Changes in Teachers’ Moral Role
From Passive Observers to Moral and Democratic Leaders

Dorit Alt
Kinneret College on the Sea of Galilee, Israel

and

Roni Reingold (Eds.)
Achva College of Education, Israel

Education for democratic citizenship encompasses cognitive, as well as moral, characteristics. The responsibility for cultivating these democratic virtues is placed upon the shoulders of educators who are required to create and encourage democratic social life. These characteristics are constantly challenged in present society, in which subject-matter goals and instrumental skills are gaining more importance than socially-valued goals, thus tipping the scales in favour of cognitive skills. Promoting cognitive skills cannot sufficiently influence the formation of a social disposition. Therefore, this situation could ultimately create, in Dewey’s words, ‘egoistic specialists’ who lack the moral and democratic virtues needed for the creation of genuine social life. This book emphasizes the pedagogical task of education in this regard, and strives to pay greater attention to the obligations of education as a moral socializing agent. This book offers four perspectives on which the education system needs to focus its attention in order to enhance democratic and moral values: Teachers’ and students’ concepts of moral and democratic education; curriculum design; democratic teaching instructional methods; and teacher education. This volume provides a valuable text for a wide audience of students, teachers, policy-makers, curriculum designers and teacher educators to use as an updated reference book for pedagogical and research purposes.
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Morality has become a multifaceted and highly diversified construct that now includes cultural, developmental, situational and professional aspects. Its theoretical modelling, practical applications and measurements have become central scientific tasks. Citizenship and moral development are connected with the identity constitution of the next generations. A caring and supporting learning environment can help them to participate in society.

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Education for democratic citizenship encompasses cognitive as well as moral characteristics. The responsibility for cultivating these democratic virtues is placed upon the shoulders of educators who are required to create and encourage democratic social life. These characteristics are constantly challenged in present society, in which subject-matter goals and instrumental skills are gaining more importance than socially-valued goals, thus tipping the scales in favour of cognitive skills. Promoting cognitive skills by itself cannot sufficiently influence the formation of a social disposition, and could ultimately create, in Dewey’s words, ‘egoistic specialists’ who lack the moral and democratic virtues needed for the creation of genuine social life.

This book emphasizes the pedagogical task of education in this regard, and strives to pay greater attention to the obligations of education as a moral socializing agent. In this book, research activities of members and affiliates of the Special Interest Group (SIG 13) of Moral and Democratic Education of the European Association of Learning and Instruction (EARLI) are presented. Their work is arranged according to four perspectives to which educational systems are required to relate in order to nurture democratic virtues in future generations: Educators’ personal values and understandings of their professional role regarding moral and democratic aspects, and students’ attitudes towards these values are included in the first perspective discussed. In this volume, teachers are asked to provide their students with moral examples that cultivate respect, decency and social etiquette. The second perspective relates to the need for interdisciplinary citizenship curriculum design which integrates complex multicultural issues derived from social problems. The third perspective refers to teaching methodologies appropriate for democratic and moral education that seek to engage students in meaningful interactions, emphasizing interpretation and construction of meaning based on learners’ own experiences and interactions. The fourth perspective discusses ways of building meaningful education for teachers with respect to teachers’ ethos, conceptions and attitudes towards moral and democratic education.

This book includes both empirical and theoretical studies written by researchers who specialize in the realm of moral and democratic education, as well as in-service educators. Stressing the practical implications of current research is an overriding aim of this volume, thereby providing a valuable text for a wide audience of students, teachers, policy-makers, curriculum designers and teacher educators to use as an updated reference book for pedagogical and research purposes.

