



ČEMU JOŠ OBRAZOVANJE WHY STILL EDUCATION

Druga međunarodna konferencija

Emancipacija i/ili obrazovanje: putevi i raspuća

Second International Conference

Emancipation and/or Education: Challenges and Frictions

Beograd
2-5. oktobar 2020.

Belgrade
2-5 October 2020

Druga međunarodna konferencija /
Second International Conference

**ČEMU JOŠ OBRAZOVANJE? /
WHY STILL EDUCATION?**

*Emancipacija i/ili obrazovanje: putevi i raspuća /
Emancipation and/or Education: Challenges and Frictions*

Beograd / Belgrade
2-5 oktobar 2020. / 2-5 October, 2020

**KNJIGA APSTRAKATA /
BOOK OF ABSTRACTS**

Preredili / Edited by
Marija Velinov, Vera Mevorah, Predrag Krstić

Dizajn / Design
Tijana Milojević

Ilustracije / Illustrations
Tamara Milojević

Korektura i lektura / Proofreading
Đurđa Trajković, Aleksandar Pavlović

Štampa / Print
Donat Graf

Izdavač / Publisher
Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu /
Institute for Philosophy and Social Theory, University of Belgrade

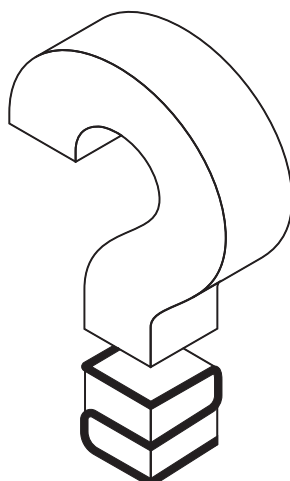
Organizator / Organiser
Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu /
Institute for Philosophy and Social Theory, University of Belgrade



Beograd, 2020.
Tiraž 300
ISBN 978-86-80484-50-1

SADRŽAJ / CONTENTS

ORGANIZACIONI I PROGRAMSKI ODBOR / ORGANISING AND PROGRAM COMMITTEES	4
ČEMU JOŠ OBRAZOVANJE? 2 (VIZIJA KONFERENCIJE) / WHY STILL EDUCATION? 2 (CONFERENCE VISION)	5
PROGRAM KONFERENCIJE / CONFERENCE PROGRAM	7
REZIMEI IZLAGANJA / PAPER ABSTRACTS	11
ADRESAR IZLAGAČA / SPEAKERS' ADDRESS BOOK	102



Mašan Bogdanovski

PRIMENA MISAONIH EKSPERIMENTATA U NASTAVI I EMANCIPATORSKA ULOGA OBRAZOVANJA

Već više od godinu dana realizujem program stručnog usavršavanja nastavnika „Primena misaonih eksperimenata u nastavi“, akreditovan kod Zavoda za unapređenje obrazovanja i vaspitanja. Posle velikog broja održanih seminara širom Srbije, u stanju sam da na osnovu rada sa nastavnicima srednjih i osnovnih škola i njihove primene misaone eksperimentacije u nastavi najšireg dijapazona školskih predmeta, ukratko izložim jasne zaključke, ne samo o efektima primene misaonih eksperimenata u obrazovanju, već i o emancipatorskoj ulozi koju jedan takav pedagoški instrument može da ima.

Misaoni eksperimenti su eksperimenti kao i svaki drugi, samo što se sprovode u laboratoriji našeg uma. Iako je njihovo rodno mesto u filozofiji, po prirodi same misaone eksperimentacije, svoje radno područje pronalaze i u matematici, fizici, psihologiji, književnosti, istoriji, ekonomiji ili bilo kojoj disciplini koja problematizuje naše mišljenje i znanje o prirodi stvarnosti, uključujući i društvenu stvarnost i elemente realnosti koje je stvorio čovek. Upuštajući se u hipotetičko zaključivanje, konstruišemo imaginarnu situaciju, za razliku od stvarne situacije u realnom eksperimentu, ali to nas ne oslobađa obaveze da „okom naše mašte“, podjednako pažljivo i strogo, kao i prilikom naučne opservacije, pratimo šta će se dogoditi. Uprošćeno govoreći, na neki istraživački problem sa kojim se suočavamo u traganju za istinom i znanjem reagujemo tako što postavljamo neku hipotezu koja ga rešava i ta hipoteza je važeća teorija sve dok ne konstruišemo neki eksperiment koji je opovrgava. Taj eksperiment ne mora da bude „pravi“ eksperiment, zadatak opovrgavanja može da izvrši i misaoni.

Kada konstruišemo neki misaoni eksperiment, zamišljamo jedan mogući svet. Svet koji zamišljamo je veoma nalik našem i razlikuje se od našeg samo po nekim posebno odabranim izmenama, koje su lukavo unete u njega, da bi postigle određeni saznajni efekat. U tom smislu, možemo da kažemo da ono što nije govori više o onome što jeste, nego ono što jeste. Pored toga što misaoni eksperimenti tada mogu da nas primoraju da revidiramo ili modifikujemo hipoteze koje smo prethodno postavili, oni često otkrivaju nedoslednosti u našem razmišljanju i poražavaju nas dovođenjem do svesti o nejasnoći naših gledišta, čak i onih od kojih smo teško skloni da odstupimo i koja su u srži našeg sistema verovanja. Navode nas da sve ponovo promislimo i sebi razjasnimo, ne samo tako što postavljaju pitanja, nego i time što suptilno nameću odgovore na pitanja.

