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CONTENT COMPONENTS OF THE CONVENTION OF THE RIGHTS OF THE CHILD AND FOLK PEDAGOGY IN FUNCTION OF PUPILS DEVELOPMENT**

Abstract: The content components of the curriculum of children's rights learning: knowledge, values, skills, indicate that the value aspect is dominant in education for the rights of the child. Teacher education is also value-colored and under the influence of personal and explicit theories about the development and learning of the child.

Socialization, upbringing and education are based on intuitive theories about the nature of the child and childhood. These theories are partly personal attitudes, and partly a result of an archetypal, rooted cultural code. This paper discusses the image of childhood and child seen through Serbian folk pedagogy and the idea of child and childhood from the perspective of the Convention of the Rights of the Child. By the content analysis method we came to the socialization forms that carry a cultural product such as the Convention of the Rights of the Child and the forms we find in folk tales and proverbs. This paper points out pedagogical values of both models, their diversity, as well as the ability to implement the values that both models carry in school context and in initial education of teachers in Serbia.

Key words: *pupil, school, folk pedagogy, socialization, Convention of the Rights of the Child.*

The starting point of this work is the claim that each pedagogical conception is based on a specific culture. “Schooling is only one small part of how a culture inducts the young into its canonical ways” (Bruner, 2000: 9). If we were to define

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** The work was done within the project “Teaching and Learning: Problems, Goals and Perspectives”, No. 179026, conducted at the Faculty of Education in Užice, financed by the Ministry of Education, Science and Technological Development of the Republic of Serbia.

precisely the whole process through which “a culture inducts the young into its canonical ways” the term would be imaged in the word *socialization*. Why?

Unlike the term of upbringing which actually implies a conscious, deliberate, intentional activity through which society aims to consciously, deliberately instill desired qualities in an individual, socialization, besides all contained in upbringing, involves also unintentional, spontaneous influences thanks to which the child is inducted into the culture (Kon, 1991). Education is a directed upbringing, i.e. the transference of cultural values and knowledge from generation to generation. Our cultural values are not merely a result of prescribed and explicit rules and norms; they are also under great influence of everyday intuitive theories, folk pedagogy. In other words, whenever we think of innovating or bring innovations into our educational and pedagogical system, no matter if it is about theories or values, we must take into consideration traditional, engrained folkview on the child, childhood. Every new theory or different view of child and upbringing must find its place, replace or in other way modify folk theories that all participants in the process of upbringing and socialization have. Rarely does it happen that what comes as innovation and what is traditional make “a pair of truths that contradict each other” (Bruner, 2000: 77).

The biggest epistemological dilemma in studying childhood and child is still unresolved and it reads: “How can an adult reach an objective knowledge about a being that is so distant and at the same time so close to them. Distant, as the nature of early developmental changes on the path from a child to an adult is such that an adult retains quite deformed recollections of their own childhood” (Ivić, 1984: 28). The goal of this work is to revive the image of child and childhood seen through Serbian folk pedagogy and from the point of view of Convention of the Rights of the child, to perceive consistency/inconsistency of socialization patterns in these models. Through the analysis of proverbs which are guardians of life philosophy and experience of our nation we come to the traditional and engrained perception of the child and childhood in Serbian culture.

THE METHOD OF ANALYSIS

Based on proverbs, we shall analyze the folk view on the child and childhood in the field of attitude of the community towards the children, position of the children in society and family, desirable child’s qualities, children upbringing, development and developmental aspects. In this work we use the method of content analysis. The unit of analysis is every proverb that relates to the child and childhood. Our analysis has included 121 proverbs. Folk sayings have not been analyzed here since “a folk saying is a thought often metaphorical or comparative, tested by life experience, but insufficiently rounded or independent and the full meaning is only reached in the context of speech” (Stojičić, 1994: 16). Proverbs collected by Vuk Stefanović Karadžić (1849) have been analyzed here. That was the central analysis material. In addition to that we have also used the materials from collecting

work of Archpriest Milan Smiljanić, Đoko Stojičić, Milisav Protić, Dragoslav Novičić and Mehmed-bey Kapetanović. The system of categories in which proverbs have been classified came after data collecting.

