



РОЗДІЛ 1 ПЕДАГОГІКА



УДК 37.015.31:17.022.1

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ETHICS, EDUCATION AND THE GENDER DISPUTE

ЕТИКА, ОСВІТА ТА ГЕНДЕРНА СУПЕРЕЧКА

Grzegorz Grzybek (professor of the University in Rzeszow) is the creator of the theory: 'the development ethics'. Its basic assumptions are the thesis about the moral human existence and ethical personality. The theory is used to illustrate the social reality, educational or caring. In the above article he analysed the problem of ethical aspects of the gender dispute in the education context. In Polish literature of science, as well as journalistic publications this issue has recently been discussed intensively. The article was written in the reference frame: 'The ethical dimension of the cultural gender and the educator's responsibilities'.

Key words: gender, the gender dispute, etos, ethics of development, education, society.

In the recent years we can observe a strong dispute over the term gender. In the Polish reality the tension is clearly visible. A special letter was submitted to the congregation by the Polish Episcopate. This letter was submitted to the congregation by the Polish Episcopate on the occasion of the Holy Family Celebration in 2013 (Sierakowski 2014, p. 8-11). To justify their idea the bishops have written: «therefore it is understandable that the attempts to change the concept of a marriage and a family imposed nowadays raise the feeling of the strongest anxiety, the attempts taken especially by the gender followers and publicised by the media. We feel urged, in the face of the increasing attacks directed into different spheres of family and social life, to categorically and explicitly defend the institution of a marriage and family, fundamental values, which protect them. On the other hand we need to make everybody aware of the dangers resulting from the popularising their new vision» (Episkopat Polski 2013, p. 561-562).

The description of the 'gender concept' made by episcopate is interesting in itself: «Gender ideology is the result of existing for decades ideological and cultural changes that are deeply rooted in marxism and neo-marxism, promoted by more and more radical feministic movements as well as sexual revolution that began in 1968. Gender ideology promotes the principles, which stand in a total contradiction with reality and traditional understanding of human nature. The ideology says the biological sex has only a cultural character and with time one can choose the sex, whilst the traditional family is a relic and a social burden. According to the gender ideology homosexuality is inborn and the gays and lesbians have the right to be in relationships that are the basis of a new kind of a family, they even should have the right to adopt and bring up children. The promoters of this ideology try to convince others that each person has so called reproduction rights, in it the right to change one's sex, in vitro, contraception, even abortion» (Episkopat Polski 2013, p. 562).

It seems that the popularising letter from the bishops contains many simplifications and oblique statements. Can one really suspect 'the gender concept' followers of not considering the biological nature of human being?

As a counterbalance it might worth giving the voice to those who are considered as the followers of 'the gender concept'. The significant social transformations since the times when women were able

to start their studies together with men have taken place. The young women, very often better educated than men cannot find partners in the male representatives of human beings. Perhaps some men digging in the patriarchal customs and traditions constitutes a form of escape from the new and unfamiliar, from something that requires challenges. Magdalena Środa gives remarks that «non-egalitarianism in domestic matters is not the fault of the men only, but the being reproduced ways of educating and socialising them (...) Even fully aware, the women neutralised the upbringing of our children from the gender, their social environment imposes an exceptionally strong pressure on the forming of a personality that is subordinated to male and female patterns. And we all have got stuck in this trap» (Środa 2012, p. 127).

It may seem that two diverse realities have been equalised, which means cultural patterns attributed to the essence of a particular sex get confused with the biological determination. The following paragraph of the bishops' letter emphasises this fact. «Gender ideology in its innermost radical form treats the biological sex as a kind of violence of nature towards the human being. According to it, <<a human being gets entangled in a biological sex>>, from which they should get free. Denying the biological gender, a human being wins <<true, unhindered freedom>> and can choose so called cultural gender, which is exclusively revealed in outer manners and the way of behaving. Furthermore a human being has the right to spontaneous change of the decisions taken in this field, the choice of five genders, in which there are included: a gay, lesbian, bisexual, transsexual and heterosexual» (Episkopat Polski 2013, p. 562).

The question concerning this problem is whether the particular gender imposes a specific way of upbringing, different to a boy and a girl? If the many centuries tradition of upbringing and education has been the culprit of the women's oppression, then it is hard to find this kind of upbringing as justifiable. The issue connected with education and upbringing, and connected with this the sex differentiation has been a crucial part of the scientific literature. Does a human soul have a gender? If it does not, then keeping the differences must be discriminative (Fromm 2011, p. 35).