Najefektnije podiranje naših hipoteza i predrasuda misaoni eksperimenti postižu kroz kreiranje paradoksa. Oni veoma često sadrže premise koje su nam sasvim intuitivno prihvatljive, a iz njih, zaključivanjem koje nam se čini savršeno ispravno, izvode potpuno neprihvatljive zaključke. Na taj način nas primoravaju da sagledamo šta sa našim premisama nije u redu, ako je zaključivanje ispravno, i da odbacimo neku od premisa koje smo se prethodno slepo držali.

U svom izlaganju koncentrišu se na ulogu imaginacije u misaonoj eksperimentaciji, kao i njenu ogromnu moć da unutar misaonih eksperimenata, kao pedagoškog instrumenta, razvija kritičko mišljenje, razara predrasude i otvara um ka neočekivanim odgovorima, pre svega u domenu društvenih nauka.

Ključne reči: misaoni eksperimenti, nastava, obrazovanje, imaginacija, hipoteze, paradoksi, emancipacija.

THE APPLICATION OF THOUGHT EXPERIMENTS IN TEACHING AND THE EMANCIPATORY ROLE OF EDUCATION

For over a year, I have been implementing a teacher professional training program “Application of Thought Experiments in Teaching”, accredited by the Institute for the Advancement of Education. After a large number of seminars held throughout Serbia, by working with secondary and elementary school teachers on their application of thought experimentation in teaching in the widest range of school subjects, I am able to summarize clearly not only the effects of the application of thought experiments in education, but also the emancipatory role that such a pedagogical instrument can play.

Thought experiments are experiments like all others, but conducted in the laboratory of our mind. Although their birthplace is in philosophy, by the very nature of thought experimentation, they find their field of employment also in mathematics, physics, psychology, literature, history, economics, or any discipline that challenges our thinking and knowledge about the nature of reality, including social reality and the elements of reality created by man. By entering into hypothetical reasoning, we construct an imaginary situation, as opposed to the real situation in a real experiment, but this does not relieve us of the obligation to observe events with the same care and rigorousness as in scientific observation, although here with “the eye of imagination”. In a simplified model, we respond to some research problem we face in the search for truth and knowledge by posing a hypothesis that solves it, and that hypothesis is a valid theory until we construct some experiment that refutes it. This experiment does not have to be a “real” experiment; the task of refutation could be carried out by a thought experiment too.

When we construct a thought experiment, we imagine a possible world. The world we imagine is very similar to ours and differs from ours only in some particularly selected changes, which are cleverly introduced in order to achieve a certain cognitive effect. In this sense, we can say that what it is not, says more about what it is, than what is. While thought experiments are then able to force us to revise or modify the hypotheses we have previously set out, they often reveal inconsistencies in our thinking and defeat us by making us aware of the ambiguities of our views, even those we are not prepared to deviate from and which are at the core of our belief system. They lead us to rethink everything and make ourselves clear, not only by asking questions, but also by subtly imposing answers on questions.

The most effective undermining of our hypotheses and preconceptions is achieved through the creation of paradoxes. Thought experiments very often contain premises that are quite intuitively acceptable to us, and from them, by inference that seems perfectly valid to us, they draw completely unacceptable conclusions. In this way, they force us to realize what is wrong with our premises if the conclusion is correct, and to reject some of the premises we have previously firmly stuck to.

In my presentation, I will concentrate on the role of imagination in thought experimentation, as well as on the immense power of that pedagogical instrument to develop critical thinking, break down prejudices and open the mind to unexpected answers primarily in the domain of social sciences.

Keywords: thought experiments, teaching, education, imagination, hypotheses, paradoxes, emancipation.

CIP - Katalogizacija u publikaciji
Narodna biblioteka Srbije, Beograd

37.014(048)
371(048)

MEĐUNARODNA konferencija Čemu još obrazovanje? (2 ; 2020 ; Beograd)

Emancipacija i/ili obrazovanje: putevi i raspuća : knjiga apstrakata / Druga međunarodna konferencija Čemu još obrazovanje? Beograd, 2-5 oktobar 2020. ; [organizator Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu] = Emancipation and/or Education: Challenges and Frictions : Book of Abstracts / Second International Conference Why Still Education? Belgrade, 2-5 October, 2020 ; [organiser Institute for Philosophy and Social Theory, University of Belgrade] ; [priredili / edited by Marija Velinov, Vera Mevorah, Predrag Krstić]. - Beograd = Belgrade : Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu = Institute for Philosophy and Social Theory, University of Belgrade, 2020 ([Beograd] : Donat Graf). - 104 str. : ilustr. ; 21 cm

Uporedo srp. tekst i engl. prevod. - Tiraž 300

ISBN 978-86-80484-50-1

1. Up. stv. nasl.

a) Obrazovanje -- Interdisciplinarni pristup -- Apstrakti

b) Školstvo -- Apstrakti

COBISS.SR-ID 18449417



INSTITUT ZA FILOZOFIJU
I DRUŠTVENU TEORIJU
UNIVERZITET U BEOGRADU

