

Implications of Contemporary Private Life Issues on Education

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Abstract

This article investigates the contemporary issues concerning private life from an integrative perspective. It contains the analysis of the main characteristics with regard to the aspects which support and recommend the education for private life as an interest topic in Educational Sciences: contemporary issues and their implications on education, advantages and benefits which this approach can bring, the most important dimensions of the education for private life. Problems, as well as advantages and benefits of this education are analyzed from a range of perspectives: psycho-social, aesthetic, religious, economic, biological, cultural, technological, and judicial. All these premises provide an optimistic view in terms of realizing the education for private life in the educational practice.

Key words: *contemporary issues; new education*

Introduction

In the contemporary society, there have been identified a number of concrete issues, complex problems. These were generated by multiplied socioeconomic and political changes, especially in the last decade of the twentieth century, such as: changes in the world of professionals, in the field of demography, in the geopolitical configuration of the world, in lifestyle. All of them emphasised their interrelatedness. Defending peace, saving the environment, respecting human rights and forms of fundamental freedom, promoting new economic order, etc. are also imperative issues in the contemporary world. Others are juvenile delinquency, crisis in education, drug abuse, religious intolerance, environmental degradation and female labour immobility, as well as privatization, commercialization and poverty.

The Report to UNESCO of the International Commission on Education for 21st Century sees the most important consequence of this complex phenomenon

in its socio-cultural and ethical dimensions. It draws attention to the growing interdependence and interrelationship between peoples and cultures throughout the world: “the far-reaching changes in the traditional patterns of life require of us a better understanding of other people and the world at large today; they demand mutual understanding, peaceful interchange and indeed harmony” (Délors, 2000, p. 22)¹. The political changes in Central and Eastern Europe in the last decade led to a new problem of education, focused on the values of democracy and fundamental human rights. The education system, along with other factors, is invited to solve these problems in order to make the society stronger and better. Since the problems and issues that characterize the contemporary world are both interconnected and multidimensional, various educational subjects – states, organizations and citizen groups – have to work together to find global solutions. The explicit response of education systems to problems in the contemporary world lies in “the new education”.

The contemporary world issues have a range of complex causes, which may be solved and resolved only by the global approach, the holistic one (Momanu, 2002). Today education suggests such an approach in order to meet the demands of contemporary values in the form of “new education”. The contemporary world problems, viewed from the private life perspective, must include certain features to be able to support the bases of the “new education”. In the pedagogical literature (Cozma, 2005), the main characteristics of the contemporary world problems are the following ones: *universality*, in the sense that no country and no region on the globe can place itself in the sphere of the problem; *global character*, as it affects all the sectors of social life, being a source of open problems and, in many cases, difficulties in both spheres – material life and spiritual life; *a rapid and little predictable evolution*, as people find themselves in some complex situations for which they are not ready and do not have adequate methods or solutions; *pluridisciplinary character*, evident in strong and numerous connections; *priority or pressing character* due to the fact that pressures, exercised upon the world community and upon each national community, are strong, requiring prompt answers, ingenuity and, often, important financial resources.

If we analyze the problems affecting one’s private life, we can find all the main characteristics. Therefore, the education for private life represents the “new education”, permanent and useful answer to the “defiance launched by the problems of contemporary world” (Văideanu, 1988, p. 107). The *new education* represents the most pertinent and useful response of education systems to the imperatives generated by the contemporary world issues (Văideanu, 1988, UNESCO, 2000, Poisson, 2001, Preston, 2005, Tozer et al., 2006, Kirsznner and Mandell, 2007, Gouwens, 2009). We further mention the examples of new education: environmental education, education for peace, education for participation and demonstration, education in population, education for communication and mass-media, education about nutrition, free time

¹ The quotes of this text, originally written in Romanian language, are the translations made for the purpose of this paper.

education, intellectual education, education for change, private life education, etc. The last one constitutes a pertinent answer to the problems of contemporary world, which affect the private self, private spatial and temporal frameworks, and private human relationships.

Private Life Issue in the Contemporary World

The contemporary world problems, seen from the private life perspective, must include certain characteristics in order to be able to support the foundations of “new education”.

The contemporary issues concerning private life are psycho-social, aesthetic, religious, economic, biological, cultural, technological, and judicial. Approaching and integrating these problems in the field of pedagogy will become a priority for education policies when they affect the private life of education subjects. There are important international concerns about how to find efficient solutions for the legal protection of private life.

From the psycho-social perspective, the problems of individual integration appear as a more painful confrontation in comparison with the alarming problems of social integration. P. Iluț (2001, p. 51) states that the diversification of life styles represents one of the profound changes that have occurred on a macro-social scale. They radically mark not only people’s more specific attitudes and behaviours, but also intimate mechanisms of forming and shaping the self. Having these ontological changes as a background and being able to compare multiple lifestyles on a global scale, freed from the chains of traditionally austere ethics, the post-modern individual primarily values self-fulfilment, care for satisfying his own demands and tastes, care for his own body and spirit.

Forced to face a series of opposed systems, confronted with a mind-boggling gamut of new options in terms of commodities, services, education, profession and free time, the people of the future are compelled to choose in a new manner, as A. Toffler claims (1973, p. 289). Changing his identity throughout time, the man of the super-industrial age will draw his own trajectory in a world of clashing sub-cults. Under these circumstances, the search for a personal style will become more intense, even frantic. The super-industrial revolution brings the problem of abundant options to a new quality level. It compels people to choose not only among different components of a lifestyle, but also among different lifestyles. This aggravation of the above-stated issue pushes the individual towards an abuse of questioning consciousness, generating one’s “identity crisis”. The rushed search of an identity does not come from an alleged lack of options of “the mass society”, but from the multitude and complexity of the very options. Karl Mannheim (as cited in Toffler, 1973) states: “the more individualized people are, the more difficult it is for them to find an identity.” In E. Fromm’s opinion (1995), the most important consequence of the changes that characterize the contemporary society is the doubt about one’s own identity. Thus,

there occurs a fundamental change in one's perception of oneself, a new theory of personality, which takes into account the discontinuities as well as the continuities in a person's life.

For almost 100 years, sociologists and psychologists – Durkheim (1964/ 1893), Simmel (1950), Freud (1930/ 1949), Fromm (1955, 1998), Riesman (1950) and others – have spoken about the involvement of modern industrial urban society in changing the quality of life. Broadly speaking, they have observed that our society is densely populated and based on complex and interdependent structures, in an unfavourable way. The members of society, as distinct individuals, are assigned more specialized functions on a smaller and smaller scale, but, at the same time, they are expected to manifest greater responsibility and achieve higher performance in executing those functions. The quality of life in such a socio-cultural milieu is characterized by a progressive reduction of the individual as a whole to only a few parameters – age, gender, and role. Not only that the individual is not perceived as a whole (and from here stems his own lack of perception as such), but he is deprived of participating realistically and creatively in building the social universe in which he works and lives (Levine, 1980, p. 9). The individual lives in an unbearable state of alienation. He ends up through being alienated by the very structures on which he depends and which depend on him. According to M. H. Levine, exhibitionism is a counter-attack to isolation and alienation. This aspect becomes obvious when we take into consideration the differences between isolation and private life. There is at least one major difference between the two although, at a superficial level, there is a resemblance – they are both characterized by loneliness. Isolation is a type of loneliness imposed by the structure and functions of social universe. But the type of loneliness that characterizes private life is one which is desired by the individual, and it is positive. Private life is perceived by the individual as the life space where he can be himself, in which he makes experiments, practices and enjoys his uniqueness. Private life fulfils a need which is just as deep as the need to have social life. Therefore, isolation is a type of exclusion, an exile or a prison, while private life is a voluntary reclusion and isolation for experiencing the self and spiritual regeneration. The isolation of an individual from a system in which he cannot function completely, a system which seems to reject any influence exercised by the individual, induces the feeling that the individual is a stranger in his own species. This is the source of exhibitionism.

The acceleration and intensification of isolation/alienation has generated, as expected, an equally tough reaction on the part of the individual. In philosophy and art, this reaction was manifested in the appearance of existentialism. Thus, the contemporary existentialism does not represent a negation of private life, but an effort of the individual to come out of isolation, overcome the alienation between the individual and the others, and the alienation between individuals and society.

Another major problem at a global level is the one referring to the balance between private life and public life. The conflict between the private and the public occurs

when the participation in collective activities interferes with the participation in personal activities or when the stress from the public space has negative effects upon the behaviours in the private space. The conflict also appears when the participation in family or strictly personal activities interferes with the participation in public activities or when the stress from the family has negative effects upon the performance at a social level. The most frequent types of conflicts, which can be identified, are as follows: conflicts stemming from bad time management, conflicts stemming from bad assignment of roles or responsibilities, conflicts stemming from certain behaviours of the individual.