After the analysis of proverbs we shall here expose *the model of the child provided by Convention of the Rights of the child (CRC)* comparing it to the traditional child model in our culture, regarding the fact that some elements of this model influence a great deal our everyday practice (social and economic crisis, social changes, transition and insecurity lead to affirmation of traditional values) as well as with “socialization patterns” provided by our modern society. In the analysis of CRC the method of content analysis has also been use. The unit of analysis is every article of the Convention (54 articles). CRC is a cultural product with one embedded model of the child and the childhood conception. Through the content analysis of all Convention articles we shall come to the model that it provides, and also to the conception of the childhood promoted by CRC.

THE RESULTS OF THE ANALYSIS

Model of the child provided by folk pedagogy

In this work child and childhood are viewed through a cultural-historical approach, from the angle of folk pedagogy. Everyday reactions of the teachers in the classroom surrounding, when it comes to upbringing and education, are more often steered by their own intuitive theories than by the scientific theories and research. Many laics and here we mean people who are not professionally involved in upbringing and education of children, intuitively, safely and consistently conduct their own pedagogical theories, although they are unlikely able to verbalize their pedagogical theories (Antić, 2010). The folk psychology or folk epistemology language itself uses the terms “I think”, “I believe” or “I intend to” as the most convenient ways to describe how a behavior makes sense to us, with no insight to whether it is correct. It is certain that our thoughts, beliefs and intentions are visible in our behavior (Meadows, 2006). All personal, implicit, intuitive pedagogies fall within folk pedagogy. It is only of vital importance to know it if we want its affirmation or reconstruction. Fitting in the cultural context does not mean mere assimilation of the culture but also the analysis of content, procedures, truths and fallacies that origin from the culture. It is important to encourage the teacher and the pupil “to think explicitly of their own psychological postulates in order to get them out of the darkness of silent knowledge” (Bruner, 2000: 59). It might be harder to understand oneself as a “folk pedagogue” than as a “folk physicist” (Meadows, 2006). Various views of the child and childhood result in various desirable models of the child: child as an obedient and non-conflict being, child as an independent person, child as an object of socialization, child as a subject of socialization, child as a being that socializes even the adults, child as a working being, child as a playing being (Arijes, 1989; Bruner, 2000; Ivić, 1984).

The above mentioned models lead us towards a variety of images, notions of a child in a culture, time. Through the analysis of proverbs we come to “naïve folk psychology”. The following segments have been analyzed in this work: a) attitude of the community towards the children, position of the children in society and family; b) upbringing and disciplining the children; c) development and developmental aspects.

A) Attitude of the community towards the children i.e. position of the children in society

In proverbs that regard attitudes towards the children and attitude of the society and family towards the children, we can see that children themselves are the value and that child is the greatest treasure and joy: *When there is no small, there will be no big (child)* (Vuk, no 1210), *There is not such a thing as too many children nor too much money!* (Milan Smiljanić, fp. 23, p. 42). On the other hand, folk proverbs talk about not so pretty a side of child’s nature: *Children are only trouble* (Vuk, no. 939), *Children are an unfaithful army (they only eat and spend, but help a little)* (Vuk, no. 1255); about the role of parents which is tough and responsible: *Children come first* (Vuk, no. 4454), *God save the child from parental worries* (Vuk, no. 780), *Small children, small worries, big children, big worries* (Milan Smiljanić, fp. 23, p. 98). From such an ambivalent attitude of the community towards child we come across a contradicted position of child in the community, from *Children always come first* (Vuk, no. 4454) to *You chew bread with someone else’s teeth* (Vuk, no. 5585). What clearly stands out in all proverbs is the distribution of power by parameters older – younger, *The younger mustn’t object* (Vuk, no. 5865), *One must know who the master and who the servant is* (Đoko Stojičić, no. 357), *The younger is to obey, and the older to give orders* (Mehmed-bey Kapetanović, p. 99), male-female *When a son is born, everybody and everything is happy, and when a daughter is born, only the broom is happy, and the rest cry* (Milosav D. Protić, p. 144). The greatest joy for one family was to have a son, a male heir to inherit and maintain *Slava* (the feast of the family saint). It is a misfortune to be *ugasnik* which means to have no male heirs (Cvijić, 1966).

