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Educational Journeys Through Time: Overview and Impacts*

Abstract: This paper examines the profound impact of travel on educational experiences considering contemporary and historical journeys. It highlights the intricate relationship between education and experience, emphasizing their continued relevance in the context of globalization and technological change. Historically, travel has been a vital component of human existence, serving as a means to gain knowledge, broaden understanding, and foster intellectual and emotional resilience. From the Grand Tour of Europe to modern study abroad programs, travel has played a central role in many educational systems across different cultures. The main hypothesis suggests that travel was seen, beyond its logistical and recreational aspects, as a trigger of both personal and collective growth. The study employs historical analysis and a phenomenological approach to explore how landscapes, transitions, and cultural encounters influence educational outcomes. It underscores the importance of the passage–the often-overlooked segment of travel–as a dimension of transformation, meaning-making, and knowledge-gaining. Reflecting on the legacy of educational travel, from ancient philosophers

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and Renaissance humanists to modern-day programs, we question the evolving dynamics of mobility in a globalized world. Paper also discusses the shift from dangerous and arduous journeys to more pleasant and transformative experience.

In conclusion, we call for a re-thinking and reimagining of travel as an integral part of education, emphasizing observation, reflection, and dialogue. Despite modern shifts towards efficiency and convenience, travel remains an insightful experience in the process of knowing and self-knowing, offering immersive experiences that challenge preconceived notions, inspiring creativity.

Keywords: education, journey, landscape, passage, travel

Introduction

The relation between travel and education has a long history, with roots that can be traced back to the ancient world. Throughout the centuries, travel has been used as an instrument for gaining knowledge and broadening one's understanding of the world. From the Grand Tour of Europe to modern-day study abroad programs, travel has played a central role in the educational systems of many cultures.

Moreover, travel has always been a vital component of human existence. People have looked for new locations and experiences throughout history because of their curiosity, and desire to discover, acquire knowledge, develop or simply move. More broadly speaking, travel has played a significant role in the growth of human civilization in various ways, as people have crossed continents and oceans to exchange ideas, knowledge, and cultural and religious traditions. Adventurers and explorers from all over the globe were travelling, wanting to take a peek and meet new cultures, which permanently changed the trajectory of human history.

The main hypothesis of this research suggests that travel, beyond its pure logistical and recreational meanings, triggers both personal and collective growth, encouraging intellectual and emotional resilience. The method that this study uses is a historical analysis of travel narratives along with a phenomenological approach, exploring how landscapes, transitions, and cultural encounters inform educational effects. Through this exploration, the research calls attention to the importance of the passage–the often-overlooked segment of travel–as a dimension of transformation, meaning-making and knowledge-gaining. Also, on one hand, the study reflects on the legacy of educational travel, from the Grand Tour to modern-day exchange programs, and on the other, questions the evolving dynamics of mobility in a globalized and modern world.

Literature Preview

Travel Landmarks

The significance of travel is obvious in the fact that metaphors related to travel are most commonly used to depict transitions and transformations of any kind – in English even the 'final journey' is explained by the word *passing,* which means to switch, to change from something familiar into something new, unknown. Hence, passage and transition are closely related to travel, which is on the other hand intertwined with the *experience.*

The Indo-European root of experience is *per*, meaning 'to try,' 'to test,' and 'to risk'– which is its most common connotation. In the earliest forms, *per* referred to Latin words *experior* and *experimentum*, that later on constructed the experience and the experiment. All these meanings have intended something troublesome, or inconvenient, like the very word *travel,* originating from *travail,* again – suffering, testing, etc. (Leed 1991, 6). These meanings are not surprising if we consider that they were assigned in the 15th century when notions of travel were not positive, rather, they were related to rejection, expulsion, danger, and fear. Today, centuries later, travel mostly refers to something pleasant, to happiness, sometimes it is even characterized by the terms *eudaimonia* or human flourishing (de Botton 2014, 9), because it is perceived as a profound and transformative experience that extends beyond mere leisure or escapism. And, as recent studies have shown, the role of meaningful experiences in learning is critically valuable because such experiences are rare, intense, and memorable (Iskhakova et al. 2023).

