Quality School of the Future", which was co-financed by the EU and MES, we presented the participants, mostly pedagogical workers, with a choice of more than sixty definitions in answer to the question: What do you think makes a good school? The most frequently chosen answers were: Discussion of values is a part of regular school work; school involves parents in school activities; if there are problems, we bring them up and solve them. These three statements were the most frequent. They were followed by the statements that teachers and students see school as their own and that teachers encourage student creativity. The last two among the seven most frequent answers were that every individual bears the responsibility for his own development and that school should focus on good classes.

The strong emphasis on values indicates that people are aware of the importance of school vision, its value orientation and its aims. There is also a clear emphasis on including all subjects in good communication, especially the inclusion of parents in school activities. The hypothesis that these three areas are where the Slovene school is most vulnerable and where much work has to be done in the future was proved as justified.⁵

An empirical study headed by Dr Vinko Potočnik within this project led to the concluding thesis that the fundamental problem as well as the goal of quality school in the future is: "project trust". In his discussion Potočnik concludes that trust between all members of the school environment (students, teachers, parent and broader environment) is among the top criteria for measuring quality in school. (Potočnik, 46)

In my part of the project, based on international studies, I underlined eight criteria which should be followed in measuring school quality. One of them is "promoting all-round personal development" in young people. I should like to add that all-round personal development, in addition to learning results, also includes "creative, aesthetic, musical as well as spiritual or moral, religious and social competence" (Štuhec, 21). Regarding the condition of our schools, in this respect I support the thesis that "what is particularly critical is the complete absence of the spiritual dimension in education, despite the fact that numerous experts in child devel-

4 Prim., Rutter, S., n. d. p. t.

5 Štuhec, Ivan J., Čremožnik, Stanka (ur.), *Kakovostna šola prihodnosti. Zbornik predavanj in priročnik*. Ljubljana 2006.



opment highlight the religious dimension as one of the key factors in giving meaning to the world" (Štuhec, 22).

Is it then a question of whether children have the right to religious education? What we are asking is whether they have the right to "re-examine" the fundamental and ultimate matters of life.⁶

This question is a taboo topic in our society because it means that in school children generally receive little support in this area to rely on in later life. Of course there may be exceptions. From a conceptual point of view, questions about God are not asked in school.

Friedrich Schweitzer⁷, German pedagogue, theologian and lecturer at the evangelical Faculty of Theology in Tübingen, wrote several works which deal with the question of education and child transcendence. In his book *Das Recht des Kindes auf Religion* published in 2000 and reprinted in 2005, he shows the necessity of religious education as a condition for suitable development of the child's self-image. The author realises that this area is a problem for both parents and teachers, who are often at a loss when children ask them surprising theological questions.

Schweitzer finds that modern psychology has hardly addressed the question of how human spiritual development is affected by an absence of religious education or by religious substitutes which were abundant in 20th century totalitarian social systems and are on the rise again in modern consumer society. We may assume that many of the modern phenomena which trouble the younger generation are closely related to the absence of the religious element. Aimless drifting, frustration, lethargy, addiction, fear, searching for a sense of belonging and similar conditions indicate that young generations are experiencing a fundamental existential insecurity which is in certain ways related to the absence of religious education. If it was once justified to speak of religion as opium, it is now equally justified to speak of the absence of religion as a modern opium (Schweitzer, 43).

In modern pedagogical concepts a frequently posed question concerns what children really need. In his book *Children Need Fairy Tales*⁸, pedagogue Bettelheim says: "If we do not wish to live aimlessly but wish to confront our existence consciously, our greatest and hardest task is to find meaning in our life. That is why the most important as well as the hardest task of upbringing is to help children in their search for the meaning of life" (Bettelheim, 9).

In life, children need not only things which will be practical and useful but also things which fascinate and motivate them to wonder and which help them ask questions about the mysteries of human life. Here the question of religiousness should not be excluded nor should it be placed in the context of moralising or dogmatising, which many people are justified in fearing. Are we capable, in the interest of our children, of re-establishing trust in this area in a society full of prejudice and historical grudges when dealing with the question of faith and the role of Christianity and the Church? This trust is one of the conditions necessary to children to build stronger confidence in us and the world we have made for them, and consequently confidence in themselves and their lives.

6 The word religion derives from the Latin word *relegere* which means to re-examine or to gather (one's thoughts) again and again.