It may seem that the main aspect of the dispute concerns 'the liberation of the weaker sex' that has found an ally in those who are excluded and do not agree to their social identity of gender. The range of dispute might be between feminism and patriarchalism. The one should assume that the attitude of the Polish episcopate results from a deep aversion to hand over the leading position of the patriarchalism in the society. It seems that it is not only the family that becomes a so called 'hostage' between two extreme concepts. The church defence of the patriarchal position is natural, because it its institutional structure it is based on patriarchalism (Grzybek 2014, p. 37).

Erich Fromm's thesis that the fight between the genders has not come to an end is still actual because women are still being frustrated in their lives. They cannot fully fulfil their feminine role (Fromm 2011, p. 35).

It seems that the essence of the gender dispute it is not only the opposition: patriarchalism and feminism, but also the fight for the economic and social position. Culturally the leading position belongs to men: the man of the house, the breadwinner.

To a greater extent the economic crisis has caused the unemployment in the trades, where the men used to work (heavy industry, the automotive industry). The unemployment in the male professions brings the question connected with the model of a family and a marriage. It questions the cultural stereotype: the men at work, the women at home. Do the specifics of the current crisis are going to be another element of the family life transformation? (Bauman 2011, p. 206-212). One can ask a question here: whether the men are ready to work at home or in the professions considered feminine? It seems that the women are entirely ready to work in the professions and trades considered masculine, involving taking responsible functions the country (prime minister or president). It may seem unnecessary to bring up men to work in specified occupations.

What if the essence of the gender dispute considers the fight for power and the economic advantage? None of the sides wants to be socially disabled, enumerating the different (at list of the bishop list) the cultural genders may aim to show the presidents changing the hegemony of the male heterosexuals (in Church their position remains unquestionable).

Nevertheless, according to the feminists' radical views, the sexual role, which is the social creation, makes it difficult for women to recognise and realise properly and fully of their own desires and sexual needs. The social moral pressure inclines women to meet halfway the male demands. Furthermore, only in this way the women can confirm their credibility. The male domination is responsible for the traditional and oppressive norms of the sexual behaviour towards the women (Bellio 2009, p. 369).

Judith Butler asks very important questions when referring to the normativity of the gender: "...how the abnormal sexual practises question the stability of the gender as the analytical category? In what way certain sexual practises make one wonder who the woman is and who the man is. If at least one assumes, that the gender does not rely on the normative sexuality, can one talk about the gender crisis that would be proper only for the queer environments?" (Butler 2008, p. 15). The author claims that the normative sexuality increases the normative gender (Butler 2008, p. 15). Considered to be 'the gender ideologist' she is discredited in the church environments. Józef Augustyn, who did not refer to scientific reflections of Judith Butler quotes her short personal characteristic: 'Her personal life as well as the involvement, favouring lesbian and homosexual environment – has, as it seems – the decisive role and strong influence on her views and on created by her the theory of gender. The essence of this ideology is to make sure in the social life there was enough space for the sexual minorities (Augustyn 2014, p. 565-566). With all certainty in this statement one can notice the affirmation for the sexual prescriptivism. One can even say that it involves the desire to strong influence of desirable pressure morality, what is emphasised in the further statement: "the source of sexual behaviours is like unhindered independence, freedom and subjectivism. In gender one cannot speak about <<the prescriptive man>> or <<the prescriptive woman>>. It would be an abuse. It is a complete turning upside down of the former social and moral order, in their mutual relations" (Augustyn 2014, p. 566). For the thinking order one needs to quote a few key thesis of Judith Butler that refer to the cultural dimension of the gender.

The first problem concerns the way of specifying in the social discourse the cultural gender when referring to the biological sex. Can the biological sex be adopted as the pre-discursive basis; is it also to a certain extent the cause of the cultural perception, in this the reason of the specified prescriptivism? (Butler 2008, p. 50-53). Referring to the premises of the 'development ethics' one should emphasise the role of the morality pressure which constructs the social discourse of prescriptivism.