However, regardless of the type of travel or the historical period, possibly the only certain thing about travel (moving) is the fact that it represents the antithesis of immobility (Krstić and Ostojić 2023, 7). This antithesis of immobility implies both the large-scale movements of people, capital, objects and information across the world, as well as micro processes, such as moving from someone's living room to a bakery, daily transportation to work, passing through public space, etc. Not all forms of movement are voluntary – migrants, refugees, asylum seekers, homeless/vagabonds, and fugitives are not moving for pleasure, but running away from bad/dangerous living conditions or are in search of better lives (Hannam et al. 2006). Other negative connotations of mobility are fears and risks related to motives or consequences of global movements, such as pandemics, natural disasters, traffic accidents, global warming, terrorism, wars, etc. (Hannam et al. 2006). Forced migrations from Alexander the Great, or the expansion of the Roman, Ottoman and Austro-Hungarian Empires, the Crusades, across the Trans-Atlantic slave trade, World Wars and all the way to Syrian Civil War (just to mention a few), had far-reaching consequences, shaping the fates

of entire populations, influencing cultural diversity, and leaving indelible marks on the historical record.

Eric Leed in his famous book 'The Mind of the Traveller' differentiates three segments of any journey – Departure, Passage and Arrival (Leed 1991, 23). None of these segments could exist without the other two and that is where their individual importance stands.

Departure symbolises the relinquishment of familiar places, propelling the traveller into the uncharted territories of the mind and beyond. 'In every parting there is a latent germ of madness', Goethe said in 1788 (quoted in Yeadon 2001, 113), which in a certain way makes sense if we consider Departure as the process of seeking knowledge and wisdom that necessitates the abandonment of preconceived notions and comfort zones. This process parallels the intellectual endeavours of ancient explorers, exemplifying a deep-seated human desire for knowledge and understanding.

Besides *departure*, we can hear the expression *derive*, which means 'to lead or draw off (a stream of water) from its source', a nice and sensible metaphor for detaching oneself from the original position. However, this term can be used in another connotation and that is *a la derive*, when a boat is adrift in the sea, or when a person wanders or gets lost (Malabou and Derrida 2004, 1–2). We must admit – departing without having a defined finish line seems heroic, spontaneous, risky, and sexy, but rare today. We buy a cheap ticket for a low-cost flight to a specific destination, we don`t jump on a horse and gallop across the prairie towards the horizon. True, we go for a ride, a drive or a walk, without any purpose, but in most cases, that does not refer to long, unpredictable, life-changing journeys as it once did.

On the other hand, Arrival is different, it has to do with the identification of a traveller with the destination, in terms of a place and its community. Whether we speak of an ancient heroic journey such as the one of Gilgamesh or Ulysses, or we speak of contemporary Venice, where being a tourist is not something welcomed and appreciated, a stranger has to be accepted by a community, a ruler; a grocer or a taxi driver, to have a pleasant and safe stay.

These dynamics related to defining the membership of a group are created over time by generating procedures and rules of exclusion or inclusion. The initial moments of identification and acceptance or refusal are materialised in doors, gates, walls, signs and other tangible objects that signify the moment of contact, of the encounter: Passport control, Stop, Attention, Entrance, Exit, etc. are some of the unrevealing messages that we have arrived. Somewhere. This confirms the fact that a stranger is perceived as a potential pollutant of a domestic order:

Insofar as the traveller enters a place properly, he or she is a source of power, good, reputation, health, and the augmentation of social being. Insofar as one

enters improperly, one is a pollutant and a danger, a source of contagion who deranges a sacred order of differentials materialized in walls, partitions, and corridors. The procedures of identification and incorporation are the means by which the stranger is cleansed of the pollutions acquired in passing through unknown domains and over countless borders. His power is identified, integrated within a spatial and temporal order, which establishes lawful and rule-governed relations between antitheses. (Leed 1991, 89)

The Departure and the Arrival are, therefore, two transformative concepts facing each other in a mirror: one signifying detachment from the known, familiar place and the other one signifying attachment to the unknown place. But, "the game of pedagogy is in no respect a game for two, voyager and destination, but for three": "The third place intervenes, there, as the threshold of *passage*. And, most often, neither the student nor the initiator knows where this door is located nor what to do with it" (Serres 1997, 9).

In-between

Although the Departure and the Arrival are peculiar and inevitable segments of any journey, this paper will particularly shed light on the often-overlooked segment of a journey connecting these two: the Passage or transit. The reason for this is simple: the Departure and Arrival look more or less the same today and centuries ago, but the Passage does not. Also, the Passage is less fixed to a place and more represents a process, a process of transformation and/or education – departing from the known and arriving at the unknown, or at least atypical, original. Or scary. Before the 18th century, there had hardly been any pleasurable passages, or at least they were not recorded (Leed 1991, 54). They mostly implied dangerous situations, passing through unknown, foreign territories, where visitors were not always welcome, on the contrary.