7 Some of his books: *Die Suche nach eigenem Glauben* (1998); *Lebensgeschichte und Religion* (1999); *Kinder brauchen Hoffnung – Religion im Alltags des Kindergartens* (1999).

8 Bettelheim, B., *Kinder brauchen Märchen*, Stuttgart 1977.

Jože Colarič: Education as an incentive and source of change

We live in a time of qualitative leaps in technological development and ever faster, ever more complex and unavoidable changes, which make any attempt at predicting the future unrealistic. This is particularly true as radical changes in technology go hand in hand with a changing perspective of understanding the world and everyday life, as well as human relationships, society and everything around us.

We can only wonder what our ancestors would say about the future, since they did not know about the telephone or television and most of their lives were spent within a radius of some tens of kilometres. But we need not go so far back: mass use of mobile telephones and high-capacity personal computers is a thing of the last twenty years, so what would our predictions be just twenty or thirty years ago?

Although changes and development pervade every pore of our lives, society and the environment, economy is one of those vital areas where such changes and development originate, find the strongest and fastest expression and go on to spread across the entire society. Social systems and their subsystems, one of which is education, can support or hinder such development and changes. History is full of examples of systems which inhibited further development and consequently caused the disintegration of society. Education is one of the most important social subsystems for passing on knowledge, values, culture and desirable behavioural patterns to younger generations. It is not irrelevant to ask whether the knowledge, values and, most of all, behavioural patterns of previous generations will help the future generations to survive and develop.

Some elements of future changes are to some extent already visible today, so it is good to be aware of them, to follow trends and distinctive phenomena in the contemporary world, especially in the economy, and build an educational system which is as dynamic and flexible as possible to prepare the younger generations for the coming challenges.

The modern global economy is marked by relentless competitiveness in all markets, and companies have to possess extreme flexibility, the ability to predict and the ability to react to changes quickly and appropriately. For organisations as well as society as a whole, this means constantly raising the criteria of success. Only people are capable of lifelong learning, adapting to change, flexibility, creativity and innovation. All other resources, such as capital and technology, are usually equally accessible to the competition. What is unique to every organisation and means an important difference from the competition is the quality and knowledge of people.

Today's organisations must be fast, efficient and quick to react. The organisation of companies is based on processes to allow more flexibility according to the task at hand – developmental and project groups or teams organised for certain tasks or processes. We no longer speak of work that someone has in a company but tasks, since tasks are a more dynamic category. That is why various forms of teamwork are emerging. Teams release the powerful creative force of the employees.

All these changes call for people with different personal qualities and values than in the past. Modern employees, particularly educated people, do not accept the authority which comes with position, dislike hierarchy and, most of all, seek partnerships. They want to be active and have a say in their work. An organisation must provide all this if it wishes to attract and keep them. On the other hand, the organisation has great expectations from its employ-





ees. It demands commitment to the company and especially to work, the willingness to learn continually, cooperation, successful communication and a focus on goals, not results. Everyone must be aware that the purpose of their work is to achieve company goals and produce results in the market.

Changes within the structure of work, technology, education, values and expectations of employees also require changes in management. Organisations are focused on the market, customers, partners and competition, which is why running a business in the modern world requires different managerial skills and abilities, as well as a different leadership philosophy. Leadership is shifting from control and supervision to encouragement, development and empowerment. The superior-subordinate relationship, which has been predominant until lately, is changing into a partnership; managers are becoming mentors teaching their co-workers independence and decision making. Seeking out leading experts and managers has become a competitive battle to attract the most talented people in various fields.

Changes in the area of human resources management in organisations do not affect only key expert and management personnel but also demand permanent learning from practically all employees. In particular, companies aware of the urgent need to keep up with technical and technological changes do so by upgrading or changing the qualifications of their workers and acquiring knowledge in other forms which create competitiveness in operating on the global market. In the opposite case, a company would have to change the entire staff in less than a decade. The individual must be willing to (re)train at least three or four times in his work career. Notwithstanding all this, it should be noted that “learning organisations” do not expect all knowledge to be supplied by schools but provide for the transfer of organisation-specific knowledge to their employees themselves.