If the cultural gender is determined in the same way as the biological one, then what is the essence of it, is the difference based on the fact that the culture decides on the cultural gender, not the biology? To answer this question, she emphasises the importance of the biological gender and says it is not the pre-discourse anatomic fact, but from the way of defining the gender, it appears that it already becomes the cultural gender. Therefore the 'culture' defines (determines) the bilabial sex (Butler 2008, p. 54-55). It appears that the difficulty of interpreting the thesis of Judith Butler derives from the fact that she moves within the area of the social discourse. Deciphering her theories in the 'ontological' categories is a disagreement. Here 'The Word' is not a flesh! Thus she draws attention to the fact culturally in this linguistically a particular person in the cultural area is defined by gender. One refers to a person and a thing through a signifier or a defining subject. The dispute does not concern the ontological basis, but the cultural rephrasing of the things. Can one say that the biological determination has been rejected? Or is rather the rejection of the cultural biological determination. However it is not identical. The discursive languages of this dispute are improper (Grzybek 2014, p. 42).

Magdalena Sroda emphasises that the catholic clergymen assume, in the Thomas spirit, that the essence has preceded the existence. In the cultural studies over gender the existence is the basic reference, not the essential approach of the nature of being (Środa 2014, p. 9).

The cultural description of the male and female gender is well characterised, what Judith Butler writes about. One can talk in the culture of the male universe. To be a person, and a man do not flow together in the cultural discourse (it is more a human being in the Polish language). The cultural gender of women possesses certain specific stigma dominate. Is a 'woman' as a 'female' becoming one because of the cultural pressure? (Butler 2008, p. 55-58). «The feminist research is standing still: it is either proving that the notion of a person present as a <<subject>> is masculine construction and a

privilege that effectively excludes the structural and semantic capacity of the feminine cultural gender. With the reference to the meaning of the cultural gender there are huge opinion differences: whether the cultural gender as a term is worth discussing and talking about. It might be that the discursive construction of the biological gender is just basis, if not the woman's or even women's and/or man's as well as men's? What one needs is the radically new approach to the categories of identity in the scope of radically asymmetrical cultural relations between the genders» Butler 2008, p. 59).

Simone de Beauvoir presents the problem more dramatically. She, writes: «We are not born as women, but we become the women. The female shape donned in the society, is not determined by the biological, mental or economic purpose. This product, which is specified as a woman and which is something between male and a eunuch, it is the creation of the civilisation. Only owing to the mediation of other people an individual becomes 'Another one' (De Beauvoir 2014, p. 319). Magdalena Środa emphasises this issue characteristically in the preface to the book Simone de Beauvoir «Le Deuxième sexe». She says: «Yes, gender! (..) The woman is all the time the prisoner of patriarchy, put in the cage of her own corporeality, sexuality and otherness; she still cannot specify herself in a different way that in reference to a man, who is a Master, if not specifically of her, then of culture and politics in which one lives» (Środa 2014, p. 8, 11).

The works of feminist philosophy emphasise the fact that the mind in the culture is familiarised with masculinity, whilst body with femininity. It may be necessary that the body becomes in the social discourse the basis of the female freedom, not the limitation, control or definition of a woman (Butler 2008, p. 60-61). Introducing in this discourse the male point of view, one can ask a question: Why does a man want to fill the body of a woman, whilst a woman to control his mind?

6767 Judith Butler introduces in the issue of gender the term 'the gender culturally understood. It assumes that the introductory term of identification, in which there is the reference to the social matrix, one could say created by the pressure morality. This matrix – the morality pressure – takes into consideration heterosexuality and double sex. However the subject of a woman is specified as the other one. A person in culture is cultural gender and is supposed to be one because of its biological sex. Here one can see the bone of contention because the writer claims that the cultural gender is confused with the biological one. She draws attention to the fact that unity – the identity of the cultural gender is possible when one experiences the unity of the three elements: the cultural gender, the biological sex, and the desire gender, assuming that they belong to heterosexuality. On the other hand one needs to point out that the cultural gender through the social matrix – the morality pressure – established the gender as such, it is its social reference (Butler 2008, p. 68-81). It is defined in the following way: '.....behind the expressions of the cultural gender there is no identity of the cultural one, this identity is performatively established through the pure <<expressions >>, which are allegedly their result (Butler 2008, p. 81).

To try to sum up the outline of the dispute around gender, one needs to assume that mostly it has the prescriptive dimension, not axiological. Such assumption, that it is the prescriptive dispute results from the concept of 'the development ethics, 'the clear differentiation of the values and norms, what is not an easy process when referring to the social discourse. It seems that the both opposite environments, to name them in order, 'traditional' that opts for sexual prescriptiveness and 'post modernist' pointing at the further inability to keep the prescriptiveness that considers harmful – do not question in the social range the value, which is the dignity of a person. Nevertheless once the value has been accepted they can take different patterns of prescriptive behaviour and want them to be established in the social life. At the end of this point it is worth assuming the own definition of the cultural gender. «So the cultural gender – is a reference of the biological (male and female) certain required features that in the course of socialisation and upbringing through morality pressure should be created in a particular person. The moulded features become the source of the culturally established area and the range of the mutual communication and action» (Grzybek 2014, p. 44).

