

Spodbujanje človekovih pravic je najni standard vselotne družbe. Šolski sistem je s svojimi cilji in nalaganji pomembno sredstvo za krepitev zavesti o pravicih posameznika, zato mora biti krepitev vrednot, ki pripomenejo k razumevanju človekovih pravic. Človekove pravice vsebujejo dolžnosti in odgovornosti, in so obojema s pravicami drugih. To velja tudi za šolo, kjer za spodbujanje pravic in dolžnosti posameznika niso pomembna le pravna sredstva v primeru kršitev, temveč je prav tako pomembna zavest o pravicah. Ker se v šoli srečujejo interesi otrok, staršev in posamezne vajejno-izobraževalne ustanove od njenih zaposlenih, morajo delava, šola in starši tesno sodelovati. Konflikte in nasprotja interesov je treba reševati tako, da ne vodijo v kršenje človekovih pravic (Tuttnik Horlen, Loh, in Kreyer, 2006).

Velika nevarnost za naspoltervanje človekovih pravic v šoli predstavlja obsedenost s storilnostjo, ki se kaže v različnih oblikah. Po mnenju mnogih učiteljev se učni načrti le včasih preoblikujejo in obremenjujejo s nepomembnimi podatki. Časa za poslušanje in učenje je malo. Premalo pa je tudi časa za pogovore z učenci, za izražanje njihovih stališč in za učenje na različnih nivojih. V razmišljanje, sklepanje in preizkušanje rešitev, razločevanje pomembnega od manj pomembnega (Tuttnik Horlen, Loh, in Kreyer, 2006).

Avtonomija učiteljev ne moremo pomeniti le skrajni delo v razredu, marveč tudi skrajni del, kakor in kakor lahko sami vplivamo na spremembe v šolskem sistemu in na šolsko politiko. Stopnja strokovne avtonomije učiteljev ni odvisna le od tega, katere strokovne profile ima učiteljski poklic, temveč tudi od strokovnega mnenja, kot strokovno mnenje je tisto, ki povečuje učiteljevo odgovornost avtonomnega in kritičnega odločanja.

Vsediljenjsko izobraževanje, ki je bilo v sedemdesetih letih 20. stoletja v svoji humanistični perspektivi videno kot različna pravica posameznika do izobraževanja, se je v devetdesetih letih, vse bolj razumelo kot dolžnost posameznika, da se izobražuje vse življenje. V današnjem času, vsediljenjsko učenje (izobraževanje) tako ni več stvar svobodne izbire posameznikov, temveč je najnost.

Pomembno je, da se sami prevajamo k učenju, kajti učenje je lastna aktivnost in nas niče na novo način naučiti, da si le tega sami na kajmo. Učitelji ne učimo skrajno branje, pisanje, reflektiranje, vrednotenje in različna zveganja, z uvajanjem novih tehnik poučevanja. Učitelji, ki konstruktivistično poučujejo in vodijo učence, spodbujajo učenje drugih in skupaj z učenci oblikujejo pomeni in preizkušanja o organizaciji, učenci se kripi skupno oblikovanje kulture.

Če imamo učitelji željo po takšni avtonomiji, takoj naštevamo na sistem institucionalnih pogojev, ki jih posamezniki učitelji lahko doživljajo kot kazni in zaviranje – institucija, starši in učenci nam s svojimi sistemom postavlja normalizacijo. Tisti učitelji ali profesorji, ki smo zaradi (avtonomno izobraževalni) konstruktivističnega pristopa pri svojem delu prišli v spor z učenci in s starši učencev, pomembni postopoma kršijo. Takšno normaliziranje sili učitelje, da se nanašajo na kopico konfliktov in pravilnikov, ki od njih zahtevajo natančno upravljanje poglobljenih nalog po predpisih. Mnogi strokovnjaki, tako domajo kot taji, menijo, da učiteljevo strokovno pedagoško delo vsebujejo natančno določeni postopki, pravilniki in predpisni predpisi.

Ker je šola prave obredne in hierarhijske, se v njej natančno določena pravila obnašanja, ljudje smo navzven in unanjski, učenje je postalo nekakšen obred. To omogoča navedenim napredok, oblikuje uspešnost, zagotavlja pohvalo ali grozi. V takšnem sistemu je vsaka avtonomija lejenno težko vidna, le manj pa razumljena.

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Yi-Tong Ma



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