Organisational structure is becoming less hierarchical, which means that the responsibility for results spreads across the whole organisation. In making such changes organisations must be aware that new working conditions can be efficiently introduced only by paying more attention to the individual, investing in his/her development and releasing his/her creative abilities. For all these reasons many shifts in terms of content may be expected in education. The school system is based on the knowledge which used to be necessary to organisations, whereas in an age when work is carried out in teams and working positions are unstable, learning how to work in a stable working position makes us feel the discrepancy between what was taught in school and what we need in practice. School is based in past experiences, whereas at work we need skills for new, different ways of working. That is why, in this respect, education will have to change.

Although radical changes can be seen everywhere, it is also becoming evident that educational systems, at least the portion which is under the management of the state in the form of the school system, do not show many signs of change in spite of incessant reform.

Traditional school is still based on teaching and the teacher as the possessor of knowledge, professional authority or transmitter of knowledge. Educational programmes are packed with information that has to be learned by students, and the quality of learning is measured chiefly in reproductive repetition of the knowledge provided. We meet many young people who are not challenged but bored by school. We may ask how to make school more interesting. Just as the organisation must adapt to market demands, its customers, school should make a better effort at adapting to the needs of young people, as well as the needs of society and the economy, which will draw new vital creative power from the new generations.

With knowledge and information accessible to all on the Web, in books and other media, teachers can no longer be paragons of unquestioned professional authority. The role of the teacher will have to change, and likewise the role of organisation leader. The teacher will take on the role of trainer, advisor, mentor and guide, which makes changes in teacher training all the more important to bring changes to the educational system as well.

School will have to increase the productiveness of knowledge. This does not mean increasing our learning abilities. There are experts who know which factors can improve and speed up learning, and there are techniques for better memorisation and we know how powerful motivation is in absorbing and comprehending knowledge. These are findings which should be incorporated into the educational system as soon as possible. New technological possibilities will enable the transition from teaching to learning, which is after all the aim of education. Educational technology, which has so far been restricted to military training and training for the development of certain specialist skills, should make its way as soon as possible into school education as well. The virtual world is all around us and young people manage in it very well, so why not take better advantage of it to increase the efficiency of learning. In the virtual world we can use all our sensory channels, and what could be more efficient and enjoyable than, for example, learning about history or the natural sciences by travelling to countries, parts of the world we studied about, and seeing, sensing and experiencing them, even if only in an artificial world. What is already offered by television in its scientific educational programmes should become part of the modern learning process.

An important leap forward in education has already been made and generally accepted – the awareness of the need for lifelong learning. Today we realize that by completing an educational programme our education is far from over. But the question is whether education for certain occupation prepares us for the fact that in our professional life we will do many other

things besides what we learned in school. Nowadays schools must prepare young people for the path of continued learning and for the fact that sometimes learned skills will have to be set aside and new patterns of behaviour and work learned.

We envisage future education as better adapted to the individual's abilities and tendencies, with more emphasis on developing the talents of each individual, and fostering values and behaviours that human society will need in order to handle the many challenges brought about by globalisation. The educational system should be based on a balance between efficient acquisition of up-to-date knowledge, development of individuals' potentials and fostering desirable social values.

In view of the unstable environment, the need for lifelong learning and fairly fast-changing needs regarding the structure and knowledge on the labour market, as well as the need for companies to be capable of rapid transformation, flexibility and adaptation to conditions on the one hand and inventive creation of circumstances and conditions on the other, we feel that the educational system should provide quality basic knowledge in individual broader professional areas. School should do more to accustom young people to applying acquired knowledge, and to foster the spirit of enterprise, proactiveness and, particularly, methods of successful communication. There should be more emphasis on teamwork and cooperation with other people. School should teach young people to speak more foreign languages, and emphasise communication skills and co-existence with other cultures. Besides general literacy, informational and other types of literacy are also becoming increasingly important.

In addition to understanding the modern world and survival in constantly changeable and unpredictable conditions, school must, last but not least, teach young people always to appreciate themselves, their country and their culture, and not to follow trends blindly but to think with their own heads and preserve healthy "common sense", because it still has its merit.

Finally, among the values which should be fostered at school and home alike are work discipline, perseverance, reliability, efficiency, responsibility and a desire for personal development and growth. These are the values which have distinguished and always will distinguish successful individuals.

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Novo Mesto.

Franjo Bobinac: “EUtopia”, or a manager’s midnight reflections on the future of the Slovene school system

Young people are like humus; what is sown is what is grown.