Arnold van Gennep was another scholar, who more than a century ago wrote about the importance of Passage *and passing* as a metaphorical journey of life itself in his seminal work – 'Rites of Passage'. The author highlighted the universality of passing rituals across various cultures and societies, emphasizing their role in facilitating and symbolizing important life transitions (van Gennep 1960).

If we draw a parallel between van Gennep`s passing rituals in life with segments of any journey, we can distinguish three of them: the Preliminal (separation) phase, which corresponds to the beginning of a journey, where a traveller leaves their familiar environment or comfort zone. It involves separating from the known and preparing to embark on the journey; The Liminal (transitional) phase is the central and the most challenging segment of the journey being the actual passage, where individuals are in a state of transition, facing uncertainties, and undergoing transformation; and the final phase is the Postliminal

(Incorporation) Phase or the conclusion of the journey, where a traveller has reached their destination (van Gennep 1960).

Since our focus is on the pleasant and desired passages that stimulate observing and learning we also need to mention the concept of landscape. When someone moves from one location to another, the visual aspects of the landscape undergo a captivating evolution: the transformation of a landscape is obvious on different levels – mountains, coastlines, and forests, change their morphology, through climate and weather dynamics, while human-made structures appear and disappear constantly. These dynamics are only possible to observe in the Passage, during travel, since this multifaceted phenomenon encompasses both visual transformations and emotional experiences. By immersing themselves in transformable, dynamic environments, travellers gain a deeper understanding of the world's complexities, the constant transformable nature of landscapes and the intricate relationship between humans and their surroundings. An author who dealt quite much with the concept of landscape, Tim Ingold, confirmed the importance of moving through the environment for gaining and generating knowledge. He even claimed that moving *is* knowing (2011, 160).

This interaction between humans and their surroundings has been thoroughly examined in the famous piece 'A Phenomenology of Landscape: Places, Paths and Monuments', by Christopher Tilley:

Phenomenology involves the understanding and description of things as they are experienced by a subject. It is about the relationship between Being and Being-in-the-world. Being-in-the-world resides in a process of objectification in which people objectify the world by setting themselves apart from it. This results in the creation of a gap, a distance in space. To be human is both to create this distance between the self and that which is beyond and to attempt to bridge this distance through a variety of means – through perception (seeing, hearing, touching), bodily actions and movements, and intentionality, emotion and awareness residing in systems of belief and decision-making, remembrance and evaluation. (Tilly 1990, 12)

Tilly also explained that the people`s experience of encountering a new place is firmly entangled with previous experiences gained, or by cultural, educational and social background. Moving between places and staying in them, creates people`s biographies and identities, sedimented layers of meaning by virtue of the actions and events that occur along the way (Tilly 1990).

Although travelling 'in-between' used to contain numerous dangers within, this narrative which emphasises the beholden and affirmative aspects of the passage goes back a long way – it is found in the unity of verbs 'to flow' and 'to pass' (Serres 2017, xxxiv). A unity which is designated by the notion of step [*pass*] – which, also points to another unity – that between time and travelling. Time always flows, and we flow with it, whether we want it to or not, so it

would be best for us if we would be able to follow these dynamics, to walk (to *pass*) alongside them – to avoid immobility, frozenness, or stopping. And moving on, crossing and passing through different environments, geographical as well as intellectual, experiencing self-transformation in them and through them, could also be understood as another name for education.

Historical Passing Through and Education

Thus, in ancient times, the Passage was something assigned to philosophers – curious thinkers who were wandering around in search of knowledge, meanings or various solutions they could not trace in the known surroundings; or to mythological heroes, who were lured, carried, or else voluntarily proceeded to the threshold of adventure (Campbell 2004, 227). The line was thin between them, baggers and vagabonds – all wandering without a defined point or estimated time of arrival. Travellers in ancient times pursued wisdom and virtues during the passage, with the destination serving solely as a metaphorical endpoint of their enlightenment. The purpose of the passage "was to conduct people across those difficult thresholds of transformation that demand a change in the patterns not only of conscious but also of unconscious life" (Campbell 2004, 5) – an idea that will blossom (or be exploited) even more in centuries to come.

Journeys of the Middle Ages were mostly marked by a combination of practicality, religious devotion, and the pursuit of knowledge. In this long period, geographical maps were still half-empty, which made long journeys extremely dangerous and on the other hand, adventurous. They were usually motivated by religious, commercial or ideological purposes: pilgrims were spreading Buddhism, Islam and Christianity all over Europe and Asia; Vikings and Crusaders were travelling across entire Europe to fight for their ideologies, wealth or conquest; silk, salt, spices, gunpowder and countless other goods were traded between continents, on ships, horses, camels, etc.