The revolution of information technology is not arbitrary in a society like ours, with such a dense population, such a complex organization, vulnerable to any dysfunction that might occur in the coordination of individuals and institutions, and in the security maintenance. Such a society manifests a growing need to possess information. Therefore, it is obvious that such a society will support the development of an entire stock of materials that comprise, store, classify, analyze, withhold and offer information (Levine, 1980, p. 13).

At a technological level, P. Chambat (2002) outlines the changes that are determined by the promotion of communication techniques in one's daily life: intellectualization of one's private life, weakening of one's private life protection, creation of a private hyper-atrophied space. The intellectualization of private life is determined by the promotion of ICT (information and communication technology) in one's daily life. The new technology promotes the figure of an active user, whose identity is defined in a close relationship with the machine, more like a project to be built than in accordance with something inherited or acquired. "We find ourselves rather in the register of the individual performance rather than in that of submitting to the norms associated to the collective traditional belongingness." (Chambat, 2002, p. 77). The logic of trading information determined, on behalf of free data circulation, weaker private life protection, in relation to the safety of public institutions and private organizations. Thus, the de-vitalization of public space occurs as a result of using information and communication technologies in two ways: through the excess of functional preoccupations which reduce the public space only to the circulation of information by taking refuge from isolation in violent cities and which cannot be administered, and (or) through the rearrangement in a hyper-atrophied private space which is in connection with the world of services at distance through networks. This rearrangement is specific for the public space de-vitalization that brought into the foreground the state domination in the surveillance society.

The development of investigation means has generated new useful possibilities of invading the private space, the human body, and the intimate life (Iliescu, 2004). The techniques of audio and visual recording have created the possibility of monitoring human manifestations, including the private life. Since the beginning of the millennium, intimacy has become an important issue in the discussions of

the ones concerned with the intrusion of new technologies in such a fragile sphere of “the private”. The influence of communication technologies and their effects can be felt in one’s daily life, in personal or group activities within the society. At the international and, especially, national level, there are tendencies of implementing information and communication technologies in daily life, starting with state-run central administrative bodies, and continuing with public or private institutions and with local administrations, education institutions from primary schools to universities, regardless of the state or private institutional milieu.

Together with the process of technological development from the last decades, including the expanded use of the Internet on a global scale, the protection of the rights of the persons whose data is used has been determined, so that the necessity of using technical devices might not impede on their private life (Carp and Şandru, 2004). An individual’s interest for privacy can enter a conflict with that of other individuals or with the entire society. Consequently, in a specific context, regulating intimacy supposes a careful evaluation of all the competitive interests.

The threat of the right to one’s private life comes from a complex social system which needs information to survive and which constantly enlarges the quantity of private information it considers relevant. The walls of private life and those of keeping secrets are broken down by the need to know (Levine, 1980, p. 19). If we continue to allow the social system to develop outside its own premises, instead of meeting a series of human needs and values, then private life will continue to exist as a value, but it will be an unfulfilled value. The issue occurring here is not the fact whether private life is a dying value, but whether we will tolerate that it should disappear as a reality.

At present, it is becoming more and more difficult to protect intimacy, and especially the intimacy of information as a value. Globally, there are fears with regard to breaking intimacy due to the increase in IT power and speed. Preoccupations about the violation of intimacy are now greater than in any other period in the recent past, and everywhere there are fears concerning the loss of intimacy (Davies, 1997, p. 143). The interventions in one’s private space or the potential for its invasion have increased. Apart from the obvious aspects regarding costs, other important aspects contribute to the invasion of one’s privacy, such as globalization which removes the geographical borders of personal data flow (Banisar and Davies, 1999, pp. 4–5). In a period when IT offers governments and organizations from the private sector the capacity to perform mass monitoring over common people, intimacy has become an essential guarantee of all individual rights. One of the threats towards intimacy is represented by the so-called “surveillance technique” – mechanisms or systems that can monitor or follow and determine individuals’ movements, locations of their properties and their possessions (Rule, 1980, p. 47). The current national and international laws on intimacy express a unanimous concern about the new surveillance technologies. Legislation is just one of the methods recommended for protecting intimacy as a value and right.

M. Weber (1978, p. 880) makes a connection between the decadence of traditional family and the birth of “calculative spirit” and capitalist enterprise, thus unifying the micro-social and macro-social level, private and public space. The main factors of this transformation, in Weber’s theory, are: increase in economic means and resources; division of property – from extended family property to small, individual farms, in parallel with the reduction of family size; decrease in the economic value of land (money becomes the most important possession); ecological separation of economic activity (occupation/job) from family household – one’s job is now practised in offices, stores, workshops, etc., because of which the family becomes predominantly a unity of consumption, not of production; elimination of the family-dependent firm (company) (the judicial regulation of private property, bankruptcy, commercial registers, accountancy); parental (or clan) authority appears as irrational, independent of economic conditions (it is not doubled by economic power any more); individual’s protection begins to be exercised by political authority, which thus replaces the family role in this regard; development of social differentiation, which leads to the genesis of individual aspirations, in the detriment of group ones; education is not predominantly received in the family because its place is taken by schools, libraries, theatres, concerts, clubs, social groups. Individual’s cultural values can become different from those of the origin family. From this analysis, one can observe a restricted social role of the family, a role which is now taken, in more fields, by other institutions (the market, the state, the school, etc.).

Under a cultural aspect, multi-ethnicity and inter-cultural concept have brought together (in the same public space) populations and groups with slightly different practices and options in the private life sphere. From a religious viewpoint, weaker moral demands and interdictions, including the ones founded on religious principles, have allowed the appearance of some practices which were not previously identified in the sphere of private freedom, simply because they were considered “unnatural” (organ transplantation, aesthetic surgery, etc.).

All these processes have multiplied the issues connected with privacy and revitalized disputes about the right to private life. The difficulties occurring in one’s private life in the contemporary society, seen from a psycho-social, technological, judicial, economic, cultural, religious perspective, determined evident changes in conceiving education. If education remains passive at such vulnerable aspects, we can declare that it is superseded and obsolete. Innovative teaching/learning is useful in order to discover solutions and anticipate future changes.

Implications that Contemporary Issues Concerning Private Life Have on Education

The implications that the issue of lifestyle has on education are identified in a close relation with contemporary issues. From a psycho-social perspective, we have to signal the difficulty of individual integration. This problem is reflected directly on

education, whose main purpose is to model student personality closely related to the society requirements. E. Stănciulescu (1996) offers as a solution another education which would allow the accomplishment of a type of solidarity, through combining two dimensions: *the private dimension*, which allows the internalization of collective unconscious that is specific to a group (family, ethnic group, professional group, social class), and the *general dimension*, which ensures the internalization of representations, values, and norms common to all members of a comprehensive community. The new type of education does not depend on the exclusive competence of the family and, generally, of no particular group, because it does not constitute the generic type of social group, the model of the society. "Being special and common, multiple and unique at the same time, education manages to satisfy the need for homogeneity and consensus, under the conditions of the increasing social heterogeneity, generating organic solidarity" (Stănciulescu, 1996, p. 26). This view emphasizes the increase in school responsibility for creating the social being through accomplishing the balance between the individual and the social. Tocqueville (*as cited in* Richard, 2000, p. 96) also considers that there has to be found a mid-way that would comprise and surpass the tendencies contrary to the human nature, namely the one towards sociality (out of obligation) and the other one towards freedom (out of free will), tendencies which are not reconcilable but one through the other and not one without the other, each of them, taken separately, heading towards their own harm: too much individualism kills the individual, too much community kills the society.

The implications determined by the psycho-social issue on education can be synthesized in two directions: on the one hand, launching a series of constructivist orientations at a pedagogical level and, on the other hand, creating some programmes of modelling one's self from a psychological perspective. Constructivist pedagogy represents an efficient response to modelling one's self in the contemporary society. The model of "differentiated pedagogy" is one of the most relevant and current applications of constructivism. Pedagogical differentiation requires the building of some "structures" which would facilitate student personal activity (Chiosso, 2007, p. 27). "Before being a set of methods and techniques, differentiated pedagogy considers the student as a real, concrete entity, as (s)he is a result of an intellectual, psychological and social biography which cannot be changed through a judicial act" (Meirieu, 1998, p. 95). It is necessary to project teaching/learning situations according to the principle of individualization or personalization in order to be able to solve a conflict between the child and the curriculum, between the individual nature and the social culture. "The child is the starting point, the centre and the ending." (Dewey, 1997, p. 70). From the perspective of education policy, the strategy of curricular differentiation is expressed through the transition from a "school for everybody" to a "school for each individual" (Crețu, 1998, p. 66). The differentiated or personalized organization of contents aims at adapting the instructive-educational process to aptitudinal possibilities, level of cognitive interests, student learning rhythm and style. According to the post-modern

paradigm of education, the subjective dimension of educational act is being reevaluated (Păun, 2002, p. 19). The intention to create an educational space that would reconcile and re-establish the dialogue between individual and society, subjective and objective, rational and affective, determinism and indeterminism is obvious. Education is focused on the child, on the student as a person with his specific qualities which have to be evaluated the most.