The ancient Greek philosopher Heraclitus of Ephesus expressed the famous thought *Panta rhei* (everything flows), and the Romans echoed this very true though essentially horrifying realisation about the unavoidable transience of everything that is born in time, lives in physical form and dies, with the meaningful saying *Tempus irreparabile fugit* (Time flies irrevocably), and wisely added *Tempora mutantur, nos et mutamur in illis* (Times are changing and we are changing with them). Which means that time not only passes in a linear fashion but also comes back in cycles, that time not only elapses but, like the endless eternity actually moves in circles and endures, all the time dictating that the transient *homo sapiens* in its embrace live in harmony with time and himself. Not only a thought for today but also tomorrow, since tomorrow is always wiser than the day before.

Perhaps some people will be surprised at such an introduction since they would not ascribe it to an economist, a manager who on a daily basis and practically during all his working (and free) time deals with the harsh reality of the economy and a relentlessly competitive market. And yet this link with philosophy is not as peculiar as it may seem: The manager in the global economy of the 21st century must more than anything else be aware of time and the fact that on the one hand it takes away what is old and outdated and on the other hand brings back the eternal thought of searching for meaning and pathways, new challenges and opportunities, the thought of today and tomorrow. The tomorrow about which nothing is certain except that it will be excitingly new. And that is why my and our Gorenje will (and must) be different tomorrow, more flexible, successful, and wiser than today or yesterday.

And how to achieve this? With dedication, innovative work, commitment to the team, with skilful and efficient organisation, and with a good staff. By raising and maintaining awareness, with knowledge and education for today and more so for tomorrow. And the day after, when the calendar turns to 2020 and the world, mankind and the economy will doubtlessly be very different.

It was only a few years ago when the transition to the new millennium made us ask what place Slovenes could and should find in it with our young country and economy, still trying to get a foothold in the global world. And we answered with these words: first and foremost this depends on ourselves; we can no longer make the excuse that we are a small nation, because we will have to, with our fairly developed working culture, with our increasingly conscious orientation to the future and readiness for all necessary changes, enter the system of international economic, social and cultural cooperation and with successful work secure not only our survival but the survival of our essence, worthy of man and our nation.

Among the dangers which might prevent this and which as members of humankind we must avoid at all cost, we counted the still not entirely excluded possibility of nuclear war or – which in recent years has proved to be much more probable and real – of a global ecological disaster as a result of ruthless treatment of nature and human materialistic greed and ignorance. Among the advantages of Slovenes, on the other hand, we highlighted the rather confident claim that whereas we are indeed a small nation we are not the only such nation in

the (now our) European Union and the world at large and that we will not necessarily – like a small company on the stock exchange – fall prey to the great.

We said this would not happen if we managed to continue preserving and developing a strong national culture in the next years and decades. We realised and accepted the fact that in the development of our country and society an increasingly strong role will be played by knowledge and the quality it delivers, not merely quantitative physical production. Education as the acquisition of knowledge belongs within the decidedly cultural sphere, and culture in its broadest sense was our means of establishing and preserving our linguistic and national integrity throughout the centuries. And we did so in the company of the great and strong.

Our power therefore lies in knowledge. Scientia est potentia (Knowledge is power).

I am proud that this mentality, developmentally and existentially vital for Slovenia, was espoused at Gorenje as our strategy and tactics at a very early stage and that we continue to cherish it more than ever before in the new millennium. We are conscious and know that it is impossible to count on a successful business future without general and special(ist) knowledge. To this end, we never cease to stress the need for lifelong learning.

Of course we agree that formal education is still a necessity, for we firmly believe in the power of tradition and culture. However, everyday experience warns and teaches us that we must, if we wish to achieve genuine excellence of staff, frequently and continuously upgrade the functionality of this knowledge by specialisation, which in a global world is apparently key to first-rate ideas and their realisation in terms of development, production and marketing.

In other words: we believe that even after the year 2020 and later the “classic” school system will still exist, but it is crystal clear that it will and must be different. Its qualities can only be imagined and forecasted, but not reliably predicted, simply because we do not take astrology and horoscopes seriously. Least of all managers!