However, starting from the period of the Renaissance, the Passage was considered to provoke the sharpening of the intelligence of a passenger, which is why travel was strongly recommended for polishing education in the form of a 'pleasant instruction' (Leed 1991, 59). Then, from the 16th to the 18th centuries, the Passage had a strong influence on the development of observational skills, which made the wandering philosopher of antiquity evolve into the humanist and scientific traveller of that time.

This observational need and desire to be immersed in the landscape is an important aspect of romantic period writing.[1] Notions of sublime, picturesque and

[1] Some works on the relationship between travel literature and the novel suggests that particular conception of travel narrative (Marco Polo, Columbus, Raleigh, John

beautiful, concerning the concept of landscape were something highly recognised in the 18th and 19th centuries, particularly in Britain. The originators of this new enthusiasm for landscape and landscape art spread to Britain through paintings brought back by the 18th-century Grand Tour(ist)s from Italy. The Passage is now evaluated by aesthetic categories. Sublime was reflected through dark mountains and forests, dangerous cliffs or a stormy sea, while beauty derived from more 'acceptable', 'obvious' elements and shapes of nature, like flowers, fields, calm waters, etc. On the other hand, picturesque was somewhere in-between, presenting a mixture of both features (Burke 1958).

What about the contemporary Passage? Does it still exist and if so, in what form? The time spent on the road or the sea (except for truck drivers and fishermen) has been replaced by the time spent in the so-called *non-spaces*, such as airports for instance (Augé 1995). We have all witnessed scenes where people sleep on the floor of an airport, waiting for hours for the connecting flight to take them somewhere. They do not move or pass, rather they wait, they spend time immobile, to get on a plane to take them to their destination, skipping roads, borders, and landscapes. This shows that the Passage is practically cancelled or, perhaps even worse for the sense it once had, spatially limited, and the time, even if it is wasted sometimes in long waiting is drastically shortened. Time and travel are irreversibly entangled, and aeroplanes have drastically impacted this relation. Journeys in the past lasted for days, weeks, months or even years. However, the number of hours or days spent travelling has been cut down since the development of mass tourism and aviation after WW2 (Löfgren 1999, 195).

While in flight, the passengers in the cabin space are isolated from the landscape they traverse; until landing, they will pass hours during which they will seem only to travel through time. The passenger gets to their destination without the experience of having gone there. The experience of travel has been erased by time-space compression. (Argenton 2015, 923).

As a result, the traditional meaning of the Passage has lost its meaning. The spatial relation towards the world has changed – now it has only instrumental form. People today must know where a bakery, school, gym, cinema or supermarket is, but the spaces in between become unimportant and unknown (Rosa 2012). It seems that the modern perspective on the passage often emphasizes efficiency, convenience, and speed. Travellers seek to minimize the time for transit, in order to maximize the time at the destination, making the Passage just a means to an end.

Smith, Dampier, Careri, Hakluyt) preceded the eighteenth-century novelists. Interestingly, Percy Adams argues that, in the eighteenth-century novel, too, temporality is itself inseparable from a movement through space or spaces. (Percy G. Adams Travel Literature and the Evolution of the Novel (Lexington: University Press of Kentucky 1983, 184–85).

Educational Travel – Traveling Education

> 'Travel, in the younger sort, is a part of education; in the elder, a part of the experience.' (Bacon 2018, 33)

Education is a Journey

Even the etymology of the Latin term for education – *educare* – speaks in support of connecting education with travel. *E* (from) + *ducare* (to lead) would literally mean to lead from, to take away, to bring out. Hence, education was already at the source perceived as a path that leads us out of the state of ignorance, blindly adopted customs and acquired prejudices – precisely that 'coming out' that will become emblematically famous for Kant's formulation of enlightenment: "the man's emergence [Ausgang] from his self-incurred immaturity" (Kant 1968, 35). But prior to education is *learning* – its foundation. The word *learning* originates from Old English *leornian*, meaning "to get knowledge, be cultivated; study, read, think about" derived from the Proto-Germanic root *liznojan*, suggesting "to follow or find the track." This etymology shows that the core meaning of *learning* is a process of exploration and adaptation, emphasizing active engagement with knowledge rather than pure, passive reception. Education provides the framework and resources to guide and enhance learning, while learning itself is a more organic experience, integral to human growth and adaptability that can be deeply personal, unstructured, or informal.