The concern for one's self becomes a genuine "pedagogy of the soul" (Mariani, 2000) and develops in accordance with certain practices and exercises which are known as "technologies of the self". The main components of Science of the self syllabi are: becoming aware of one's self, making personal decisions, managing feelings, communication, self-disclosure, self-acceptance, personal responsibility, affirmation, group dynamics, solving conflicts (Goleman, 2001).

The technological issue, together with the judicial one, has implications on education. The appearance of the Internet does not free schools from their responsibility concerning data but, on the contrary, makes this even more important (Goodman, 2002, p. 52). The rapid development of technology made the laws which regulated the right to private life limited. The Internet, now used in almost every school, enables the instantaneous and comprehensive transfer of information about students (*Privacy in Education: Guide for Parents and Adult-Age Students*, 2006). Violent incidents, occurring lately in schools, have initiated the debate on security *versus* private life. Events such as the use of firearms in Columbia, in 1999, have led to the increase in security measures in schools, so that metal detectors and surveillance cameras have become more common in schools. The abuses concerning private life vary from mentioning students' grades in the public up to showing on the Internet, in a non-consensual manner, students' information and photographs. From the moment in which the child enters kindergarten, the institution of education needs information about him, and the required information becomes more and more abundant as the child passes through the cycles of education. School registers contain detailed information, including data about families. The contents of school briefs can affect the educational experiences of students.

The technological issue has an impact on the increased responsibility for protecting students' and teachers' personal data. Schools must take the initiative to define rules and strategies through which they would protect students, parents and staff. They must ensure data collection, distribution and validation. They need to know what information leaves the school, who it reaches and how it is used. The Internet does not eliminate the responsibility for higher expectations of teachers, students and parents, and for protecting personal information or fact required by law. The rights and interests of parents and students must become priorities in the relationship between schools and classes (Goodman, 2002). The emphasis is put on the individual: it is not the data that need to be protected, but the individual affected by this data (Carp and Șandru, 2004). In the contemporary context of an increased security, it is of great importance that parents and adult students should be careful about who has access to

school registers. It is recommended that they should get informed with regard to the rules and laws that govern the information required by students (*Privacy in Education: Guide for Parents and Adult-Age Students*, 2006).

The economic issue and its implications on private life, as it is presented by M. Weber (1978), determine important changes in one's formation as a result of the diminished role that families have in their children's education. E. Bălan (2002) discusses the reasons for which the education for private life cannot be left exclusively in the family care: reflection of transition in the lives of families, most of which are illiterate; lack of the necessary period of time dedicated to children's education; incapacity of managing the time available to parents to spend time with their family; lack of an exemplary model of family and fulfilled personal life; provision of counter-examples of "model" families and personal "fulfilment" by the social reality and by the mass-media.

The main implication of such economic restructuring on education is revealed by the diversification of curricular offer at a formal level and, especially, at a non-formal level. School and various cultural institutions have an important role. School, as an institution of education within a formal system, ready or not, intends and attempts to prepare students for private life. This can also be achieved at a non-formal level by initiating a series of educational projects with partners outside school setting.

The fundamental role of school, H. Arendt asserts (1988), is that of mediating between the private space of the family and the rest of the world: "Normally, the child is firstly introduced in the world, in school. But the school is not the world in the least and it must not pretend to be; rather it is the institution which we interpose between the private sector of the house and the world so as to make the transition from the family to the world more bearable" (Arendt, 1997, p. 194). "Consequently, the child belongs to the family, to the private space, the student belongs to the school, namely to that interval that prepares his passage towards the world of the grownups" (Stan, 2007, p. 114). The author considers that school should be relieved from formal procedures which are based on educational theories lacking in perspectives and which are registered in curricular documents, and proposes the transformation of school from a space of education into a space of daily life.

Education for Private Life

The education for private life represents an answer to the contemporary world issues which affect the private self, spatial and temporal frameworks and primary groups from different perspectives. If we analyze the problems that affect one's private life, we can find all the main characteristics. Therefore, the education for private life represents "a new education", permanent and useful answer to the "defiance launched by the problems of contemporary world" (Văideanu, 1988, p. 107). The education for private life will increasingly confirm its position in the pedagogical context in order to offer viable solutions to the contemporary world problems. Each category of arguments is finalized with obtaining some important benefits at a personal and social level.

One of the aspects offered by the education for private life is the possibility of developing the knowledge about oneself, without becoming worried about other's opinions. We can call this aspect "the staying home with oneself" (Fischer, 1980, p. 43). The development towards optimal fulfilment needs this staying "at home", and needs imagining what it could be. E. Bălan (2002) supports the realization of such education out of the need to become integrated in the post-modern world in which the individual and the situational are genuine values. The positive reevaluation of individual features has become of crucial interest in most modern education philosophies. The values such as *individual freedom*, *personal fulfilment*, *one's own efficacy* are among the main benefits in manifesting the private self. Personal life allows students to be free to think and act as they wish without the influence or the excessive and unjust control of others (*Principles of Democracy*, 2005, p. 72). Another important advantage refers to student *personal development* emphasized through building self-knowledge and positive image of oneself, developing the ability to make personal decisions, interpersonal decisions, creating one's own career (Dumitrescu et al., 2005, p. 12).

"The new education" orientates students towards the protection of the environment and personal time. The benefits of the education for private life are visible through building a wall of reservation and inaccessibility. Each person tends to maintain a certain distance when inter-relating with others. The benefit which is enabled by personal life is *relational intimacy*, which allows a temporary distance from the social world (Ferreira, 2003). It is important that people should adjust the access to their own personality. The dimension of this distance depends on the interlocutor identity, circumstances and arrangement of the general framework, as well as other factors related to the environment.

Another opportunity offered by private life is the possibility of discovering other people through establishing contacts with them. This occurs when one is non-defensively open towards changes which one's own perception can experience (Fischer, 1980). The care for one's self should not develop inside one's own individual consciousness, but in "a pluralist horizon and in full intellectual and emotional freedom, in the spirit of harmony between one's self and the others, by respecting other similar experiences" (Chiosso, 2007, p. 71). The cosmopolitan dimension removes the danger of selfishness due to the fact that the concern for one's self transforms the I which feels free, a citizen of the world, and firmly united in spirit with other people. Thus, private life offers the individual the possibility of experiencing the feeling of unity, not just with others, but also with events and the entire world (Fischer, 1980).

By means of the education for private life, the student becomes more receptive to defining his own personal life and an aesthetic model, to the "beautiful form" of existence at the level of his own personality. The resulting benefit is reflected in the *aesthetic individuality*, through which students are being given the possibility to manifest their own tastes, values, beliefs, attitudes and aesthetic feelings.

The realization of "new education" supports the process which is responsible for the representation of one's own religious identity, for the clarification of individual

religious virtues, and for the formation of a religious life style. “Nothing lasts and nothing makes sense without a profound spiritual spine. We exist as individual beings and as presences which coexist through the culture we bear, we experience and share.” (Cucoş, 2004, p. 48) The benefit stemming from this process is *religious freedom* through which the student is ensured the right to act according to his individual consciousness, in private and in public, when being alone and when being in the company of others, within appropriate limits.

The education for private life is also necessary because of the need to penetrate the market economy mechanisms through the assimilation of some new values (Bălan, 2002): individuality; free initiative; competence and competitiveness, loyal competition; responsible risk-taking; capacity of building one’s own success.

The benefit which private life can offer at this level is materialized in the *protection of economic interests*, through the fact that students are allowed to keep their ideas, plans, inventions, and ways of accomplishing their purposes or creating certain products. This can help them in producing and selling some products, and in competing with others (*Principles of Democracy*, 2005, p. 72). Another benefit that results is the *economic freedom*, in order to enable the necessary conditions for performing any kind of economic activity, within the limits established by the norms of public order and the rules of public common life.

There also exist arguments that support the realization of the education for private life from a biological perspective: knowing the physical characteristics and the biological identity; becoming aware of the role that body hygiene has in one’s personal life; representing the image of one’s own body; developing the sense of property concerning one’s own body and body integrity; valuing one’s personal health, as a state of physical welfare; defining one’s own healthy lifestyle; discovering the genetic characteristics by help of the hereditary genealogy.

Due to the education for private life, students will discover cultural differences referring to the following elements (*Principles of Democracy*, 2005, p. 67): aspects which people choose to keep secrets (age, religious or political convictions); manner in which they protect their own life (houses built with acoustically isolated walls in some cultures, thin walls in other cultures, personal distance, manner of addressing). The benefit brought this time by the “new education” is *the cultural intimacy*, through having tolerance towards the significance of private life in various cultural spaces.