B) Upbringing and disciplining the children

Upbringing has always had a significant place in our traditional culture. It has a vital role in future life of every human being: *As you sow you shall reap* (Mehmed-bey Kapetanović, p. 80), *For ignorance and dishonesty you shall pay a high price* (Milan Smiljanić, fp. 117, p. 139). *Good manners are rich heritage* (Đoko Stojičić, no. 16), *The way his home sees him off is the way the village welcomes him* (upbringing) (Milosav D. Protić, p. 147) *A rude man is the worst kind* (Mehmed-bey Kapetanović, p. 21). A critical period for upbringing is early childhood: *Twist the wand while it is green* (Vuk, no. 1005), *A good rooster learns to crow while still young!* (Milan Smiljanić, fp. 23, p. 39), *A good year is determined by its spring* (Vuk, no. 976), *You can’t teach old horses new tricks* (Vuk, no. 2980). Consistency and uniformity are of great significance in the upbringing process *Too many cocks*

spoil the broth (Vuk, no. 1175); Children must obey the adults with no objection *He that is bound must obey* (Vuk, no. 5865) because they *use someone else's teeth to chew* and *a silent child will make a good person* (Đoko Stojičić, no. 14). The most desirable quality of a child is obedience. *Children should be beaten for "I won't"* (Vuk, no. 1365). *A child needs discipline as a tree needs pruning* (Dragoslav Novičić, no. 3472). Discipline tools are to always get a child involved in doing something: *No man better knows what good is than he who has endured devil* (Đoko Stojičić, no. 14), *Diligence is the mother of good fortune* (Mehmed-bey Kapetanović, p. 22), *The dog that is idle barks at his fleas* (Mehmed-bey Kapetanović, p. 21), beating: *The stick is the surest peacemaker* (Đoko Stojičić, no. 27), *Spare the rod and spoil the child* (Đoko Stojičić, p. 50), *Stick is a miraculous cure, it has cured quite a lot* (Vuk, no. 2915). Proverbs that express doubt in beating as a discipline tool are rare: *There are two ends to a stick* (Đoko Stojičić, no. 27), *Stick will not make a saint* (Đoko Stojičić, no. 27). Physical punishment was not only desirable at home but it was also welcomed at school (Vuk, *Serbian dictionary*). Beating was a punishment but sometimes a preventive measure – beat them before they do harm because when they have done it already, it's too late. The parallel can be found in Vuk's proverb: *A gypsy beats his son before he breaks the squash* (so he will remember and be careful). It is actually an anticipation of mistake.

Reward, praise are not desirable methods. We have not found a single proverb that would affirm these discipline tools. It is explicitly said: *You can't have a well-raised child if you cuddle them too much* (Dragoslav Novičić, no. 3469). In Vuk's *Serbian dictionary* there is no term reward.

Development and developmental aspects

There are segments of developmental characteristics where proverbs and science are in agreement – early childhood is of the greatest significance in a man's development: *Boys will be men* (Vuk, no. 3955), *Great oaks from little acorns grow* (Vuk, no. 1605), *When there is no small, there will be no big (child)* (Vuk, no. 1212), *A ragged colt may make a good horse* (Vuk, no. 4003), *Every oak has been an acorn* (Vuk, no. 4009); preschool period is a period of greatest exuberance in growth and development: *Children grow up too fast* (Đoko Stojičić, no. 139); early stage show what qualities, temperament will an adult possess: *The morning shows what the day will be like; A good year is determined by its spring* (Vuk, no. 1623); childhood is the most optimal period for the development: *As the twig is bent, so is the tree inclined* (Vuk, no. 1019); childhood is also, in many aspects, a critical period of development: *A good rooster learns to crow while still young!* (Milan Smiljanić, fp. 23, p. 39), *Remove an old tree and it will wither to death* (Vuk, no. 2976), *An idle youth, a needy age* (Mehmed-bey Kapetanović, no. 276). Upbringing of children and their development are age-related: *Small children, small worries, big children, big worries* (Milan Smiljanić, fp. 23, p. 98). Social environment affect the development: *One scabbed sheep will mar a whole flock* (Mehmed-bey Kapetanović, p. 131), *He that dwells next door to a cripple, will learn to halt*

(Mehmed-bey Kapetanović, p. 153). Over the childhood learning is possible and needed: *The child is the father to the man, What comes fast, goes fast* (Vuk, no. 6225), *Never too late to learn* (Vuk, no. 6155).