French *Lumières* thinkers, thus, commonly imagined an unwavering historical journey forward from the 'natural state' of savagery, that 'childhood of mankind', to the future age of reason and liberty alone. The phases of advancement varied according to what each emphasized, but they inevitably related to some form of education: Fontenelle (1995) focused on the accumulation of skills and knowledge through memory, Turgot (1913, 295–296) advanced the notions of research, experiment, rejection of dogma, continuous innovation of knowledge, Condorcet (1970, 151; 40) put forward philosophy and science as bearers of unlimited social and personal emancipation, whereas d'Alembert and Diderot chose the painstaking climb of humanity towards ever greater heights of truth and clearing the obstacles of prejudice placed by the "ignorant, lazy, and pompous" (Alembert 1772, 8; Diderot 1751–1765a, 714; cf. Diderot 1751–1765b), and finally, Holbach and La Mettrie drew on the history of the biologically determined project of perfecting the imperfect but perfectible human, as no more nor less than part of *histoire naturelle* itself (Holbach 1776; La Mettrie 1796).

On the other hand, thinkers of the French Enlightenment themself thematized travel. In the great French Encyclopaedia, Louis de Jaucourt in 1765 wrote the article 'Travel' and besides various moving/travel of people or objects, particularly speaks about the understanding of travel as education.

The great minds of antiquity judged that there is no better school of life than travel; a school where one learns the diversity of so many other lives, where one always finds some new lesson in the great book of the world, and where a change of air with exercise is beneficial to body and spirit. (Jaucourt 1765, 476)

Even earlier, in the modern age, at the latest since Montaigne's *Essays*, education has been seen as a journey. It was considered that travelling to (completely, as much as possible) foreign lands is not the worst way to get out of immaturity or youth, and therefore it is most appropriate to go on a journey already at a 'young age' (Montaigne 1967). Travel exposes us to social, cultural, and ordinary otherness, makes us question previously acquired 'knowledge' in encounters with areas where it is revealed only as local beliefs and this way, makes us capable of independent judgment. The educational value of travelling in Montaigne`s work lies primarily in the contact with otherness; in the inevitable empirical familiarization of geography when displacing the topos, and even more in what that displacement provokes: the benefit of familiarizing and 'communicating' with a different opinion: 'to bring from them mainly a good taste of those peoples and their way of life and behaviour, and to polish and sharpen our brains against theirs.' (Montaigne 1967, 152).

The dominant paradigm that unequivocally connects travel and education in the period of the Renaissance and the new century, expressed by Michel de Montaigne as well as in the article of the Encyclopaedia, is the one in which the inner journey happens simultaneously with the external one. Montaigne, Montesquieu, Erasmus (Desiderius Erasmus Roterodamus), and Rousseau, besides writing about travel and its educational potential, actually travel.

Further, Francis Bacon wrote about the relation between travel, education and experience in his essay 'Of Travel', at the turn of the 16th and 17th centuries. In his view, travelling was an intellectual and epistemological experience, constructed on the exchanges among travellers and with local communities. In this essay, Bacon gave instructions on how to travel, to use the most of it, to gain knowledge, or to polish the existing one. For him, good preparation before any journey was very important. Then, after the arrival, complete immersion in the place was necessary. More specifically, he spoke about keeping a diary during the travel, hiring a tutor or learning the language of a place, so that interacting with locals and the perception of the place are easier. Finally, he claimed that once people return to their homes, they should keep some of the customs, rituals, and manners that they 'had picked up' during their journey, to keep in touch with the place. Besides these immaterial 'souvenirs', travellers were taking home also the material ones that were put in the so-called cabinets of curiosities, the ancestors of today`s museums (Booth and Powell 2016, 1). These were the private collections of objects brought back from the journeys and kept, catalogized in cabinets that served as instruments or objects of research and education. Even though Bacon`s instructions were given five centuries ago, more or less, they

are still valid and applicable to present-day travel. Perhaps diaries are replaced with social network posts and stories; learning a language is not that necessary with the translation applications that we have, but the pattern is similar.

It could be said that the understanding of travel as a discipline of observation and learning produced essential alterations within travel literature in the 17th century on the trail of Bacon's suggestions. The writings (letters, diaries, poems, essays, etc.) produced during travels were launched outside, into the world, where their pieces were extracted and used as instruments for creating the imagination about visited places, but also for providing information and instruction for them.