The contribution of the education for private life in terms of raising awareness with regard to the importance of new technologies on private life is obvious. The better students know various aspects related to electronic identity, biometry, and private communication, the better they are prepared to protect their personal life. The benefit obtained from a technological perspective is private security, through the feeling of personal safety.

From a judicial viewpoint, this “new education” contributes to the protection of values that define the right to private life among which are the right to decide

on sharing information with others; right to loneliness, stemming from the need to be distanced from other people; right not to let others interfere; right to the confidentiality of personal data, collection, preservation and disclosure of information; right to one's own image and personal identity; right to personal safety through supervising the person, intangibility of one's residence, intercepting of written and phone correspondence; right to dispose of one's own body. The benefit resulting at a final level is *the judicial security*, evident in respecting one's right to private life in its various forms of manifestation.

Conclusions

The arguments presented so far constitute the support for our approaches to private life: on the one hand, the *theoretical approach* through which we present the definition of "new education" and its principles, the creation of specific pedagogical design, and, on the other hand, *the practical approach* to the concrete realization of activities applied to model students for private life.

Defining "the new education" represents an undertaking just as difficult as the one concerning the demarcation of private life concept in the contemporary age. In a holistic view, the approach to the education for private life is elaborated from a three-dimensional perspective: the *normative dimension*, according to which the new education represents an ensemble of rules that ensure the respect of private life of subjects in education, in a close relation to judicial provisions; the *curricular dimension*, through which the education for private life includes knowledge, skills, attitudes, values and specific behaviours that are transmitted and interiorized so that they contribute to student personal development; the *managerial dimension*, according to which the education for private life includes the existence of some specific undertakings meant to contribute to the achievement of various projects in education. According to O. Dragomir et al. (2002, p. 176), the education for private life comprises those elements that ensure the evolution of individuals. This type of education has as a purpose the acquisition of competences, establishment of value reference points, orientation towards pro-social behaviours, formation of behaviours, creation of premises for shaping a balanced personality, improvement of life quality. A. Miroiu (1998) claims that the education for private life places the reproductive education (of maintaining daily life) and community education (of shaping, development and assertion in one's family and in the local community) at the centre.

Approaching and integrating these problems in the field of Educational Sciences will become a priority for education policies as they affect the private life of subjects in education. The significance of education for private life varies according to the socio-historic context in which "the new education" is implemented.

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Posljedice suvremenih razmatranja privatnog života na obrazovanje

Sažetak

U ovom se radu istražuju suvremena razmatranja privatnog života iz integrirajuće perspektive. Analizirani su glavni aspekti koji se odnose na potporu i preporuku obrazovanja za privatni život kao zanimljive teme u području obrazovnih znanosti: suvremeni problemi i njihove posljedice na obrazovanje, prednosti i koristi koje može donijeti realizacija takvog pristupa, glavne dimenzije obrazovanja za privatni život. Problemi, kao i prednosti obrazovanja za privatni život, analizirani su s višestrukih stajališta: psiho-socijalnog, estetskog, religijskog, ekonomskog, biološkog, kulturnog, tehnološkog i pravnog. Sve te premise nude optimističan pogled u smislu ostvarivanja obrazovanja za privatni život u nastavnoj praksi.

Ključne riječi: *novo obrazovanje; suvremena pitanja*

Uvod

U suvremenom su društvu prepoznata brojna konkretna pitanja, složeni problemi. Proizašli su iz sve većih društvenoekonomskih i političkih promjena koje su se dogodile osobito tijekom posljednjega desetljeća XX. stoljeća. Promjene u području stručnosti, demografije, geopolitičkoj konfiguraciji svijeta, životnom stilu i slično istaknule su njihovu međusobnu povezanost. Obrana mira, spašavanje okoliša, poštivanje ljudskih prava i temeljnih sloboda, zalaganje za novi ekonomski poredak također su imperativi u suvremenom svijetu. Baš kao i delinkvencija među mladima, kriza u obrazovanju, zlouporaba droga, religijska netrpeljivost, uništenje okoliša, nedostatak mobilnosti u zapošljavanju žena te privatizacija, komercijalizacija i siromaštvo.

U Izvješću o obrazovanju u XXI. stoljeću, što ga je organizaciji UNESCO podnijela odgovarajuća Međunarodna komisija, prepoznaju se društveno-kulturološke i etičke dimenzije kao najvažnija posljedica tog složenog fenomena. Ističe se sve veća međuovisnost i povezanost naroda i kultura iz cijeloga svijeta: „dalekosežne promjene u tradicionalnim životnim obrascima od nas danas traže bolje razumijevanje drugih naroda i svijeta u cjelini; zahtijevaju međusobno razumijevanje, miroljubivu razmjenu

i pravu harmoniju” (Délors, 1996, str. 22). Političke promjene u srednjoj i istočnoj Europi tijekom prošloga desetljeća dovele su do novoga problema u obrazovanju, usredotočenom na demokratske vrijednosti i temeljna ljudska prava. Obrazovni sustav, zajedno s ostalim čimbenicima, pozvan je riješiti te probleme da bi se izgradilo bolje društvo. S obzirom na to da su problemi i pitanja koja obilježavaju suvremeni svijet međusobno povezani i višedimenzionalni, razni obrazovni subjekti – države, organizacije i skupine građana – moraju raditi zajedno na pronalaženju globalnih rješenja. Izravni odgovor obrazovnih sustava na probleme u suvremenom svijetu predstavlja „novo obrazovanje”.

Problematika suvremenog svijeta ima složenu mrežu uzroka koji se mogu riješiti i raspetljati samo globalnim, holističkim pristupom (Momanu, 2002). Obrazovanje danas predlaže jedan takav pristup pod nazivom „novo obrazovanje”, kao odgovor na zahtjeve suvremenih vrijednosnih sustava. Problemi u suvremenom svijetu promatrani iz perspektive privatnog života moraju biti nekako prepoznati da bi se mogli podržati temelji „novog obrazovanja”. U pedagoškoj literaturi (Cozma, 2005) glavna su obilježja problema s kojima se suočava suvremeni svijet: *univerzalnost* – pod čime se misli na to da nijedna država i nijedna regija na svijetu ne mogu same sebe smjestiti u sferu navedene problematike; *globalnost* – jer utječe na sve sektore društvenog života, čineći izvor otvorenih problema i nerijetko teškoća u domeni materijalnog i duhovnog života; *brza i slabo predvidljiva evolucija* – jer se ljudi nalaze u nekim složenim situacijama na koje nisu spremni i za koje nemaju odgovarajuće načine rješenja; *višedisciplinarnost* – koja se postiže brojnim snažnim vezama; *prioritet* ili *pritisak* – zahvaljujući činjenici da su pritisci na svjetsku zajednicu i svaku nacionalnu zajednicu snažni te zahtijevaju brze odgovore, genijalnost, a često i bitna financijska sredstva.

Analiziramo li probleme koji utječu na privatni život pojedinca, pronaći ćemo još više problema. Stoga je obrazovanje za privatni život „novo obrazovanje”, trajan i koristan odgovor na „prkos potaknut problemima u suvremenom svijetu” (Văideanu, 1988, str. 107). *Novo obrazovanje* predstavlja najuporniji i najkorisniji odgovor obrazovnih sustava na imperativne proizašle iz suvremenih pitanja (Văideanu, 1988, UNESCO, 2000, Poisson, 2001, Preston, 2005, Tozer i sur., 2006, Kirsznner i Mandell, 2007, Gouwens, 2009). U nastavku navodimo primjere novog obrazovanja: ekološko obrazovanje, obrazovanje za mir, obrazovanje za aktivni angažman, populacijsko obrazovanje, komunikacijsko-medijsko obrazovanje, obrazovanje o prehrani, obrazovanje o slobodnom vremenu, intelektualno obrazovanje, obrazovanje za promjene, obrazovanje za privatni život itd. Obrazovanje za privatni život čini trajan odgovor na probleme u suvremenom svijetu koji utječu na privatnost, privatni prostor i vrijeme, te privatne ljudske odnose.

Pitanje privatnog života u suvremenom svijetu

Problemi u suvremenom svijetu promatrani iz perspektive privatnog života moraju sadržavati sljedeće karakteristike da bi se učvrstili temelji „novog obrazovanja”.

Suvremena se pitanja u vezi s privatnim životom odnose na psiho-društvene, estetske, vjerske, ekonomske, biološke, kulturne, tehnološke i pravne aspekte. Pristupiti tim problemima i integrirati ih u područje pedagogije postat će prioritet obrazovne politike jer oni utječu na privatni život subjekata u sektoru obrazovanja. Postoji velika zabrinutost međunarodne zajednice za pronalaženje učinkovitih rješenja radi zaštite privatnog života s pravnog stajališta.

