reach arché, telos, dynamis (possibilities) and energeia (pursuance). This means that we can understand the four causes from which ergon was constituted. This reverse procedure from achievement to cause has long been called hermeneutics. In modern times it was mostly brought to life by Martin Heidegger and Hans Georg Gadamer.

But here we are dealing with the body and speech. Everything that the body says is the body in achievement, before achievement and after achievement. It is necessary to learn to understand the body in a different way than by describing chemical, physical and biological causality. What is the basis of this understanding? It is the hands. The hands have a "body". Why? Because the hands show telos, intention towards a goal. The hands lead us, they work, they open doors, they write and the wave at people when we part with them. Thus, it is not true that the body has hands, on the contrary "the hands have a body". The hands tell us a lot about our lives. Extending a bodily "hand" is a language which has words. Whereas the bodily hand reaches out to existence in time and space, speech as another hand reaches beyond time and space, it enters into transcendence. Man is a being which in contrast to animals can enter into practically anywhere. A bodily hand can reach rescendence, a hand of language can reach transcendence. Both are connected in a genial way in the Olympic Games. Therefore we cannot merely understand them as physical achievement but also as sui generis achievement, i.e. spiritual achievement.

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ОБ ОСНОВАХ ПРОФЕССИОНАЛЬНОЙ ЭТИКИ УЧИТЕЛЕЙ

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Статья обращается к теории, практики и поэзису как проявлениям человеческой активности и как источникам ее будущих изменений. Изучается применение данной концепции человеческой активности к учительской профессии. На базе этического анализа современной ситуации в мире и человека мы пытаемся выделить основы профессиональной этики учителей.

Ключевые слова: учительская профессия, профессиональная этика, теория, практика, поэзис, человеческая активность.

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ON THE BASES OF TEACHERS PROFESSIONAL ETHICS

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The paper addresses the issue of theory, praxis and poiésis as manifestations of human activity and as sources of its further modifications. It deals with the application of this concept of human activity in the teaching profession. Therefore, the focus is on the most important anthropina as indispensable constants in the concept of the teaching profession. On the ground of the ethical analysis of the current situation of the world as well as that of a human being, we look for the bases of teachers' professional ethics. Contemporary scholars point out the substantial connection between education and meaningful co-being, which should become a field for dialogue. It is necessary to make sure that live communication is not pushed out by parallel monologues and that those models of thinking are not expanding, which could lead to obstacles to understanding and interpretation mistakes, and which are related especially to the instant knowledge and information technology reductionism. We also deal with the shift in the notion of teaching and of the dimensions of the teaching profession. More and more widespread is the notion of the model of a so called broad profession. A teacher is a specialist whose role is to facilitate the learning process and to create friendly conditions and challenging opportunities to release the pupils / students' potential. These moments can also be seen when incorporating information and communication technologies into the process of education and self-education. Implementation of ICT into tuition and creation of virtual learning environments are essential moments in the development of educational projects. The paper also deals with the axiological and ethical dimensions of the virtual learning environment. The outcome from the issue in focus is formulated in the reflection on e-learning as an educational strategy, on one hand, and as a cultural phenomenon on the other. The article closes with an outline of a structural framework of teachers' code of ethics.

Key words: the teacher profession, professional ethics, theory, praxis, poiésis, human activity.

Theory, praxis, poiésis as manifestations of human activity

Human activity manifests itself in many ways and interferes with both natural and social acts; it constitutes many of the substantial attributes of coexistence among people, demonstrates itself in practical, theoretical, as well as poetic areas. It is modified in the course of its application and through the impact of its consequences. It is not only the process itself that is modified; the agent himself, the generator of the process is modified, too.

The rational aspect of praxis represents the consequences intended. However, not every consequence can be foreseen, or anticipated. In an ideal case we are able to achieve an unexpectedly positive result; very often, though, undesirable results occur as an unpredictable side effect. These demonstrations of practical transforming and self-transforming activity can be found in every action, both partial and complex, systematically based and conducted – the pedagogical activity as educating activity being no exception.