The Grand Tour – Established Educational Journey

An inevitable phenomenon when speaking about travel, passage and education – or the value of passage for (former) educational travels – is certainly the Grand Tour that originated in classical antiquity and the post-Renaissance period. It mostly involved young aristocrats from Britain, but from other parts of Europe as well, embarking on a lengthy journey across continental Europe, which in the 18th and 19th centuries, predominantly took place in Italy. The primary idea of the Grand Tour was 'learning and pleasure' (Bonadei 2007, 40), which was intended to enhance cultural knowledge, social skills, and refinement. As Leed puts it:

And yet the Grand Tour was a wedding of at least two prior traditions. One was the chivalric excursion undertaken by the young knight at the end of his apprenticeship [...] The other source of the Grand Tour was the *pelegrinatio academica*, the scholar's "journeyman's year," in which, near the conclusion of his course of study, a young scholar toured the centres of learning. (Leed 1991, 184–185)

The educational character of the Grand Tour is confirmed through a kind of didactic curriculum, defined by the tutors of young aristocrats, who demanded them to carefully observe and keep the diary, by differentiating crucial from irrelevant thanks to a certain methodology that they established. The Grand Tour was not just a journey but a ritual of passage that helped shape the identity and status of young aristocrats in European society. These curious travellers were eager to trace European civilisation`s roots, as well as to preserve its ancient relics and treasures (Wokler 2012, 31).

Since the tour usually lasted between six months and two years, it was obvious that in such a long period, these strangers left something in the places they visited, that on a certain level, they had an impact on the local communities they had interacted with, be that language, customs, rituals, recipes, or something else. Some authors even call this 'non-violent colonization', a process that could have been considered even a cultural or political instrument (Bonadei 2007, 49). This seems reasonable if we think of Edward Said`s claims that colonization is

more cultural than military conquest (Said 1994). Hence, in a way, the Grand Tour can be observed as reciprocal cultural colonization, which had an impact both on the colonised societies, as well as on the colonizers (Bonadei 2007, 53).

Over time, the social structure of travellers changed: from solely young, aristocratic men, there were more families, women, and bourgeois travellers, as well as artists, diplomats, and merchants. This transformation of demographic structure contributed to the Grand Tour`s evolution into a form resembling the modern travel industry (Bonadei 2007, 41).

The Grand Tour had such a strong impact on education, art and culture of the period, that the most famous authors of that time practised it and wrote extensively about it – be that through letters to their loved ones, or in travelogues, diaries, poems and books. Lord Byron wrote letters to his mother from Venice (Lansdown 2015), Mark Twain in his planetary famous 'Innocents Abroad' (Twain 2010) depicted the experiences from the Grand Tour, as a part of more extensive travel to Asia and the Holy Land. Charles Dickens` 'Pictures from Italy' was written after his journey to Italy, in 1844, when he needed inspiration to finish his novel, which he found there and published his piece (Dickens 1998). Possibly the most influential lines about this phenomenon were written by Goethe, during his long stay in Italy. He wrote letters and diaries, that were published later on in two books – 'The Letters from Italy' which he wrote during his first trip to Italy in 1786–1788 (1960), and 'Italian Journey' (1989), a travelogue that Goethe wrote about his second trip to Italy, which took place between 1790 and 1792. Both books provide an insightful and vivid portrait of Italian culture, art, and society. Goethe's work also explores the complex relationship between the individual and society and the role of travel in shaping personal and cultural identity.

The idea of Italy that had triggered and inspired all those travellers to choose it for their educational purposes has been romanticised even more through the lines of the famous authors above-mentioned. This was not a simple journey, to an ordinary country, it was a fantasy, formed by desire and curiosity triggered by the earliest notions that Europeans had about Italy.

The Grand Tour significantly influenced the travellers' aesthetic sensibility and comprehension of other cultures and places. These people's imaginations were sparked by the transformative, scenic beauty of the natural sceneries along their passage. These landscapes were not only valued for their aesthetic appeal but also as important cultural and historical landmarks along the way. Ancient ruins, archaeological sites, and splendid gardens served as living classrooms, allowing travellers to engage with history, art, and culture first-hand. Moreover, the landscape was closely associated with the emerging discipline of landscape painting, which gained prominence during the Grand Tour period (recalling here the notions of beauty, sublime and picturesque from the first part of the text). Travellers would collect landscape paintings as souvenirs of their journeys, fur-

ther deepening their connection to the landscapes they had encountered. Today, countless pieces of research are confirming the importance of landscape for improving educational performance and health benefits.

However, since the Grand Tour was the subject of a descriptive, rather than analytical approach, there are some uncertainties about whether the tour followed predefined itineraries or was more flexible; whether it was more leisurely than usually perceived as purely educational. There are also doubts about the origin and decline period of the tour; the age of the tourists, the itinerary, the length of travel and generally, whether the whole thing was exaggerated or not (Towner 1984; 1985).