Iz psiho-društvene perspektive, problemi individualne integracije doimaju se više kao bolna konfrontacija nego alarmiranje za društvenu integraciju. P. Iluț (2001, str. 51) smatra da razlikovanje životnih stilova predstavlja jednu od dubokih promjena koje se događaju na makrodruštvenoj razini. One radikalno označavaju ne samo specifičnija stajališta i ponašanja ljudi već također intimnije mehanizme formiranja i oblikovanja vlastitog ja. Zahvaljujući tim ontološkim promjenama u obrazovanju i mogućnosti globalne usporedbe višestrukih životnih stilova te raskidanju lanaca tradicionalno stroge etike, postmodernistički pojedinac kao središnju vrijednost prepoznaje ispunjenje vlastite osobnosti, brigu za zadovoljenjem vlastitih potreba i ukusa, njegovanje tijela i duha.

Prisiljeni na suočavanje s nizom suprotstavljenih sustava, izloženi neshvatljivoj lepezi novih mogućnosti u pogledu dobara, usluga, obrazovanja, rada i dokolice, ljudi budućnosti prisiljeni su birati na nov način, kao što tvrdi A. Toffler (1973, str. 289). Mijenjajući identitet u vremenu, čovjek superindustrijskog razdoblja iscrtat će svoju putanju u svijetu sukobljenih supkultova. U tim će okolnostima potraga za osobnim stilom postati snažnija, čak frenetična. Superindustrijska revolucija daje cijelom problemu prekobrojnih mogućnosti novu kvalitetu. Prisiljava ljude da biraju ne samo među raznim komponentama nekog životnog stila već među raznim životnim stilovima. Pogoršanje problema prekobrojnih mogućnosti vodi zlouporabi preispitivanja savjesti, stvaranju vlastite „krize identiteta”. Ubrzana potraga za identitetom ne proizlazi iz navodnog nedostatka mogućnosti u „masovnom društvu”, već iz mnoštva i složenosti samih mogućnosti. Karl Mannheim (Toffler, 1973) tvrdi: „što su ljudi veći individualisti, to im je teže naći identitet.” Po mišljenju E. Fromma (1995), najvažnija posljedica promjena koje obilježavaju suvremeno društvo jest sumnja u vlastiti identitet. Dakle, na djelu je temeljna promjena u osobnom poimanju samoga sebe, nova teorija osobnosti, koja uzima u obzir diskontinuitete, ali i kontinuitete u nečijem osobnom životu.

Već gotovo 100 godina sociolozi i psiholozi – Durkheim (1964/1893), Simmel (1950), Freud (1930/1949), Fromm (1955, 1998), Riesman (1950) i drugi – govore o uključenosti suvremenog industrijskog urbanog društva u mijenjanje kvalitete života. Općenito govoreći, primijetili su da je naše društvo prenapučeno i zasnovano na složenim i međusobno ovisnim strukturama na nepovoljan način. Članovima se društva, kao pojedincima, pripisuju specifičnije funkcije sve manjih i manjih razmjera, ali se od njih istovremeno očekuje da pokažu veću odgovornost i postižu bolje rezultate dok te funkcije obavljaju. Kvaliteta života u navedenom društveno-kulturnom miljeu

obilježena je progresivnim svodenjem cjelovite individue samo na nekoliko parametara – dob, rod i ulogu. Ne samo da se pojedinac ne promatra kao cjelina (odatle potječe nedostatak njegove vlastite percepcije u tom smislu), već je lišen svrhe sudjelovanja u stvarnoj i kreativnoj izgradnji društvenog univerzuma u kojemu radi i živi (Levine, 1980, str. 9). Živi u stanju nepodnošljivog otuđenja, pa završi tako da je otuđen od samih struktura o kojima ovisi i koje ovise o njemu. Prema riječima M. H. Levinea, egzibicionizam predstavlja protunapad na izolaciju i otuđenje. Taj aspekt postaje očit kad razmotrimo razlike između izolacije i privatnog života. Postoji najmanje jedna glavna razlika među njima iako su, na površinskoj razini, slični – oboje obilježava usamljenost. Izolacija je tip usamljenosti koji nameću struktura i funkcije društvenog univerzuma. No vrsta usamljenosti koja karakterizira privatni život jest ona koju želi pojedinac i ona je pozitivna. Pojedinac promatra privatni život kao životni prostor u kojemu može biti ono što jest, u kojemu eksperimentira, prakticira svoju jedinstvenost i u njoj uživa. Privatni život ispunjava potrebu koja je jednako duboka kao i potreba za društvenim životom. Izolacija je, prema tome, vrsta isključenja, egzila ili zatočeništva, dok je privatni život dragovoljno samovanje i izolacija da bi čovjek iskusio samoga sebe i duhovno se oporavio. Izolacija pojedinca iz sustava u kojemu ne može potpuno funkcionirati, sustava koji, čini se, odbija svaki utjecaj što ga pojedinac pokazuje, u pojedinu stvara osjećaj da je stranac u vlastitoj vrsti. To je izvor egzibicionizma.

Brza i snažna izolacija/otuđenje doveli su do, kako se i očekivalo, jednako snažne reakcije pojedinca. U filozofiji i umjetnosti ta se reakcija manifestirala u pojavi egzistencijalizma. Suvremeni egzistencijalizam, dakle, ne predstavlja negaciju privatnog života, već napor uložen u izlazak iz izolacije, prevladavanje otuđenja između pojedinca i ostalih te otuđenja između pojedinaca i društva.

Još jedan problem koji se globalno manifestira jest onaj koji se odnosi na ravnotežu između privatnog i javnog života. Konflikt se događa kada sudjelovanje u kolektivnim aktivnostima ometa sudjelovanje u osobnim aktivnostima ili kada pritisak javnog prostora ima negativne učinke na ponašanje u privatnom prostoru. Do sukoba također dolazi kada sudjelovanje u obiteljskim aktivnostima ili onim izrazito osobnim ometa sudjelovanje u javnim aktivnostima ili kada pritisak obitelji ima negativne učinke na društveno ponašanje. Najčešće vrste sukoba koje se mogu prepoznati potječu od lošeg upravljanja vremenom, lošeg dodjeljivanja uloga ili odgovornosti i nekih obrazaca ponašanja pojedinca.

Informacijsko-tehnološka revolucija nije arbitrarna u društvu poput našega u kojemu je populacija golema, organizacija tako složena da postaje osjetljiva na svaku disfunkciju do koje može doći u koordinaciji pojedinaca i institucija te održanju sigurnosti. Takvo društvo pokazuje sve veću potrebu za posjedovanjem informacija. Očito je, stoga, da će društvo podržati stvaranje zaliha materijala od kojeg se sastoji, pohraniti, klasificirati, analizirati, povući i ponuditi informacije (Levine, 1980, str. 13).

Na tehnološkoj razini P. Chambat (2002) daje pregled promjena definiranih promidžbom komunikacijskih tehnika u svakodnevnom životu, a to su: intelektualizacija privatnog života, slabljenje zaštite privatnog života, stvaranje privatnog hiperatrofiranog

prostora. Intelktualizacija privatnog života određena je promidžbom IKT (informacijsko-komunikacijske tehnologije) u svakodnevnom životu. Nove tehnologije promiču lik aktivnog korisnika čiji se identitet određuje u odnosu na stroj, više je sličan nekom budućem projektu nego usklađen s nečim što je naslijeđeno ili usvojeno. „Nalazimo se prije u registru individualnog ostvarenja nego što se podvrgavamo standardima povezanim s tradicionalnom kolektivnom pripadnošću” (Chambat, 2002, str. 77). Logika trgovanja informacijama odredila je, u korist njihova slobodnog protoka, slabiju zaštitu privatnog života u odnosu na javne institucije i privatne organizacije. Na djelu je tako dvojaka devitalizacija javnog prostora kao rezultat primjene informacijsko-komunikacijskih tehnologija: posredstvom prekobrojnih funkcionalnih preokupacija koje svode javni prostor samo na kolanje informacija spašavajući se od izolacije u nasilnim gradovima i koje se ne mogu izvršavati te (ili) preustrojem u hiperatrofiranom privatnom prostoru koji je umrežen sa svijetom usluga na daljinu. Taj je preustroj karakterističan za vrstu devitalizacije javnog prostora koja u prvi red ističe prevlast države u društvu koje nadzire.

Razvoj sredstava za istraživanje doveo je do novih korisnih mogućnosti invazije privatnog prostora, ljudskog tijela i intimnog života (Iliescu, 2004). Tehnike audio-vizualnog snimanja omogućile su nadgledanje ljudskih manifestacija, uključujući i privatni život. Početkom ovoga milenija intimnost je postala važnim pitanjem u raspravama onih koji su zabrinuti za uplitanje novih tehnologija u tako osjetljivu sferu „privatnog”. Utjecaj komunikacijskih tehnologija i njihovih učinaka može se osjetiti u svakodnevnom životu, individualnim ili grupnim aktivnostima unutar društva. Na međunarodnom, a osobito na nacionalnom planu, informacijsko-komunikacijske tehnologije nastoje se primjenjivati u svakodnevnom životu, od glavnih državnih tijela do javnih ili privatnih institucija, lokalnih uprava, obrazovnih institucija (od osnovne škole do sveučilišta), bez obzira na državni ili privatni institucijski milje.