Our children, the professionals of the future, will of course still go to school in the next decades. Different schools. Primary, secondary, universities. What will matter more than whether a school is private or public or who funds it and where it is located is what kind of culture and climate it has, and what kind of educational methods and quality, observable in day-to-day work. To a higher degree than today, our pupils and students will learn initiative and independence, how to think, identify problems and find solutions, often completely original and unique, how to experience and critically judge the value of things and people, and not just – as is too common nowadays – parrot, repeat or even learn by heart. Factual learning, the great weakness of the current Slovene school, will finally go to the dogs. Learning things which can be looked up in encyclopaedias or on the Net at any time and almost instantly will be no more than an inglorious memory of a system out of line with the times, of outdated, in many ways flawed curricula which kept being reformed but never really changed form. At least not enough to allow people equipped with the knowledge it provides to confidently and without embarrassment enter a factory, for example.

The children of the future will be e-children. There is no doubt about it since in 2007 (almost all) children already are. The school system will have to adjust to this fact and is faced with a lot of work to do in the coming years. Here I am not thinking only of the respective



equipment of Slovene schools – at all levels from primary schools to universities – since the latter, owing to the positive policy of competent ministers and government as a whole, on average already meet the wishes and standards of the European Union to a large extent. What I mean is that teaching staff in particular will have to learn much more than they know today, when many children are so good at using computers that many teachers, especially older ones, cannot keep up with them. It is simply a fact that young people learn faster, which substantiates my conviction that in a decade or so Slovene teachers will be really proficient and confident in this area as well. The generations will have changed by then to a large extent; with time the old will be passed by and replaced by new and better things. Better quality.

New forms of education based on Internet technology will become increasingly important. E-learning will be the order of a day. This will not make the role of teacher any smaller, but it will definitely change. Just as a computer cannot replace the human in business, it cannot replace the teacher. And will not. After all: good e-programmes can only be designed by the best teachers.

I believe that by then Slovene schools will have established dynamic relationships in teaching. The ex cathedra frontal method will be sent to the dumping ground of history. A holoscopic perspective will be practiced which allows for a variety of points of view leading to original solutions. Brainstorming as conceived by the Americans will find a place in Slovene schools, which are at the moment still a long way from problem-based learning. The role of teachers and organizers of education will in the future strive to create conditions for teamwork and a more active role of the individual in the learning process.

And what will the language profile of Slovene students be like in 2020? In the face of the unbelievable lingo which exists and develops in the emails and text messages of our youngsters, many people are sounding the alarm and asking whether the Slovene language will exist at all in 20 or 50 years. It will! But, as I said about the Slovene school system as a whole, it will no doubt

be different. Because it already is. Whether English and other major European languages are a vital threat to us is another question. A realistic answer would be: yes and no. We cannot manage without them (and increasingly more so), but they will not make life – taking a critical look at Slovene children – any easier in the future. Therefore, one of the important tasks of Slovene school policy will have to be to safeguard the position of the mother tongue which it deserves, even after 2020 or 2100. How? By modernising class instruction, by connecting different subjects and different languages within school, which can eventually lead to a healthy multilingualism on the one hand and appropriate national awareness on the other.

What was said about Slovene teachers also goes for foreign language teachers. After 2020 or perhaps 2050, I can no longer envisage class work with books and notebooks on desks but a special multimedia activity filled with pertinent and also specialised conversation, where it will not be unusual to use several languages within one period without sounding unnatural or constrained. Subjects will no longer be called English, German or French, but foreign language communication and interaction. Or something similar. The European Union is, after all, a family, and in families there is always communication going on, often in many languages.

In the future, natural sciences and technical subjects will have a greater right of domicile in Slovene schools as well, partly because teaching methods will be updated and also because teachers will change and no longer just be dull repeaters but fresh, innovative seekers of everything new. With plenty of practical tasks and research projects where team study and practical work can really take off and bear relation to the needs and requirements of the economy. The future occupation and work.

I wish to highlight another point before I conclude my doubtlessly imperfect thoughts on this exciting topic: care for children with special needs. In this respect the Slovene school system has recently made a large step forward, though some solutions are still not fully implemented. This does not concern just architectonic obstacles but a generally deeper understanding of educational issues related to these children, which in accordance with European trends will have to be established in all schools in Slovenia in the future. Those who can hear, see, walk, speak and think and learn fast ... will finally make a step towards those who are less fortunate.

Young people are like humus; what is sown is what is grown. The future therefore has an even greater need for education than the present. Let it be known what values the Slovene state and society are fighting for. Our ancestors knew. Do we?