Attempts at theoretical reflection on the world, at understanding the meaning of our actions, the meaning of our lives are, above all, connected with asking

questions like "WHY?". Revealing the meaning, belief in meaningfulness, desire for meaningfulness are, on the basic level, philosophizing and philosophical (or theological) concepts, which also project themselves into the questions related to single parts of the universum being examined, of which we are the examining and self-examining parts. These philosophical concepts are in the basics of special sciences. Pedagogy, as a free-standing discipline, necessary for performing the teaching profession, also defines the subject of its examination, its working methods, as well as the application connections of the conclusions achieved. Here, it is also necessary to ask questions like "WHY?". Very often, though, we find mere taxonomy, description and presentation of methodological instructions "HOW?". These instructions, often algorithmized, are very well planned, well linked to each other, they are logical, scientific, clear, but questions like "WHY?" are not answered, let alone asked. Contemplating the responsibility of the teaching profession represents an axiological and ethical level of approach. What and why, then obviously also why am I supposed to teach my students? What and why is supposed to be a positive value for them and how can we get at positive values? Why is instant knowledge not enough? Why is factographical rampancy of education contents risky? Why cannot the largely perfect, sophisticated, multidimensional virtual learning environments, perfectly equipped with information and communication technologies, take over the teaching and education process? Why is a teacher's individual, personal, auctorial, both theoretically and emotionally engaged approach significant and irreplaceable?

Poiésis as creation connected with the birth of a new piece of work which has an aesthetic value, or as creation striving for aesthetic value, is not, in my opinion, closely related only to works of art. Poiésis can also be found for instance in the layout, in the decoration and adjustment of someone's environment, in the way we dress, which locations we choose to be in and the way we adjust them, etc.

In our education effort we also create "pieces of work", which are of cognitive value and are aimed at being applied – both directly or contextually. These pieces of work (lesson plans, textbooks, lecture notes, e-learning courses) also have their aesthetic, or aesthetizing features regarding the type of content, media, students´ age and maturity, the teacher's technical skills and aesthetic habits.

The most important constants in the concept of the teaching profession

The most significant anthropina, given by the human ESSE, POSSE, NECESSE, assert themselves in the demonstrations of the theory, praxis and poiésis as the most important constants in the concept of the teaching profession. These constants involve:

– belief in meaningfulness, desire for meaningfulness
– decency, morality, morals which reflect a large number of coordinates of axiological and ethical systems
– work
– education
– art
– effort to solve conflicts, both polis and cosmopolis as focused on in politics
– desire for knowledge, which shows results in systematized sets of

knowledge of individual scientific disciplines, as well as in the processes aimed at education and self-education, as a part of the effort to understand what is around us.

For the concept of education at the intersection and blending of "worlds" in which we live, worlds showing "labyrinth type of motion", it is still typical to use the scientistic, subject-object scheme in ordinary school tuition. Pupils, students are presented with ready, prefabricated data, which have to be accepted and reproduced at the right moment. This "instant" knowledge, which is still given to pupils and students in large amounts and in a ready-made form, "easily consumable" knowledge does not provide enough references to wider context and does not cultivate human creativity.

Analysis of the varied world points to global issues, the issues related to the socio-cultural change, the change of paradigm, the problems of organizations, institutions, companies, as well as the problems of individual professions and individuals.

Contemporary scholars (Fink, Patocka, Palous, Liessmann) [1, 2] point out the essential relationship between education and meaningful coexistence, which is always an area of advice, getting advice, consultation, dialogue, listening. It is necessary to make sure that live communication is not pushed out by parallel monologues, and that those models of thinking do not expand, which might lead to barriers in understanding or interpretation mistakes, and which are especially related to instant knowledge and information-technological reductionism.