From the very notion of upbringing, we can conclude that it is one of the factors of development. Process and range of upbringing depend on heritage, environment, actions of an individual... Both modern and traditional view of child and childhood agree on this claim. "In the biological development in general two forces can be observed: the inner, those are the inherited, brought by birth, innate characteristics and the outer or cosmic, geological, physical and psychological influences of the outside world which arise, cause, practice and develop all the inner qualities" (Miodragović, 1914). Proverbs point out the decisive influence of heritage in the human's development: *Blood is thicker than water* (Mehmed-bey Kapetanović, no. 474), *What is bred in the bone will come out in the flesh* (Vuk, no. 6345) *What is learnt in the cradle lasts to the grave* (Vuk, no. 6293); the significance of the family and social environment in development: *Children do what their father does* (Vuk), *The way his family raised him is the way other people will see him* (Milisav D. Protić, p. 147), *A scrooge father will make his child a thief* (Vuk, no. 5945), *Take a vine of a good soil and the daughter of a good mother* (Vuk, no. 691), *Like father, like son, like mother, like daughter* (Vuk, no. 4355), *No lordship but from the home* (Vuk, no. 3440), *The rotten apple injures its neighbors* (Vuk, no. 5023). Some of the proverbs point out the mutual influence of heritage and environment in the development: *A great one or a bad one can both become of one mother* (Vuk, no. 1620), *Don't crow before you are out of the woods* (Vuk, no. 3323), *Not even a mother can help a child who can't express his needs* (Mehmed-bey Kapetanović, p. 225). In the famous work of Jovan Miodragović, *Popular Pedagogy in Serbia* from 1914, it has been pointed out that sometimes not even the heritage or the environment can explain the differences between the children: *See, same mother gave birth to this one and that one, and this one turned out to be an angel, and that one a real antichrist* (Miodragović, 2009). The actions of an individual also have the important influence on personality development: *No man better knows what good is than he who has endured devil* (Vuk, no. 2570), *God helps them that help themselves* (Vuk, no. 1050), *We must not lie down and cry "God help us"* (Vuk, no. 2854), *Do the likeliest and God will do the best* (Vuk, no. 4605), *Work and joy will come* (Mehmed-bey Kapetanović, p. 149), *Every man is the architect of his own fortune* (Mehmed-bey Kapetanović, p. 161), *The deed comes back upon the doer* (Vuk, no. 6235).

Proverbs also indicate the mechanism of development:

- a) Maturation: *What comes fast, goes fast, Don't crow before you are out of the woods*. People believe that too early and too fast maturation is not good: *Soon ripe, soon rotten*.
- b) Social transmission, that comes from the family and school environment where the basic learning mechanism is learning by a model *Like mother, like daughter*. Children learn by looking what adults do rather than by

listening to the instructions: *Instruction is a long road, example is the shortest one* (Miodragović, 1914: 318). The important factor of socialization is school: *God save the teacher first and then the parent!* (Milan Smiljanić, fp. 24, p. 112).

Our analysis points out that there is a huge compliance with opinions and researches reached by modern science (psychology, pedagogy, sociology) and those reached by folk pedagogy (here explicated through the folk proverbs) in the domain of development and developmental aspects. The differences in attitudes can be seen both in traditional and modern view of child and childhood in the domains of attitude of community towards children (male and female), position of children in society and family, children's upbringing and disciplining. An image of child/childhood presents a social construct and we take Convention of the Rights of the Child as an operationalization of the modern concept of the image.

Model of the child provided by Convention of the Rights of the Child

In the Convention (explicitly and implicitly) one (particular) *model* of child is contained. Conception that is in the base of this model is that child and childhood should be studied by “their own rights”, apart from perspective and interests of adults; that children should be observed as active participants in constructing and determining their own social life, life of people around them and society in which they live (Vranješević, 2006). The child model based on this conception shall be here compared to the traditional model in our culture with “socialization patterns” provided by our modern society.