Perhaps it is time for a new, four-dimensional motto. My suggestion: home, family, work, homeland.

So what will the Slovene school system be like after 2020 and later?

The French would say: *L'avenir nous apprendra* (The future will show). And possibly also: *Qui vivra, verra* (The living will see).

The French are right indeed, especially if we remember the rather philosophical introduction to these reflections, and I am probably also right in firmly believing, as a man and manager, in the quality and future of Slovene schools. Schools which are good, but will be even better when they have changed and adapted in a decade or two. Because they have to.

Since, like gravity, we cannot escape the demands of the future.



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Rodney Ferguson and Melinda Farris: Strength for the future – education in the 21st century

If one asked adults living in the industrialized world to describe their classroom experiences in the years before university, one would find common experiences across national borders. More likely than not, people learned from one teacher at a time. They read and studied textbooks that, despite differences in language, looked similar. Chalkboards, pencils, stern teachers, rote memorization – these are the memories of pre-university “education.”

In the decades ahead, these familiar elements will become as old-fashioned as the telegraph. According to a comprehensive analysis by U.S. consulting firm Institute for the Future, many contemporary notions will be turned upside down about how school will look, sound, and feel. In collaboration with the think tank KnowledgeWorks Foundation, the Institute for the Future developed an analytical tool, the Map of Future Forces Affecting Education. The Map is a tool that helps schools and school leaders prepare for future educational challenges. While the Map was developed by U.S. organizations, it contains important lessons for educators, parents and policymakers around the world as they struggle with historic changes that will profoundly affect teaching and learning. The Map is not a formal “prediction,” but rather a forecast of trends likely to affect educational systems in different ways

Although not all the changes identified by the researchers are applicable to the educational systems in all countries – different cultures, educational systems, and resources mean that each country, region and even village is likely to experience the future differently. However, many common factors are already changing how children around the world acquire and apply knowledge and information.

The Map is available on the KnowledgeWorks Foundation’s website at <http://www.kwfdn.org/map>. Visitors will see that the forecast of the forces affecting education are complex, with a multitude of trends affecting different aspects of educational practice. While virtually impossible to encapsulate the Map’s rich analysis in its entirety here, it is possible to isolate some important trends that will change the organization of school systems and how children learn and teachers teach.

Technology is rapidly changing the very nature of education.

With the explosion of new technologies, the old methods of teaching and learning are quickly becoming obsolete. Handheld devices, wireless technologies, instant access to entire libraries of information, and easy collaboration among learners are making the idea of a static, place-based “classroom” seem outdated. As entire communities – even countries – become huge wireless “hot spots” the act of educating can happen anywhere. Virtually any place within a community – a hotel lobby, a town square, a park bench – can become a place of learning. The concept of specific repositories of learning, with their gatekeepers of knowledge, is being replaced by ubiquitous learning opportunities that know no specific place and answer to no individual authority.

Youth media – including instant messaging, video chats, gaming, and wireless downloading of information – will also contribute to the trend of decentralization of the learning environment. Education entrepreneurs, understanding that students are accessing information

in new and innovative ways, will change the form in which information is conveyed to students.

The availability of information will put a new premium on making educational resources – and sharing new learning – available across communities. Cities such as Espoo, Finland treat their educational resources as a common good to be shared and distributed across various new media as a way to build and sustain innovation. The community considers it essential to their economic success to make information available through e-tools, and to eliminate the barriers between places of learning, places of commerce and the home. The entire community, in essence, becomes a huge classroom where information is available in various forms, all the time.

An important derivative of this new openly accessible, ubiquitous media environment is the personalization of learning. Most nations in the industrialized world have established education systems dedicated to providing the same information to every student at the same point in their educational development. Likewise, each student is required to demonstrate mastery of that information in the same way – usually with a pencil on paper. New technologies are allowing students to personalize their learning, allowing them to develop the skills and talents that best serve them rather than the educational system. This deep personalization manifests itself in a multitude of creative forms – blogs, wikis, and collaborative learning projects where solutions to problems are created collectively rather than individually. The group aspect of the new tools will likely create more innovative, less proprietary educational cultures where the idea of learning and creating in isolation becomes an outmoded concept.