What do We Learn?

A seminal work by Cohen – 'Phenomenology of tourist experiences' (1979) showcases how people look for meaning and transformation while travelling, be that recreational escapism or existential quests for a better life. He claims that each journey engages tourists in a profound learning experience that overcomes the traditional framework of education. Similarly to Leed, Cohen also distinguishes three phases of a journey, but of a different kind – anticipation, realization, and recollection. The anticipation phase creates expectations, which is followed by the realization phase that immerses travellers in the "in-use experience elements" of their destination. Lastly, the recollection phase, where the traveller evaluates gained experiences, fosters critical reflection and shapes future travel decisions and behaviours. These phases of a journey emphasize the potential of tourism as a platform for experiential learning, personal growth, cultural understanding, and enriched educational outcomes (Kruger and Saayman, 2017).

However, studying and learning are usually perceived as labour, while tourism is perceived as leisure, and spare time, which puts these two concepts in collision. Today, activities such as travel, play, and leisure are treated more as commodities and services, losing their essence as processes facilitating connections with others and the world.

Similarly to the evolving dynamics of leisure, education is experiencing a shift from valuing processes and intrinsic experiences toward a more outcome-oriented and consumer-driven approach. We see that tourism has changed especially thanks to the processes such as co-creation (Kastenholz et al. 2019, 177) and edutainment (Hertzman et al. 2008, 155), which combine creating and learning with entertainment and leisure. Still, the gap in research leaves space for questions such as:

What are travellers learning; who is learning; and when, where, why and how do travellers learn? In practice, learning and education turn out to be just as complicated and challenging to accomplish as turning a profit or ensuring the protection of fragile sites. (Falk 2012, 911)

Conclusion

The evolution of educational journeys reveals a significant transformation from the exploratory, immersive experiences of the past to the increasingly time-efficient and outcome-oriented practices of today. Historically, travel was seen not only as a means of gaining knowledge but as a profound, transformative process that shaped one's understanding of the world and self. In earlier times, the journey itself was as important as the destination, offering an opportunity for intellectual and personal growth through encounters with new cultures, landscapes, and ways of thinking.

This study underscores the critical need to reimagine travel as an integral part of education and learning–an opportunity to engage with landscapes, histories, and cultures in ways that enrich both personal insight and collective wisdom. By moving beyond institutionalized frameworks, modern educational journeys can reclaim their potential as immersive experiences that challenge preconceived notions, inspire creativity, and nurture a deeper connection to the world. In a rapidly changing global landscape, the act of travel must be more than a means to an end; it must be a deliberate practice of observation, reflection, and dialogue.

In the modern era, the nature of travel has shifted, with an emphasis on efficiency, convenience, and consumption, often at the expense of the deeper, reflective experiences that once defined educational travel. Despite this, elements of the traditional educational journey persist in various forms, such as cultural heritage projects and immersive learning experiences, which continue to highlight the value of travel in broadening perspectives. Some of these contemporary initiatives, such as Cultural Routes, offer a glimpse into how travel can still be used to promote education, by facilitating immersive learning experiences that extend beyond traditional classrooms. These projects, which emphasize the importance of heritage, culture, and human connections, reflect the enduring educational value of travel, despite the broader shifts in tourism and global mobility. Exchanges of pupils and students, such as Erasmus programs and similar, really serve to get to know something new while travelling, which is commendable, but that new thing is no longer solely meeting and experiencing other cultures and customs, as much as, going to more equipped archives or libraries, where one can spend the entire study stay. In that case, the journey is just a short intermezzo from one school or academic facility to another, where the length also depends on the travel means. However, when students travel, they develop on an intellectual and personal level. Travelling outside familiar contexts inspires reflexive traits, raises awareness about global issues and boosts a sense of identity. Or in other, more Aristotelian words – develops practical wisdom.

Knowledge is immaterial, fluid, and dynamic; hence, it should not be 'tamed' in a closed box such as a traditional classroom. The knowledge that implies not

only formulas and facts, but observation, experience, exchange and, cause-effect implications, can only be gained on the move, in the passage, while observing different landscapes.

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Obrazovna putovanja kroz vreme: pregled i uticaji

U ovom radu autori razmatraju značaj putovanja fokusirajući se na mogućnost sticanja i oblikovanja obrazovnih iskustava, upoređujući pritom savremena i istorijska putovanja. Obrazovni ishodi putovanja često su nesagledivi i difuzni, a o njihovim uticajima se govori kroz mnoge oblasti istraživanja, ali fokus ovog rada je na isprepletanosti obrazovanja i iskustva, te ispitivanja njegove relevantnost u eri globalizacije i tehnoloških promena.