A) Attitude of community towards children, position of children in society

Relationship between child and community concerns both the attitude of community towards child and that of child towards community. To the community, *the best interest of the child is a primary consideration* (art. 3). It does all in its power for implementation of the rights recognized in the Convention (art. 4). It *protects the child from all forms of discrimination* and directs the child towards future and independent life in society and towards upbringing in the spirit of values proclaimed in the Convention, thus it is obliged to make the principles and provisions of the Convention widely known to children, by appropriate and active means (Part II, art. 42). Our traditional community also shows that children are “great joy, greatest value”: “Nothing is dearer than a child” (Trebješanin, 1997: 339), but it primarily concerns male children and it “sees” children and childhood in the way we have presented in the text. Messages carried in our elementary school course books contain “a controversial system of socialization patterns” concerning the individual-community relationship: trust in oneself is being encouraged, developing personal competences, independence, autonomy, and on the other hand, it is pointed out that the power of an individual is negligible when compared to the pow-

er of a group, personal interest is subjected to general, and wellbeing of an individual equals that of community (Plut, 1993: 320).

Child, whose model is presented through the Convention, has a responsibility towards community, depending on age, abilities and competences. Child's attitude towards community is reflected as attitude towards social and natural community. Child is being prepared for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of people, and friendship among all peoples, ethnic, national and religious groups (art. 29). Child has respect for reputation of his or her country, public safety, public policy. At the same time child is being raised with a responsible attitude and attitude of respect towards natural community (natural environment). Our course books contain a controversial approach regarding attitude towards others: "they encourage cooperation with others, trust in people, openness towards others on one side, and then, on the other side, they imply that evil people do exist, that our history is full of terrifying suffering of our nation, that we should jealously keep the happiness we have and always remain cautious" (Plut, 1993: 320).

By the Convention, child is a *person* to the full extent of the word, at any age and is to be respected at the same time as a person and as a bearer of cultural values of community that they originate from (contrary to our traditional conception that childhood is a "preparatory stage for life", where priority is given to patriarchal-collective values and interests opposite to personal). Child is a *dignified being* with the right standard of living adequate for the child's physical, mental, spiritual, moral and social development (art. 27). Contrary to this view of child stands a child model in our traditional culture and family, where „child is on the lowest scale of social hierarchy, yet to climb up on the scale of power but responsibility as well, with the age“ (Trebješanin, 1990: 340). In our modern society not all children are given a possibility for adequate life standard.

Child does not earn the rights; *the rights belong to the child*, as a member of social community. *Children have equal rights* irrespective of their race, sex, language, religion, national, ethnic or social origin, property, disability (art. 2). In our traditional concept there is a discrimination of female children in relation to male children. Such a concept in our modern society emphasizes and affirms masculine, i.e. there is domination of male children and men in society and family (Jarić, 1994; Marinković i Pešikan, 1999; Trebješanin, 1990; Trivunac, 1981).

Child is a *protected* being (art. 10, 20, 26, 33, 34, 35, 36, 37, 38). Child has personal, *privacy* rights. No child shall be subjected to unlawful interference with his or her privacy, family, or correspondence, nor to unlawful attacks on his or her honor and reputation (art. 16). In our culture, privacy of a child is not respected enough. Some researches show that about 40% of early school age children in our urban environment believe that parents actually have a right to interfere with their privacy, to read their letters, diaries (Jokanović, 1993).

B) Upbringing and disciplining the children

Child shall develop his or her personality, talents and mental and physical abilities to their fullest potential (art. 5, 29). Art. 28 defines education as a right and prescribes the steps to achieving this right “progressively and on the basis of equal opportunity”. Child shall have access to scientific and technical knowledge and modern teaching methods (art. 28). And what is characteristic for our school is an Inherited, traditional “doctrine” with traditional methods (Ivić, Pešikan, Antić, 2001). In children’s course books a traditional form of learning is dominant, meaningful reception verbal learning and even a mechanic verbal learning (Pešikan i Janković, 1998).