It seems that the dispute of gender has the prescriptive dimension. There is a clash between the traditional pressure morality and the postmodernist pluralism, which requires its place in the social

moral area. The traditional pressure morality is supported by all means by the Christian religion in the western world. The alternative point of view on morality does not declare the attack on the values, in it the dignity of a person, what one could emphasise in the religious criticism. The bone of contention does not believe in the values, or rejection of the basic ones, but the bone of contention is the prescriptive interpretation. It can be assumed that the value, which is on the prescriptive sphere is differently interpreted is the dignity.

In the author's concept of the «development ethics» the issue of the dignity has been described thoroughly enough and it is connected with other elements of this concept. The first assumption concerns the existential range: «The dignity of a man (person) derives from one's personal range of existence, from his or her spiritual aspirations and the capacity to realise the timeless values. Thus the right of the person to self-determination should be the indicator in the scope of the basic values in the educational system. The human dignity includes: the human dignity, as its indispensable part and the personal dignity, which should be developed» (Grzybek 2013, p. 100-101). The law in the social area is based on the human dignity, because the human dignity as indispensable results from equality and the notice judgement. The dignity as a value arises from the personal one, because 'it expresses itself in the desire to gain the respect of the society, because of its spirit, moral values or the social merits.' The personal dignity is the result of work and the development of a man or a woman. Nevertheless in the social scope the human value can be perceived as the basic value because 'the recognition of a human being as a human being should be the basic element of the social relations (Grzybek 2013, p. 101).

The above differentiations can be helpful in the outlying the bone of contention, referring to the dignity, as a value and the ways to introduce the norms for the actions of the particular pressure groups. For each of the world-view groups (religion as a kind of worldview) there will be given examples for the care of the human dignity and the ways of breaking it by the opponents. The examples are going to be referred to the gender in itself and its social definition.

According to the traditional morality pressure – in the religious inspiration the first means of breaking the dignity is the differentiation of not only the biological sexes, but also homosexuals, lesbians, bisexuals, transvestites and heterosexuals as the equal models. The further element of the attack on the dignity is announcing the sexual freedom and running the children and teenager's sexualisation. It should be mentioned – what in the context of the following thesis the essential approach to legal equalisation of the partner relationships, especially of the same sex with the traditional (natural) marriage (Augustyn 2014, p. 565-571).

Keeping to the differentiations and the opposition of the environments – one can regard as an attack on the dignity for an opinion «the postmodernist morality» the stigmatising the other sexual orientation than the heterosexual (Świerszcz 2012). As the next element one can perceive the view, omnipresent in the feminist environments, of the objectifying the woman in the patriarchal culture, which by its oppressiveness in the sexual sphere has involved mostly women. The important events and the life tasks as the girls' upbringing or giving birth to a child are also the source of male oppression (Środa 2012, p. 67-92, 162-187). The fact that the public education is becoming the place of not only the propaganda proves the tension between the two environments (Krzyżaniak-Gumowska 2013, p. 45-47).

It seems that there are enough examples for the analysis, one can still point out some pairs of the opposing views (the first part of the pair is the traditional morality in the form of pressure): a) the attack on the identity of the gender–the stigmatising the sexual orientations, different than the heterosexual one; b) the attack on the heterosexual, permanent model of marriage – stigmatising the choice of the life with a different person according to one's own self – perception; c) the propagation of the sexual freedom – the oppressive approach towards sex and imposing it on others, with accompanying hypocrisy(e.x the pedophilia in church); d) a woman, most of all, as a mother , the dignity derive from that – the woman's freedom of lifestyle, the dignity derive from the existence itself (Grzybek 2014, p. 51).

One can say that in this case the traditional morality in the form of pressure has strong formal dimension. Different: it is a heterosexual, lesbian, emancipated woman, they are perceived with

fear. The awareness of the overwhelming 'sin' – the sexual freedom causes the situation in which if one cannot guarantee the proper influence of the traditional morality – then it is necessary to hide oneself in one's positions and put the fortress. The danger is bigger because the enemy stands nearby, even at home because a woman uses the language independent and free from traditional narration. She does not want to be closed in the stereotypical points of view (Szulc, Bruzdziak 2014, p. 18-22).