Those entities that believe there can be only one standard set of acquired knowledge to successfully function in society – be it a Canadian province, a school district in the U.S., a country with a national curriculum like France or Singapore, or an entire continent – will find it increasingly difficult to enforce rigid information acquisition standards. When all the information in all of the libraries of the world are a click away on a handheld device, it will become difficult, if not impossible, to define any one standard knowledge set for any particular group of students. And the ubiquity of information, combined with the rapid pace of globalization, is creating new trans-national information standards that are based on specific industries rather than national priorities. A software engineer in India and a software engineer in Slovenia will collaborate without giving much thought to where the project originated.

The Nature of Teaching Will See Dramatic Changes.

Perhaps no aspect of education will change as much as teaching. In a world of personalized learning with distributed, ubiquitous information, teaching and teachers will undergo profound changes.

The traditional model of teaching and learning – the teacher dispenses information; passive students accept the information and recite it at some later date for acceptance by the teacher – will not survive new technology-driven options. With video-on-demand technologies, capable of wireless delivery – not to mention podcasts, collaborative multi-media and social networking sites like MySpace, virtually anyone with the pedagogical skills and the know-how to navigate through new technologies can teach. Students tutor their classmates. Entrepreneurial graduate students in India and China can provide supplemental mathematics instruction to younger students on the other side of the world with internet or wireless capacity.



New technologies will also allow the best teachers to become “learning coaches” rather than traditional classroom teachers. Interactive technologies will allow teachers to work with diverse cross-sections of students, arranged in cognitive ability groups, interest areas, or learning-style groupings. New media allow for almost limitless opportunities to expand and adapt teaching to the personalized learning environment of the 21st century.

The End of Formal Curricula.

What is a curriculum in an age of almost limitless access to sources of information? One of the most profound changes coming to education in the years ahead is the complete redefinition of what constitutes curricula and associated learning materials. For years, curricula were designed to follow a strict progression, based on a static, linear pathway defined by educational “experts.” Teachers struggled with how to “speed up” or “slow down” their teaching approaches to accommodate students with vastly different learning styles, cognitive abilities, and particular interests.

In a world of distributed media and limitless information available to anyone at anytime, the idea of lock-step curricula quickly becomes an antiquated concept. Students will choose their own learning pathways, which may lead them in directions far afield from the official progression of state-created curricula. Government education authorities will increasingly focus not on what students learn and when, but assessments at various points to determine mastery of specific material. Private assessment collaboratives, comprised of highly specific subject matter experts, will develop subject-specific assessments that will be based on international standards befitting a global intellectual and vocational community.

Organizations such as the International Baccalaureate Programme will likely gain increased stature, as students and parents increasingly seek to measure their educational attainment against peers from around the world. Employers will look for evidence that students sought out and accessed both peer collaboration and professional tutors beyond their national borders.

Health and Education Become Intertwined.

One of the more interesting forecasts from the Map is the contention that health and education will become increasingly intertwined.

A great many factors contribute to this idea. Over the next decade, more than half the world’s population will live in cities. Rapid urbanization is creating an enormous strain on the ability of urban health networks to provide the care that children need. As vast urban areas continue to expand, these strains will only become more pronounced, and children will increasingly turn for help to the one institution that will remain the common denominator in their lives – schools. The forecasters from the Institute for the Future believe that urban schools will become the “zone of health and security – physical, intellectual, and emotional.”