Istodobno s procesom tehnološkog razvoja proteklih desetljeća, uključujući široku uporabu interneta na globalnoj razini, pojavilo se i pitanje zaštite prava osoba čiji se podaci koriste tako da potreba za primjenom tehničkih sredstava ne ometa njihov privatni život (Carp and Șandru, 2004). Zanimanje pojedinca za privatnost može doći u sukob sa zanimanjem drugih pojedinaca ili društva u cjelini. Prema tome, u specifičnom kontekstu, regulacija intimnosti podrazumijeva pažljivo vrednovanje svih kompetitivnih zanimanja.

Prijetnja pravu na privatni život potječe iz složenog društvenog sustava kojemu je potrebna informacija da bi preživio, pa stalno povećava količinu privatnih informacija koje smatra važnim. Zidove privatnog života i one koji čuvaju tajne ruši potreba za znanjem (Levine, 1980, str. 19). Ako nastavimo dopuštati društvenom sustavu da se razvija izvan svoga vidokruga, umjesto da odgovara na niz ljudskih potreba i vrijednosti, tada će privatni život i dalje postojati kao vrijednost, ali bit će neispunjena vrijednost. Pitanje koje se ovdje postavlja nije u činjenici je li privatni život vrijednost koja odumire, nego hoćemo li dopustiti da iščezne kao realnost.

Danas je sve teže zaštititi intimnost, osobito intimnost informacija, kao vrijednost. Globalno postoji strah od razaranja intimnosti zbog sve snažnije i brže IT. Zabrinutost zbog nasilja nad intimnošću danas je snažnija nego ikada u novijoj povijesti, a strah od gubitka intimnosti prisutan je posvuda (Davies, 1997, str. 143). Povećana je mogućnost uplitanja ili prodora u nečiji privatni prostor. Osim očitih štetnosti, ostali pridonose osvajanju privatnog prostora kao što je globalizacija koja uklanja geografske granice u protoku osobnih podataka (Banisar i Davies, 1999, str. 4–5). U vrijeme kada IT omogućuje vladama i privatnim organizacijama masovni nadzor nad običnim ljudima, intimnost postaje suštinski jamac svih individualnih prava. Jednu od prijetnji intimnosti predstavlja takozvana „tehnika nadgledanja” – mehanizmi i sustavi koji mogu nadzirati ili pratiti i određivati kretanje pojedinaca, lokacije njihova vlasništva (Rule, 1980, str. 47). Važeći nacionalni i međunarodni zakoni o privatnosti izražavaju jednoglasnu zabrinutost zbog novih tehnologija nadzora. Priprema pravnih propisa samo je jedna od metoda koje se preporučuju radi zaštite privatnosti kao vrijednosti i kao prava.

M. Weber (1978, str. 880) dovodi u vezu propadanje tradicionalne obitelji i rođenje „proračunatog duha”, kao i kapitalističkog poduzetništva, ujedinjujući tako mikrodruštvu i makrodruštvu razinu, privatni i javni prostor. Glavni su čimbenici te transformacije, prema Weberovoj teoriji, povećanje ekonomskih sredstava i resursa; podjela vlasništva – od velikog obiteljskog imanja do malih, individualnih farmi, što se događa istovremeno sa smanjivanjem obitelji; umanjivanje ekonomske vrijednosti zemlje (novac postaje najvažnije vlasništvo); ekološko odvajanje ekonomske aktivnosti (posao) od obiteljskog kućanstva – posao se sada obavlja u uredima, trgovinama, radionicama, itd., zbog čega obitelj postaje prije svega jedinica za potrošnju, a ne za proizvodnju; otklanjanje ovisnosti poduzeća o obitelji (pravna regulacija privatnog vlasništva, bankrota, trgovačkih registara, računovodstva); autoritet roditelja (ili klanova) doima se iracionalnim, neovisnim o ekonomskim uvjetima (više ga ne udvostručava ekonomska moć); zaštitu pojedinca počinje provoditi politički autoritet, koji zamjenjuje ulogu obitelji u tom pogledu; razvoj društvenog raslojavanja, što dovodi do pojave pojedinačnih težnji na štetu onih grupnih; obrazovanje se ne dobiva pretežno u obitelji jer su njezino mjesto preuzele škole, knjižnice, kazališta, koncerti, klubovi, društvene skupine.

Kulturne vrijednosti pojedinca mogu se razlikovati od onih u obitelji. Iz tih se analiza može uočiti manja društvena uloga obitelji, uloga koju su sada u više područja preuzele druge institucije (tržište, država, škola itd.).

Kulturološki promatrano, multietničnost i interkulturalnost povezale su (u istom javnom prostoru) nacije i skupine s donekle različitim praktičnim stajalištima i mogućnostima kada je riječ o privatnom životu. S vjerskoga gledišta, slabiji moralni zahtjevi i zabrane, uključujući i one utemeljene na vjerskim načelima, omogućili su pojavu nekih praksi kojih prije nije bilo u domeni privatne slobode samo zato jer su smatrane „neprirodnim” (presađivanje organa, estetska kirurgija itd.).

Svi su ti procesi umnožili pitanja u vezi s privatnošću i oživjeli rasprave o pravu na privatni život. Teškoće u privatnom životu u suvremenom društvu, iz psiho-socijalne, tehnološke, pravne, ekonomske, kulturne i vjerske perspektive, odredile su novo shvaćanje obrazovanja. Ako obrazovanje ostane pasivno u odnosu na tako osjetljive teme, možemo tvrditi da je istisnuto i zastarjelo. Inovativno je poučavanje/učenje korisno da bi se otkrila rješenja i predvidjele buduće promjene.

Posljedice suvremene problematike privatnosti na obrazovanje

Posljedice pitanja koja se tiču suvremenog životnog stila na obrazovanje prepoznaju se kao blisko povezane sa suvremenim pitanjima. Iz psiho-socijalne perspektive moramo naznačiti poteškoću s integracijom na individualnoj razini. Taj se problem izravno odražava na obrazovanje koje ima glavnu svrhu oblikovati učenikov identitet, tijesno povezan sa zahtjevima društva. E. Stănciulescu (1996) nudi kao rješenje jedan drugi tip obrazovanja koji bi omogućio solidarnost preko povezivanja dvaju dimenzija: *privatne dimenzije*, koja dopušta internalizaciju kolektivnog nesvjesnog, specifičnog za neku skupinu (obitelj, etnička skupina, profesionalna skupina, društvena klasa) i *opće dimenzije*, koja osigurava internalizaciju reprezentacija, vrijednosti i normi zajedničkih svim članovima zajednice kao cjeline. Taj novi tip obrazovanja ne ovisi ekskluzivno ni o kompetenciji obitelji ni općenito o bilo kojoj skupini zato što ne predstavlja generički tip društvene skupine, model društva. „*Budući da je specifično i obično, različito i jedinstveno u isto vrijeme, obrazovanje uspijeva zadovoljiti potrebu za homogenošću i konsenzusom, u uvjetima sve veće društvene heterogenosti, generirajući organsku solidarnost*” (Stănciulescu, 1996, str. 26). To stajalište naglašava veću odgovornost škole u stvaranju društva ostvarivanjem ravnoteže između individualnog i društvenog. Tocqueville (Richard, 2000, str. 96) također tvrdi da se mora pronaći srednji put koji bi obuhvatio i prevladao težnje protivne ljudskoj prirodi. Naime jedan prema društvenosti (izvan obvezatnog) i drugi prema slobodi (izvan slobodne volje) težnje koje su nepomirljive, ali koje jedna preko druge, nikako jedna bez druge, svaka od njih posebno, vode vlastitoj šteti: previše individualnosti ubija pojedinca, previše zajedničkog ubija društvo.