It seems to be that the present way of showing the problems causes the situation in which the gender environment – no much homogenous and strong is looking for allies and points out the number one public enemy: religion that is the reason of the limitations and the blockage on the way to the individual happiness, or even the collective one.

It may be necessary to precisely from the ethical point of view outline the civilisation scope of the problem. The basis of the social order is the respect for a human being because of one's dignity, human dignity that is the one that derives from one's capability and freedom. Considering these aspects the cognitive and volatile skills everybody deserves to be respected (the norm that guards the dignity). The personal dignity is the subject of evaluation and assessment, the critic cannot harm the human dignity. Here the tolerance that lets for the mutual co-existence of the social discourses – the opposite worldviews is the most important norm. Crossing the border of one's freedom requires the legal intervention. The problem remains with the evaluation of so called moral values, when one's feelings and the right to present views are harmed; it is not easy to evaluate the situation. Nevertheless the contemporary differentiation of the world views and waking of the traditional morality that is shown in 'the pressure form' (that socialised the societies) must be accepted as the environment of moulding one's own stable and decent ethical standards, of one's life ethos.

It seems that one has to agree and accept the cultural patterns for the genders and the social differentiation for own life-styles. However "the human dignity and freedom is the border of the differentiation and imposing the models. The respect and tolerance are the ethical norms that guard the moral pluralism" (Grzybek 2014, p. 55) so the basic education role is going to be based on the respect of the human dignity and the freedom. The education to feel free seems to be the even more basic task, because it conditions the respect of the dignity of another person. In the 'development ethics' it is emphasised that "free will, choosing the standards of the ethical behaviour, respecting other people constitute the essential condition of education" (Grzybek 2010, p. 122). The proper analysis of the problem puts one nearer or further from the European standards concerning the education (Paluch 2007).

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Автор статті, творець теорії «етики розвитку», основними її твердженнями вважає є тези про моральне життя людини і етичної особистості. Теорія слугує зображенню суспільної, виховної і опікунської реальності. У статті автор розкриває питання етичних аспектів гендерного дискурсу в контексті виховання. Дискусія про гендер в польському суспільстві набула нормативного характеру. Спробою для вирішення цієї проблеми у рамках теорії «етики розвитку» є виведення етичних принципів з основних моральних цінностей. Вирішення суперечки щодо гендеру слід вбачати передусім у гідності особи. В «етиці розвитку» виділяються два аспекти гідності особи: особова гідність і гідність особистості, яка є результатом роботи над собою (самовиховання).

Ключові слова: гендер, етос, етика розвитку, виховання, суспільство, гендерний дискурс.

УДК 37.014.5

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DIE EVOLUTION DES SOZIOKULTURELLEN PHÄNOMENS «LEHRERFORTBILDUNG» IN DER UKRAINE

EVOLUTION SOCIOCULTURAL PHENOMENON «POSTGRADUATE EDUCATION TEACHERS» IN UKRAINE

ЕВОЛЮЦІЯ СОЦІОКУЛЬТУРНОГО ФЕНОМЕНУ «ПІСЛЯДИПЛОМНА ПЕДАГОГІЧНА ОСВІТА» В УКРАЇНІ

Im Artikel wird die Evolution des soziokulturellen Phänomens der Lehrerfortbildung in Zusammenhang mit dem Aufbau des neusten Bildungsparadigmas in der Ukraine behandelt, das mit der Festigung des Landes als einer europäischen und Weltzivilisation mit seiner eigenen Identität, dem Nationalcharakter und der nationalen Kultur verbunden ist. Wie kann das Nationalsystem der Lehrerfortbildung dem Erbe und kultureller Zugehörigkeit nach ukrainisch sowie globalisiert der Fachkompetenz nach werden? Es wird ein Versuch gemacht, den Zustand, Probleme und Aussichten der Fortbildung eines Pädagogen mit Rücksicht auf moderne Möglichkeiten für Berufsweiterbildung während des ganzen Lebens zu beurteilen.

Schlüsselworte: Lehrerfortbildung, Lehrerweiterbildung, Weiterbildung, Ukraine, lebenslanges Lernen.

In moderner globalisierter Welt, die sich im Zustand einer «Makroverschiebung» befindet (Laslo), bekommt das Problem der Kompetenz der Fachleute, einer zusätzlichen Ausbildung und