The ever increasing demand on education, which does not settle for instant knowledge and the possibilities, outcomes, limits and pitfalls of technologies dominating our world, also brings about changes in the concept of teaching and the dimensions of the teaching profession. More and more widespread is the model of a so called broad profession, while the model of so called minimum competence, in which the basic activity of a teacher is the transmission of the findings from his or her school subject, or also the skills related to a specific school subject, is being abandoned. The model of a so called broad profession, the philosophical foundation of which can be found not only in the works of the above mentioned scholars, brings about the concept of a significant widening of the teacher's sphere of action; the teacher being someone who takes care of the overall cultivation of a pupil / student, who is capable of reflection and self-reflection, and who perceives teaching as an expert activity. A teacher is a specialist who facilitates the learning process and creates friendly conditions and challenging opportunities to release the pupils / students´ potential. It is obvious that this concept of teaching is related to the basic anthropina and all three levels of relating a human to the world and to him-/herself (theory, praxis, poiйsis). It employs transdisciplianrity, transversality and contextuality. These moments can be seen on the level of generality of knowledge, in its horizontal and vertical linking, as well as when incorporating information and communication technologies into the process of education and self-education.

Axiological and ethical dimension of virtual learning environment

Implementation of information and communication technologies into tuition and creation of virtual learning environment are, these days, essential moments in the development of educational projects, forms of education and creation of

e-learning educational products. These processes are limited by the schools' technical equipment and the level of computer literacy on the part of both teachers and learners. Psychological, pedagogical, didactic and didactic-technological aspects of preparation, realisation of courses and evaluation of different learning environments are very often the subject of examination. Conferences, seminars and competitions focusing on e-learning, distance education, e-communities etc. are often organized. E-learning courses evaluation criteria in specific virtual learning environments are usually divided into four groups:

– These are the basic features of a course, especially expressing the course objectives, the overall design of the course, clearness of layout, originality, implementation of multimedia elements, quality and adequacy of complementary study materials.

– What is also judged, is the way the course encourages the students' own activity through the tools of communication, team work and samples of application of the subject matter on specific examples.

– An essential part of evaluation is judging the level of planning and organizing activities based on the syllable and calendar.

– Also, feedback provided for by self-tests, scheduled homework tasks and tests, is examined.

This "operating" framework, created ahead in the virtual learning environment (related to the necessity to accept precisely algorithmized procedures) represents the pragmatic aspect of the courses, their success, efficiency, accessibility, linking and relation to other sources. Creation of self-educating, cooperating e-communities results in a way from the activity of the creators of virtual learning environments, as well as individual courses. The possibility to constantly complement and update the content of courses, active participation and connection of individual participants in the course, widening the space and prolonging the time which the students can use for studying, can definitely be seen as a big contribution. Positive characteristics also include the fact that more people can educate themselves in this way, that it makes systematic education accessible to groups of handicapped people, etc. On the other hand, we can come across a whole range of objections against the stronger and stronger trend to incorporate ICT in teaching. These objections result from general neophobic attitudes, as well as from the fears of technization, depersonalization, algorithmization, excess rationalization, economization, and in a way also possible simplification in the approach to the world, people, and oneself. Technical scientistic civilization perceives ICT as an optimal tool for efficient and productive education in the direction of its further development. The question asked by philosophers, educators, psychologists, and even some of the authors of e-learning courses and their participants, is a question about the content of education within the varied world, and the question about the consequence of the reduction of the "essential education" (education of a man as a whole being) to the education for the technocratical, bureaucratic civilization, for the roles which we adopt and have to adopt if we want to succeed.