Posljedice koje su uvjetovane psiho-socijalnim pitanjima moguće je sintetizirati u dva smjera: s jedne strane pokretanjem niza konstruktivističkih orijentacija na pedagoškoj razini, a s druge strane kreiranjem programa s ciljem oblikovanja vlastitog ja iz psihološke perspektive. Konstruktivistička pedagogija predstavlja učinkovit odgovor na oblikovanje vlastitog ja u suvremenom društvu. Model „pedagogije razlikovanja” jedna je od najvažnijih i najaktualnijih primjena konstruktivizma. Pedagoška diferencijacija zahtijeva izgradnju određenih „struktura” koje bi učenicima olakšale osobnu aktivnost (Chiosso, 2007, str. 27). „*Prije nego što čini niz metoda i tehnika, pedagogija razlikovanja promatra učenika kao stvaran, konkretan entitet, kao rezultat intelektualne, psihološke i društvene biografije koju nije moguće mijenjati pomoću nekog*

pravnog akta” (Meirieu, 1998, str. 95). Nužno je projicirati nastavne situacije prema načelu individualnosti ili personalizacije da bi se mogao riješiti sukob između djeteta i kurikula, između individualne prirode i društvene kulture. „*Dijete je početak, sredina i kraj*” (Dewey, 1997, str. 70). Sa stajališta obrazovne politike, strategija kurikularne diferencijacije izražena je prijelazom iz „društva za svakoga” u „školu za svakog pojedinca” (Crețu, 1998, str. 66). Diferencirana ili personalizirana organizacija sadržaja teži prilagođavanju nastave učenicovim sposobnostima, kognitivnim interesima, ritmu i stilu učenja. U skladu s postmodernističkom paradigmom obrazovanja događa se revalorizacija subjektivne dimenzije obrazovnog čina (Păun, 2002, str. 19). Očita je namjera stvaranje obrazovnog prostora koji bi pomirio i ponovno uspostavio dijalog između pojedinca i društva, subjektivnog i objektivnog, racionalnog i afektivnog, određenosti i neodređenosti. Obrazovanje je fokusirano na dijete, učenika kao osobu sa specifičnim individualnim osobinama koje se moraju maksimalno vrednovati.

Briga o vlastitom ja postaje prava „pedagogija duše” (Mariani, 2000) i razvija se u skladu s određenim praksama koje su poznate kao „tehnologije vlastitoga ja”. Glavne su sastavnice silaba Znanosti o samome sebi: svjesnost o vlastitom ja, samostalno odlučivanje, upravljanje osjećajima, komunikacija, razotkrivanje samoga sebe, prihvaćanje samoga sebe, osobna odgovornost, afirmacija, grupna dinamika, rješenje sukoba (Goleman, 2001).

Tehnološko, kao i pravno pitanje, utječe na obrazovanje. Pojava interneta ne oslobađa škole od odgovornosti prema podacima, već taj zadatak čini još važnijim (Goodman, 2002, str. 52). Brza tehnološka promjena dovela je zakon o pravu na privatnost do krajnjih granica. Internet, danas u uporabi gotovo u svakoj školi, omogućuje trenutni prijenos obilja podataka o učenicima (*Privatnost u obrazovanju: Vodič za roditelje i odrasle učenike*, 2006). Nasilje koje se u novije vrijeme događa u školama iniciralo je raspravu s temom sigurnost *versus* privatnost. Događaji kao što je uporaba oružja u Kolumbiji 1999. godine doveli su do pojačanih sigurnosnih mjera u školama tako da su detektori metala i nadzorne kamere postali uobičajeni u još većem broju škola. Zloupotreba privatnosti varira od spominjanja učenikovih ocjena u javnosti do pokazivanja učenikovih podataka i fotografija na internetu bez odobrenja. Od trenutka kada dijete polazi u vrtić, obrazovna institucija traži o njemu podatke, a traženih je informacija sve više kako dijete prolazi kroz obrazovne cikluse. Upisnici sadrže detaljne podatke, uključujući i one o obitelji. Sadržaj takvih informacija može utjecati na učenikovo obrazovno iskustvo.

Tehnološko pitanje ima utjecaj na sve veću odgovornost kada je riječ o zaštiti osobnih podataka o učenicima i nastavnicima. Škole moraju poduzimati inicijativu za određivanjem pravila i strategija s pomoću kojih bi se zaštitili učenici, roditelji i zaposlenici. Moraju osigurati prikupljanje, distribuciju i provjeru podataka. Trebaju znati koja informacija ostaje u školi, do koga dopire i kako se koristi. Internet ne otklanja odgovornost od povećanih očekivanja koja imaju nastavnici, učenici i roditelji te od zaštite osobnih podataka i činjenica koje su zakonski nužne. Prava i interesi roditelja i učenika moraju postati prioriteti u odnosima škola-razred (Goodman, 2002). Naglasak je na individualnom: ne treba zaštititi

podatke, nego pojedince koji su podacima pogođeni (Carp i Šandru, 2004). U suvremenom kontekstu povećane sigurnosti maksimalno je važno da roditelji i odrasli učenici paze na to tko ima pristup školskim upisnicima. Preporučuje se informiranost s obzirom na pravila i zakone onih koji upravljaju traženim podacima (*Privatnost u obrazovanju: Vodič za roditelje i odrasle učenike*, 2006).

Ekonomsko pitanje i njegove posljedice na privatnost, kako ga vidi M. Weber (1978), određuje bitne promjene u osobnom formiranju, što je rezultat smanjenog utjecaja obitelji na obrazovanje djece. E. Bălan (2002) raspravlja o razlozima zbog kojih se obrazovanje za privatni život ne može prepustiti isključivo obitelji: odraz tranzicije u životu obitelji, od kojih je većina nepismena; nedostatak vremena potrebnog za obrazovanje djece; nesposobnost upravljanja raspoloživim vremenom koji bi roditeljima omogućio angažman u obitelji; nepostojanje uzornog modela obitelji i ispunjenog privatnog života; pružanje suprotnog primjera „modela” obitelji i privatnog „ispunjenja” unutar društvene stvarnosti i medija masovnog priopćavanja.

Glavna posljedica tih ekonomskih restrukturiranja na obrazovanje sadržana je u diverzifikaciji programa koji se nude i na formalnoj i osobito na neformalnoj razini. Škola i razne kulturne institucije imaju važnu ulogu. Škola kao obrazovna institucija u sklopu formalnog sustava, bez obzira na to je li spremna ili nije, nastoji oblikovati učenike za privatni život. To je također moguće postići na neformalnoj razini uvođenjem niza obrazovnih projekata s partnerima izvan školske sredine.

Temeljna uloga škole tvrdi H. Arendt (1988) sastoji se u posredovanju između privatne sfere obitelji i ostatka svijeta: „*Normalno, dijete se prvo uvodi u svijet u školi. Ali škola nije ni najmanje svijet i ne treba to ni biti, već je institucija koju namećemo između privatnog, kućnog sektora i svijeta tako da učinimo prijelaz iz obitelji u svijet podnošljivijim*” (Arendt, 1997, str. 194). „*Samim time, dijete pripada obitelji, privatnom prostoru, učenik pripada školi, to jest onom intervalu koji priprema njegov prijelaz u svijet odraslih*” (Stan, 2007, str. 114). Autorica tvrdi da bi se škola trebala osloboditi formalnosti utemeljene na obrazovnim teorijama kojima nedostaje perspektiva i koje se nalaze u nastavnim dokumentima te predložiti svoj prijelaz iz obrazovnog u prostor svakodnevnog življenja.

Obrazovanje za privatni život

Obrazovanje za privatni život predstavlja odgovor na probleme u suvremenom svijetu koji višestruko utječu na privatnu osobnost, prostor i vrijeme te na primarne skupine. Ako analiziramo probleme koji imaju utjecaj na privatni život, pronaći ćemo sve glavne karakteristike. Obrazovanje za privatni život, dakle, predstavlja „novo obrazovanje”, odnosno trajan i koristan odgovor na „prkos izazvan problemima u suvremenom svijetu” (Văideanu, 1988, str. 107). Obrazovanje za privatni život potvrđivat će svoj položaj sve više u pedagoškom kontekstu da bi ponudilo vitalna rješenja za suvremene probleme. Svaka kategorija argumenata upotpunjena je nekim važnim prednostima na privatnoj i društvenoj razini.

Jedan od aspekata koje nudi obrazovanje za privatni život jest mogućnost razvoja znanja o samome sebi bez zabrinutosti za mišljenja drugih. Možemo ga nazvati „ostati kod kuće sa samim sobom” (Fischer, 1980, str. 43). Napredovanju prema optimalnom ispunjenju potreban je taj ostanak „kod kuće” i zamišljanje o tome kakav bi on mogao biti. E. Bălan (2002) podržava shvaćanje obrazovanja za privatni život izvan nužne integracije u postmodernistički svijet u kojem su individualno i situacijsko prave vrijednosti. Pozitivno prevrednovanje individualnih obilježja postalo je uporištem zanimanja najsvremenijih filozofa obrazovanja. Vrijednosti kao što su *individualna sloboda*, *osobno ispunjenje*, *osobna učinkovitost* nalaze se među glavnim prednostima kada je riječ o manifestaciji vlastitoga ja. Privatni život omogućuje učenicima slobodu mišljenja i djelovanja, bez uplitanja ili pretjeranog i nepravednog nadzora drugih (Načela demokracije, 2005, str. 72). Još jedna prednost odnosi se na učenikov osobni razvoj, naglašen preko znanja o samome sebi i stvaranja pozitivne slike o sebi, razvoja sposobnosti donošenja osobnih odluka, odluka koje se tiču odnosa među ljudima, razvoja karijere (Dumitrescu i sur., 2005, str. 12).