By the Convention, child has a *right to participate* in all segments of life (family life, school, community). Child has the right to express his or her views in all matters affecting the child (art. 12), the right of freedom of expression of his or her views (orally, in writing or in print), freedom to seek, receive and impart information and ideas of all kinds and in any way (art. 13, 17). Child has the right to freedom of association with children of alike interests and to freedom of peaceful assembly in order to achieve certain rights (art. 15). In our culture child is raised to be good, which means to be passive and obedient, which further means that their opinion does not count for (“Shut up while you are talking to your mother” – M. Bečković). Our school also prefers obedient and conformist child (Kaurin, 1993). As for the family, few domestic researches point out that in our country quite a small number of children participate regularly in housework and the fact that 14,2% of seventeen-year-olds’ parents claim that the only “chore” of a child is “to learn” (Tomanović i Mihajlović, 1999).

Child is a *responsible* being. Child’s responsibility comes out of the child’s rights. Attitude of child towards others is attitude of respect for rights, freedom and respect for other people, other children. Child is aware of the fact that others also have their rights. Besides concern for themselves (their rights) child has concern for others (others’ rights). What others have no right of doing to a child has a child no right of doing to others. What child wants for them must be ready to accept and respect in other persons. Child has responsibility for other people’s rights achievement. Responsibility, metaphorically expressed, means making a contract “with oneself”, the way Ruso would put it. “Contract” regards obligations that child has, in relation to his own rights and to rights of other people. In our traditional culture, child is presented as “weak, disobedient, unreasonable, poor, immature being” (Trebješanin, 1997: 339); our school prefers obedient child, a child there has small or almost no freedom of choice; in the family, child does not have a reciprocal part in housework but only a periodical, which results in diminished child’s responsibility.

Child is to be *disciplined in a manner consistent with the child’s human dignity* (art. 28). In our traditional concept beating has a great power (“Stick is the surest peacemaker”), whereas a reward is a rare tool in our traditional culture (“You can’t have a well-raised child if you cuddle them too much”).

C) Development and developmental aspects

Model of child contained in the Convention concerns child's personality, child's relationship with others and child-community relationship. This model is not a static one; it depends on *the level of development and age characteristics of a child*. Growing up, a child has more and more opportunities to participate actively in social life. "The Convention is sensitive in relation to certain modifications in conception of child and conditions and manners of child's development. Child is treated as a being able to participate actively, age adequately, in their own development and in community's life (Pešić, 1996: 29). In our traditional school context position of student is different: although they become more mature with the age, more capable of independent and responsible behavior, school still holds them in position of executives of uniform demands and does not respect children's need for natural overgrowth of the needs typical for younger age, which leads to students' frustration (Havelka, 1996).

Model of child provided in the Convention shows respect for different development potentials of children in regard to child-community relationship as well. The younger a child, the greater is responsibility of community for the child, and not vice versa. As a child is growing so are responsibilities towards a community growing. Regarding interpersonal child's development, the Convention illuminates two important social agents: family and school. The Convention implicitly reflects line of development from personal level through interpersonal family level to the interpersonal institutional level. All these levels have one thing in common: consistent respect for child's personality and rights.

The analysis of the two models (the Convention child model and our traditional model) implies the differences between them. Legislation, modern theories on child's development (Rogoff, 1990; Wells, 1986; Wood, 1988) imply the quality of the child model presented in the Convention. On the other hand, there is some truth in the thought that "nothing ages as fast as what wants to stay young" (D. Radović). Therefore, it makes sense to raise a question why we want to implement the values carried in the CRC in the school context and initial teacher education in Serbia? In order to answer this question we need to know *What are the contents of life, education, learning that come out from the Convention?*

Content of education for children's rights

Conceptual content of children's rights consists of three components: *knowledge, values and know-how (skills)*. These three components make a prerequisite of transformation of a "paper model" into reality and of achievement of modifications on the level of *behavior*.