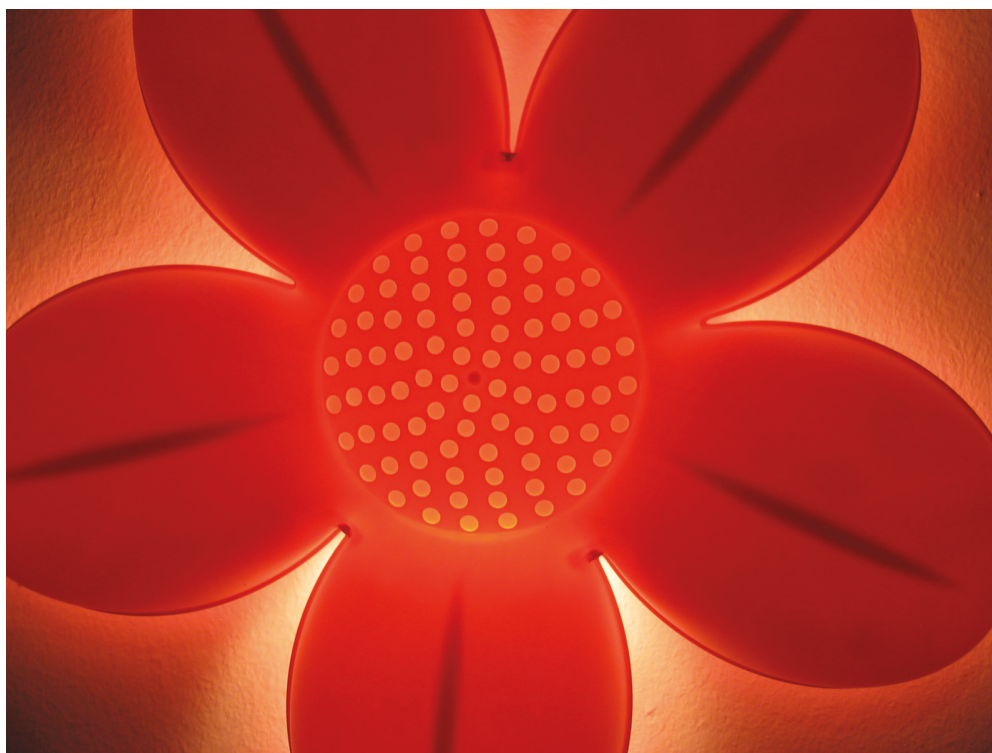
How will – and should – schools respond? Much as technology will create a new relationship between students, information providers, and employers, students in the years ahead, particularly in areas of poverty and rapid urbanization, will look to schools as perhaps the only institution in their lives that have the logistical capacity to provide them with a healthful

future. The idea of clinics within schools will lose its relevance, as schools become clinics. Health and education facilities become, in fact, one and the same for many distressed urban youths.

In this regard, Europe is likely to provide the model for the rest of the world, including the United States. Health, like education, will likely continue its transition in the U.S. from a private to a public good as policymakers realize that only healthy children can learn and prosper in the new, demanding environment ahead.

Threats and Challenges Abound.

The forecasters also see great threats and challenges for parents, students, teachers, and education thought leaders and policymakers. Greater urbanization creates the possibility of overloading the infrastructures of our cities, including schools. Immigration and greater mobility will likely bring greater economic disparity into these vast new urban areas, creating chal-



lenges of equity and access to the necessary resources to take advantage of the new media and technological possibilities. Ethnic diversification will create great challenges for educators, who will struggle to create cultural and educational relevance for a broader cross-section of children.

And the potential for catastrophic events – bio-terrorism, pandemics, severe climate disruption, and aggressive militarism - could overwhelm existing and future educational infrastructures.



A Primer for Policymakers.

Coping with the dramatic changes that will transform teaching and learning in the decades ahead requires that policymakers re-think virtually every aspect of their responsibilities in ensuring that all children receive an adequate education. As many of the changes discussed above illustrate, technology will continue to erode the authority of centralized education administrators to manage their education systems via command and control systems. In fact, policymakers will need to understand – and embrace – the very same technological, demographic and social changes that individual students will employ to personalize their own educations.

Several lessons educators and education policymakers can learn from the analysis of KnowledgeWorks and the Institute for the Future’s Map of Future Forces Affecting Education include:

- Rather than top-down control, students, parents and educators in the years ahead will be looking for guidance on educational standards rather than strict, lock-step curricular requirements.
- Governments will need to work collaboratively with industry to establish expectations for their citizen-students, often working across regions to recognize that globalization is creating international rather than national expectations regarding talent and skills.
- Teachers will need to be steeped in the effective use of new media and technologies in order to assume the role of “learning coaches” for tech-savvy students.
- While education will become more personalized, access to the tools necessary to achieve mastery for the new global economy will require constant updating of infrastructures – and will require consistent, and perhaps increased, investment on the part of governments.
- Policymakers will need to remain nimble in the face of rapid change, and adapt to new demands, threats and opportunities to ensure the success of their country’s students.

Summary

Technological change, globalization, increased physical and economic mobility, as well as other factors, are going to have profound effects on teaching and learning in the decades ahead. Educators, policymakers, families and students who are comfortable with the pace of change, flexible and open-minded about what constitutes “education,” and who will consider far-sighted, informed responses to the challenges ahead will thrive. In the face of an uncertain world, the only certainty is that countries and people that embrace and master change stand to benefit the most in tomorrow’s rapidly-changing world.

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