„Novo obrazovanje” usmjerava učenika prema zaštiti okoliša i osobnog vremena. Koristi od obrazovanja za privatni život vidljive su u podizanju zida rezerviranosti i nedostupnosti. Svaka osoba nastoji održati distancu u suodnosu s drugima. Korist koju nudi osobni život predstavlja *relacionalna inimitivnost*, koja dopušta privremenu distanciranost od društvenog svijeta (Ferreira, 2003). Važno je da ljudi nužno prilagode pristup svojoj osobnosti. Dimenzija te udaljenosti ovisi o identitetu onog drugog, uvjetima i strukturi općeg okvira te ostalim čimbenicima povezanim s okolinom.

Još jedna mogućnost koju nudi privatni život jest mogućnost otkrivanja drugih ljudi uz pomoć uspostavljanja kontakata s njima. Uvjet za to čini nesputana otvorenost prema promjenama koje netko može osobno iskusiti (Fischer, 1980). Brigu za vlastito ja ne treba razvijati u svjesnosti samog pojedinca, već u „pluralističkom horizontu i potpunoj intelektualnoj i emocionalnoj slobodi, u duhu harmonije između samoga sebe i drugih, poštujući druga slična iskustva” (Chiosso, 2007, str. 71). Kozmopolitska dimenzija otklanja opasnost od sebičnosti, zahvaljujući činjenici da briga za samoga sebe preobražava ja koje se osjeća slobodnim, građaninom svijeta i čvrsto duhovno ujedinjenim s ostalim ljudima. Privatni život tako nudi pojedincu mogućnost da iskusi osjećaj jedinstva, ne samo s drugima nego i s događajima i cijelim svijetom (Fischer, 1980).

S pomoću obrazovanja za privatni život učenik postaje prijemčljiviji za određenje vlastitog privatnog života i estetskog modela, recepciju „lijepo forme” egzistencije na razini svoje osobnosti. Prednost koja se pritom javlja pokazuje se u *estetskoj individualnosti*, putem koje se učenicima omogućuje pokazati osobni ukus, vrijednosti, uvjerenja, stavove i estetske osjećaje.

Realizacija „novog obrazovanja” podržava proces koji je odgovoran za reprezentaciju religijskog identiteta, pojašnjenje individualnih religijskih vrlina i oblikovanje religijskog životnog stila. „Ništa ne traje i ništa nema smisla bez duboke duhovne potpore. Postojimo

kao individualna bića i pojave koje koegzistiraju preko kulture koju nosimo, iskusimo i dijelimo.” (Cucos, 2004, str. 48). Prednost koja proizlazi iz tog procesa jest religijska sloboda s pomoću koje je učeniku osigurano pravo na to da u odgovarajućoj mjeri djeluje po vlastitoj savjesti, privatno i javno, kada je sam i kada je u društvu drugih osoba.

Obrazovanje za privatni život također je nužno zbog potrebe za probojem mehanizama tržišne ekonomije preko asimilacije nekih novih vrijednosti (Bálan, 2002): individualnosti; slobodne inicijative; kompetencije i konkurentnosti, lojalnog natjecanja; odgovornog preuzimanja rizika; sposobnosti izgradnje vlastitog uspjeha. Korist koju privatni život može ponuditi na toj razini materijalizira se u *zaštiti ekonomskih interesa* zbog činjenice da je učenicima dopušteno zadržati vlastite ideje, planove, invencije i načine ostvarenja ciljeva ili stvaranja određenih proizvoda. To im može pomoći u proizvodnji i prodaji nekih proizvoda kao i u natjecanju s ostalima (Načela demokracije, 2005, str. 72). Druga prednost koja iz toga proizlazi jest *ekonomska sloboda* radi pružanja potrebnih uvjeta za provedbu svake ekonomske aktivnosti u granicama utvrđenim standardima javnog poretka i pravilima zajedničkog javnog života. Postoje također biološki argumenti u znak potpore realizaciji obrazovanja za privatni život: poznavati fizičke značajke i biološki identitet; biti svjestan uloge tjelesne higijene u osobnom životu; imati predodžbu o svom tijelu; razvijati osjećaj za vlasništvo kada su tijelo i tjelesni integritet u pitanju; vrednovati vlastito zdravlje kao stanje fizičkog blagostanja; odrediti svoj zdravi životni stil; otkriti genetičke karakteristike s pomoću nasljedne genealogije.

Zahvaljujući obrazovanju za privatni život, učenici će otkriti kulturne razlike kada je riječ o sljedećim elementima (Načela demokracije, 2005, str. 67): aspekti koje ljudi odabiru radi čuvanja neke tajne (dob, religijska ili politička uvjerenja); način na koji štite svoj život (kuće izgrađene s akustički izoliranim zidovima u nekim kulturama, tanki zidovi u drugim kulturama, osobna distanca, način obraćanja).

Korist koju ovoga puta donosi „novo obrazovanje” odnosi se na *kulturnu intimnost* posredstvom stvaranja tolerancije prema značenju privatnog života u raznim kulturnim prostorima. Očit je doprinos obrazovanja za privatni život u smislu podizanja svjesnosti o važnosti novih tehnologija u privatnom životu. Što učenici budu bolje upoznati s raznim aspektima elektroničkog identiteta, biometrije, privatne komunikacije, tim će biti bolje pripremljeni da zaštite svoj privatni život. Dobivena prednost, gledano iz tehnološke perspektive, leži u privatnoj sigurnosti stvaranja osjećaja osobne sigurnosti.

Pravno gledano, „novo obrazovanje” predstavlja prilog zaštiti vrijednosti koje definiraju pravo na privatni život, među kojima navodimo: pravo na odlučivanje o podjeli informacija s drugima; pravo na samoću, koje proizlazi iz potrebe za distanciranošću od drugih; pravo na nedopuštanje uplitanje drugih; pravo na povjerljivost osobnih podataka, prikupljanje, čuvanje i otkrivanje informacija; pravo na osobni imidž i identitet; pravo na osobnu sigurnost uz pomoć nadgledanja, nedodirljivost mjesta stanovanja, prekidanje pisane i telefonske korespondencije; pravo

na izlaganje tijela. Konačno, prednost koja iz toga proizlazi uključuje *pravnu sigurnost* time što podrazumijeva poštivanje prava na privatni život u raznim pojavnim oblicima.

Zaključci

Argumenti izneseni do sada potpora su onima na kojima smo izgradili naša stajališta o privatnom životu: s jedne strane, to su *teorijska stajališta* s pomoću kojih predstavljamo definiciju „novog obrazovanja” i njegova načela te izradu specifičnih pedagoških planova, a s druge strane *praktična stajališta* o konkretnoj realizaciji aktivnosti povezanih s oblikovanjem učenika za privatni život.

Definiranje „novog obrazovanja” predstavlja pothvat jednako težak kao i suvremeno razgraničenje koncepta privatnog života. Promatrano holistički, pristup obrazovanju za privatni život razrađen je iz perspektive triju dimenzija: *normativne dimenzije* prema kojoj novo obrazovanje predstavlja skup pravila koja osiguravaju poštivanje privatnog života subjekata u obrazovanju, blisko povezanih s pravnim odredbama; *kurikularne dimenzije* prema kojoj obrazovanje za privatni život sadrži znanje, vještine, stajališta, vrijednosti i specifična ponašanja koja se prenose tako da pridonose učenikovu osobnom razvoju; *menadžerske dimenzije* prema kojoj obrazovanje za privatni život obuhvaća postojanje nekih specifičnih pothvata čiji je cilj pridonijeti ostvarenju raznih obrazovnih projekata. Prema D. Dragomir i suradnicima (2002, str. 176), obrazovanje za privatni život uključuje one elemente koji omogućuju individualnu evoluciju. Cilj tog tipa obrazovanja jest stjecanje kompetencija, uspostavljanje vrijednosnih referenci, orijentacija prema pro-društvenom ponašanju, oblikovanje ponašanja, stvaranje pretpostavki za oblikovanjem uravnotežene osobnosti, poboljšanje kvalitete života. A. Miroiu (1998) tvrdi da obrazovanje za privatni život stavlja u središte reproduktivno obrazovanje (održanje svakodnevnog života) i obrazovanje za zajednicu (oblikovanje, razvoj i potvrđivanje u obitelji i lokalnoj zajednici).

Razmatrati te probleme i povezivati ih u području odgojnih znanosti bit će prioritet obrazovne politike zato što oni utječu na privatni život onih koji sudjeluju u obrazovanju. Važnost obrazovanja za privatni život mijenja se prema društveno-povijesnom kontekstu u kojemu se provodi to „novo obrazovanje”.