Knowledge is related to knowing and understanding the very term of rights; to knowing what their (children's) rights are; to familiarization with the Convention content; to familiarization with other alike concepts such as: freedom, nation,

equality, tolerance of differences, culture, cooperation...; conception that each right derives a responsibility and that terms right and responsibility are two inseparable aspects of the same phenomenon; knowledge that some children are sometimes deprived of some rights, either locally or globally...

Values are related to phenomena that, for some reason, have been attributed with the status of values, “but, essentially, it is about psychic entities, since it is about beliefs in which phenomena deserve to be proclaimed the values” (Kuzmanović, 1995: 18). Some authors (Fountain, 1992) instead of the values component use the attitudes component. We have opted for the values component, as they are more general than attitudes; they make the source of attitudes. Values promoted in the Convention are general democratic values: individualism, tolerance, cooperation, humanity, righteousness, solidarity...

Know-how (skills) are related to intellectual and social skills significant for child’s rights concept: opportunity to apply ideals such as freedom, equality and accepting the differences in classroom and in everyday life of students, and perception of these in global context; a skill to be an efficient representative of one’s own and someone else’s rights (including discussion, negotiating and attestation); capability to take responsibility for one’s own actions.

Behaviors are built through/over practical life experience of living in environment that constantly defines child’s status in school in compliance with the Convention’s rights of the child and through a personal child’s experience that child’s rights are really exercised. Some of those behaviors are: compassion with those who have been deprived of social rights; readiness to undertake a constructive action in the name of others; commitment to not only defend rights but also to accept and fulfill obligations and responsibilities. This level, level of behavior contains all three above mentioned (knowledge, values, skills).

We have defined the conceptual content of this curriculum. It consists of these components: knowledge, values, skills and behaviors. What we are interested in now is: to which sphere of development do values, skills and behaviors contained in the Convention belong and why does this sphere exactly interest us (our school and initial teacher education)?

Children’s rights in school and initial teacher education

If we go back to the model of the child that comes out from the Convention, to content components of curriculum of learning about children’s rights: knowledge, values, to the fact that aspect of values dominant in education for children’s rights, we can come to the conclusion that the sphere of social knowledge, values and skills is the dominant one. *Therefore, the Convention, i.e. children’s rights as a part of school life, program, school learning, as one of the concepts in initial teacher education are one of the instruments for achievement of children’s socialization and upbringing. Through the contents provided in the Convention, presuming they are*

pedagogically conceived, it may be contributed to the achievement of important pedagogical goals of school, i.e. education. Here lies the answer to the question why children's rights in school and initial teacher education. To this part of the curriculum primarily socialization and upbringing of children are a primary goal, particularly upbringing for a role of community member and a role of citizen. It may be more precise to say that upbringing for roles that child has in a community: a role of a child in family, a role of a brother or sister, a role of a student, a role of a company member. In that sense, in the school context, participatory rights are primary as they see child as an active participant in their own development, learning and development of school and class.

Children's rights are connected to education of child/student and to education of teachers. Out of 54 articles of the Convention, two of them directly refer education. Art. 28 prescribes that a state is obliged to provide education free and available for all and Art. 29 refers to educational goals that should: be directed to development of every student's personality and talents, prepare child for active participation in community, nurture child's respect for parents, their own culture and culture of others, national and general human values and to build attitude of respect for the environment. Some articles indirectly refer to the ways by which the Convention general goals could be achieved: the child's right to express his or her views in all matters affecting the child (art. 12), the right to receive and impart information in an age adequate manner (art. 13), the right to freedom of association with adults and other children alike in the manner that does not violate the others' rights (art. 15), right to assess appropriate information (art. 17). If we put all these rights into the school context, into a school day time structure, we shall notice that most of the time a child spends in school is actually spent in classes, therefore in the role of a student. The question is how can education and school achieve positive socialization effects in the class, in the teaching/learning process? Is it possible for schooling to realize the desired socialization and pedagogical effects that are in the base of the Convention? In the previous chapter we discussed the conceptual content of children's rights and the epistemological nature of these contents and we have come up with the conclusion that two components are dominant: *values and skills*. Values and skills cannot be developed through teaching methods prevailing in our schools, and active learning, research methods, individualized teaching and other teaching methods that would provide greater students' participation in teaching/learning process are very rarely implemented (Ivić, Pešikan i Antić, 2001). Research, cooperation methods can achieve both pedagogical and socialization effects as they emphasize participation of students in teaching/learning process, expressing their opinions with no fear of mistake during the learning process and great level interactivity in the learning process. Pedagogical and socialization goals can be achieved only by students' education participation. By education participation we mean the level and quality of child's participation in learning process and it involves: initiative on the side of an adult or a child, understanding of what is being learnt, feedback on one's activity, opinion expressing, personal attitude, and taking into consideration child's life experience (Marinković, 2004). The Convention conception is in compliance with what we have just exposed here, but our school is