Veza između putovanja i obrazovanja ima dugu istoriju, sa korenima koji se mogu pratiti do antičkog sveta. Tokom vekova, putovanja su korišćena kao sredstvo za sticanje znanja i širenje razumevanja sveta. Od Velike ture po Evropi do savremenih programa studiranja u inostranstvu, putovanja su igrala centralnu ulogu u obrazovnim sistemima mnogih kultura. Vodeća ideja rada sugeriše da putovanja, osim svojih čisto logističkih i rekreativnih značenja, podstiču spoznaju i samospoznaju, razvijajući intelektualnu i emocionalnu otpornost. Koristeći istorijsku analizu putopisnih narativa zajedno sa fenomenološkim pristupom, ispitujemo kako i na koji način pejzaži, tranzicije i kulturni susreti proizvede obrazovne učinke. Dakako, rad skreće pažnju i na značaj prolaza – često zanemarenog segmenta putovanja – kao dimenzije transformacije, stvaranja značenja i sticanja znanja. Putovanja su oduvek bila vitalna komponenta ljudske egzistencije. Ljudi su kroz istoriju tražili nova mesta i iskustva zbog svoje radoznalosti i želje za otkrivanjem, sticanjem znanja, razvojem ili jednostavno kretanjem. Šire gledano, putovanja su igrala značajnu ulogu u razvoju ljudske civilizacije na različite načine, jer su ljudi prelazili kontinente i okeane kako bi razmenjivali ideje, znanje, kulturne i religijske tradicije.

S obzirom na rečeno, neophodno je razumeti na koji način se reflektuje ovo nasleđe obrazovnih putovanja, od Velike ture do savremenih programa razmene, kako bi mogla da se preispita evoluirajuća dinamiku mobilnosti u globalizovanom i modernom svetu. Kroz analizu putovanja kao obrazovnog procesa, rad naglašava važnost prolaza kao ključnog elementa u transformaciji i sticanju znanja, pozivajući na ponovno promišljanje putovanja kao integralnog dela obrazovanja i učenja. Uprkos savremenim pomacima ka efikasnosti i udobnosti, putovanja ostaju važno iskustvo koje doprinosi spoznaji i samospoznaji pojedinca, nudeći nam iskustva koja provociraju predefinisane okvire mišljenja.

Ključne reči: obrazovanje, putovanje, pejzaž, prelaz, put

Voyages éducatifs à travers le temps:
Aperçu et influences

Dans ce travail les auteurs discutent l'importance des voyages, se concentrant sur la possibilité d'acquérir et de façonner des expériences éducatives, et faisant une comparaison entre les voyages contemporains et anciens. Les résultats éducatifs du voyage sont souvent difficilement définissables et diffus, leur influence est traitée dans de nombreux domaines de recherche, mais ce travail est concentré sur l'entrelacement de l'éducation et de l'expérience, puis sur la question de leur pertinence à l'ère de la globalisation et des changements technologiques.

Le lien entre les voyages et l'éducation a une longue histoire dont les racines remontent au monde antique. Au cours des siècles, les voyages sont utilisés

comme un moyen pour acquérir des connaissances et pour élargir la compréhension du monde. Du Grand Tour en Europe jusqu'aux programmes contemporains des études à l'étranger, les voyages ont joué le rôle central dans les systèmes éducatifs de nombreuses cultures. L'idée principale du travail est que les voyages, leurs significations purement logistiques et recréatives mises à part, stimulent la connaissance et la connaissance de soi, développant la résilience intellectuelle et émotionnelle. En utilisant l'analyse historique des récits de voyage combinée avec l'approche phénomènologique, nous examinons comment et de quelle manière les paysages, les transitions et les rencontres culturelles produisent des effets éducatifs. En outre, ce travail attire aussi l'attention sur l'importance du passage – segment du voyage souvent négligé – en tant que d'une dimension de transformation, de création de signification et d'acquisition de connaissances. Les voyages ont toujours été une composante vitale de l'existence humaine. Les hommes ont tout au long de l'histoire cherché de nouveaux lieux et expériences en raison de leur curiosité et de leur désir de découvrir, d'acquérir des connaissances, de se développer ou simplement de se déplacer. Plus globalement, les voyages ont joué un rôle important dans le développement de la civilisation humaine de différentes manières, car les hommes traversaient des continents et des océans pour échanger les idées, les savoirs, les traditions culturelles et religieuses.

Mots clés: éducation, voyage, paysage, traversée, route

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