Thanks to its potential, however, ICT and educational courses created through them do not have to contradict "essential education", as they can significantly respect the need to set the teaching objectives from the learner's,

the teacher's point of view, as well as with regard to the content of the subject. They can make tuition distinctively individual, both with regard to its pace and to the range of above-standard offers, apart from the education standard. In future, therefore, we do not have to be accompanied by ICT as a symptom and a tool of a technocratic diktat. ICT and virtual learning environments based on and operating through them can also respect value, emotional, ethical and aesthetic relations and connections of cognitive content, thus contributing to personality development. In e-learning courses we can open space to both explanation and asking questions, including questions about meaning and meaningfulness. We assume that cognition implies open and reflected understanding; its essential part being feedback mechanisms, clarifying the common ground for communication as a precondition of cognition, and its essential feature being incompleteness. New knowledge is constantly emerging and continual updating is needed in the pedagogical process. Such updating can be very well realized in virtual learning environment, which does not present the subject matter, the topic to be mastered, only through the methods of explanation and description.

Hermeneutic approach

For the hermeneutic approach, pointing out the necessity to go behind the area of verbal explanation (both oral and written), a virtual learning environment is such a bearer of cognition that makes it possible to reconstruct potential questions, and that also makes it possible for the arising questions to be formulated and asked immediately. In a virtual learning environment, with the tools which we have at our disposal, we can grasp concurring connections in different dimensions. Partial pieces of knowledge can be understood from the whole of connections which are the starting point for the author of the course and which is formulated in the form of objectives that are to be reached with regard to him/her as a teacher, with regard to the pupil / student, and with regard to the topic which is the subject matter of teaching and learning. Reflection on the topic, explicit wording of its meaning with regard to the competences required from the pupil / student, and self-reflection of the teacher's own predispositions to communicate the topic, contemplation on the different levels of the subject matter are the necessary prerequisites of teacher's preparation. Application of the hermeneutic approach in a virtual learning environment will result in making more specific the ideas of education for the 21st century covering the "Myslef–You", "Myself–World", "Myself–Myself" relations, "Myself" not being perceived as superior and egoistic, but in its experience, and knowledge set-out as a starting point for formulating the objectives of education. "Myself", which is more oriented, more reasonable, richer in feelings, with values derived from responsibility, "Myself", which is active, capable of self-reflection and reflection, is then the goal of education. While reaching this goal we can use ICT, which can also help us – if incorporated adequately into the process – to look for "the truth, the good and the beauty" [3].

E-learning, in this context then, is not a mere education strategy, but also a significant cultural phenomenon of the present time.

Conclusion

The most frequently discussed problems of the teachers′ professional ethics include the content of education, the ways of communicating education

contents, emphases put on the use of modern information and communication technologies within the life processes in the varied world. The teacher faces many dilemmas, many questions, out of which we can mention just a few:

– the problem of the cult of "fast experiences" on the part of pupils / students
– the issue of social exclusion
– integration of handicapped people
– intercultural dialogue in a multicultural world
– the influence of media and parameters of media education
– covert and overt vulgarity, aggressiveness, bullying
– emotional and moral apathy
– excessive amount of time spent at the computer …

The structural framework of teachers´ code of ethics should come out from the concept of the teaching profession and should include these items:

– Preamble
– Basic provisions: performing the profession in agreement with the Constitution, legislation and acting in compliance with the Code.
– General principles:

      – teacher and performance of the profession
      – teacher and pupil / student
      – teacher and pupils' / students' parents
      – teacher and colleagues.

The code of ethics should be based on theoretical background, and inspired by codes of ethics of different countries (see Appendix 1), or those of different professions, and through discussion of all parties concerned. We have all been pupils / students, some of us are teachers, and each one of us from his / her own point of view and from his / her own experience can contribute to compilation of the code if we see the need ...

Notes

[1] E-learning courses (Chapters from the culture and literature of German speaking countries, Translation from German language, Ethics and Philosophical seminar), which were introduced at our Faculty in 2001-2003 and which are being constantly supplemented and updated, are used, on one hand, in a "utilitarian" way to support in-class teaching, on the other hand, they strive to reach beyond the common knowledge horizons of teaching; since 2005 the courses "Ethics" and "Philosophical seminar" having also been also run as inter-university programmes.

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