not. Therefore, modification of paradigm regarding the teacher's role in the process of education is needed. It primarily means greater level of *teacher autonomy* which will result in teacher's responsibility in the area of coordination of whatever teacher does with children's developmental abilities, their future, their needs and individual characteristics and in moving the focus *from teaching to learning*, i.e. from teacher to student, where teacher ceases to be a controller and *becomes a partner in the process of learning*. Working teachers have a demanding task to deconstruct their own practice and part through self-reflection. In order to perform these complex professional tasks, a teacher will need an appropriate education. Such education, in its base, has a modified paradigm, teaching teachers who will *move the focus from themselves to students, from teaching to learning*. What does all this mean for faculties that educate teachers (nursery, school, academic teachers)? Faculties of teacher education, through their process of education and as an outcome of such education must: a) train students for a student-teacher partner role, where accent will be on students' activity, their contribution to their own process of learning, initial development, independence and decision making; b) train future teachers to be partners to their students with the goal to enrich their development and ensure qualitative achievement of the students (conceptual, conditional, procedural and metacognitive knowledge, and not only declarative knowledge). In the base of the paradigm where accent is on student and learning lies the student activity, but not any kind of activity, but a *related mental activity* RMA (Ivić et al., 2001) in regard to the nature of the subject and learning outcomes. We need to note the difference between low order RMA and high order RMA. Low order RMA refers to all activities related to reproductive and mechanic learning, high order RMA refers to activities that demand meaningful learning where knowledge is not given in its final shape but it is on the student to reveal it using prior knowledge, experience and skills. High order RMA as an effect has permanent, conceptual knowledge that can be used in contexts other than that in which they have been gained. High order RMA enables development of procedural and metacognitive knowledge (Antić, 2010). Educating teachers for designing high order RMA will contribute not only to better educational but also to better socialization effects. Reproductive and mechanic learning which are in the base of low order RMA as a result has socialization and pedagogical effects different from conceptual, problem learning which are in the base of high order RMA. Basic postulate of developmental and participatory children's and students' rights is respect for views and opinions of children on activities that affect them, as well as participation of children in activities relevant to their age and level of development', whereas school and learning are activities present significant matters for a child and for a society.

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САДРЖАЈНЕ КОМПОНЕНТЕ КОНВЕНЦИЈЕ О ПРАВИМА ДЕТЕТА И НАРОДНЕ ПЕДАГОГИЈЕ У ФУНКЦИЈИ РАЗВОЈА УЧЕНИКА

Резиме

Садржајне компоненте курикулума учења о дечјим правима: знање, вредности, вештине, указују да је вредносни аспект доминантан у образовању за дечја права. Образовање наставника је такође вредносно обојено и под утицајем је личних и експлицитних теорија о развоју и учењу детета. Социјализација, васпитање и образовање темеље се на интуитивним теоријама о природи детета и детињства. Те теорије су делом лични ставови, а једним делом су резултат архетипског, укорененог културног кода. У овом раду говори се о слици детињства и детета виђеним кроз српску народну педагогију и виђењу детета и детињства из угла Конвенције о правима детета. Методом анализе садржаја дошли смо до социјализацијских образаца који носи један културни продукт какав је Конвенција о правима детета и образаца које налазимо у народним предањима и пословицама. Овај рад указује на педагошке вредности оба модела, на њихову различитост као и на могућност имплементирања вредности које носе оба модела у школски контекст и у иницијално образовање наставника у Србији.

Кључне речи: *ученик, школа, народна педагогија, социјализација, Конвенција о правима детета.*