Dorit Alt
Roni Reingold
1. CURRENT CHANGES IN TEACHER’S ROLE
DEFINITION. FROM PASSIVE OBSERVER TO MORAL
AND DEMOCRATIC LEADER

An Introduction

The growing interest in the role of teachers as active nurturers of common moral
democratic values and norms may be linked to the increasing dissatisfaction with
the fruits of the postmodern pedocentric approach beginning in the second half of
the 20th century. This approach offered a child-centred pedagogy that focused on
the needs of the child and sought to provide a natural flow of activity to enable the
child to develop his/her optimal personality and competencies in line with his/her
individual needs. The child was considered the centre of the educational process.
This pedagogical approach was rooted in the work of philosophers like Rousseau
who believed that the child should learn in ways that came naturally to him/her.
The teacher was regarded as an interested observer whose role was to guide,
courage, listen and stimulate the child who had the right to decide when, or if,
this attention was needed.

Learning should occur without any interference by adults whose main role was
to satisfy the child’s desires. The child was described as being devoid of all
morality in his action, thus “he can do nothing morally wrong, nothing that
deserves either punishment or reprimand” (Rousseau, 1969, p. 40). The adult was
not perceived as responsible for transferring expectations, norms, or values.
Instead, he was expected to refrain from such directive activities and shield the
child from trouble of every kind, thereby protecting the child from much
unhappiness in the future. The desired characteristics of the future adult were based
on his or her well-being and happiness.

This pedagogical approach which allowed the child complete freedom of action,
raises some important questions among educators in the face of growing
dissatisfaction with the characteristics that the above approach could nurture in
future adults: Will these individualistic goals develop a moral, responsible person
who cares about and benefits society? Can a child passively learn the norms and
values of society? Can an adolescent distinguish between good and evil when “up
to this point in the child’s education, we have known no law, but necessity”
(Rousseau, 1969, p. 71)?

Recent studies link the passive role of teachers and parents as observers to the
anti-social behavior of children and adolescents (Omer, 2008). A situation in which

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cultural groups fail to discuss which moral values are important and how to construct norms together, anomie may prosper (Lamm, 2001). Manifestations of these moral and social crises in values are more than evident. Klaassen and Maslovaty (2010) point to a growing number of reports of sexual abuse, physical and psychological violence in Dutch schools between the years 2005-2006. In other countries, such as Israel, police reports indicate that one third of youth delinquent acts occur within the school environment. The report reveals not only an increased number of cases of delinquency among youth, but also an increasingly wider range of violent acts, including murder (Ben-Bruch, 2006). These growing numbers of anti-social behavior signal disrespect for social norms and values, or worse, unfamiliarity with them.

In order to counteract these anti-social trends, a progressive Deweyian approach has been suggested within the context of Social-Constructivist approach (Dewey, 1944). Such an approach emphasizes the need for active, ongoing educational training aimed at developing the role of democratic citizens among the younger generation for the purpose of constructing social values to build an enduring community. The teacher “as the most mature member of the group, has a peculiar responsibility for the conduct of the interactions and inter-communications which are the very life of the group as a community” (Dewey, 1938, p. 58). This guidance is too important to be ignored. Dewey critiqued the streams in progressive education which believed in giving absolute freedom of action to the student, as proposed by the child-centered approach. Dewey viewed ‘freedom’ as a means, not an end: “There can be no greater mistake, however, than to treat such freedom as an end in itself. It then tends to be destructive of the shared cooperative activities […].” (Dewey, 1938, p. 63). Understanding this liberty, its purposes and consequences, are addressed as educational tasks. Thus, progressive education can be viewed as a critical-democratic approach which links individual autonomy to social concern.

A society sustains itself through continuous self-renewal, which takes place by means of educational growth of the immature members of the group. The educator’s role in this process is a dominant one that emphasizes open moral discourse on values and norms. The progressive approach places social responsibility on the shoulders of the teacher in the process of educating for and through democratic values by raising personal interest in social norms and needs, with special regard to the individual’s autonomy, reflection and judgment instead of externally imposing them upon him/her.

Current studies enhance these roles and include aspects which require a certain level of moral courage from teachers who are expected to act as moral educators and to contribute to moral formation by addressing current social affairs (Klaassen, 2010). Teachers are required to discuss behaviors and practices of school members in conflict situations, rather than avoid dealing with ethical dilemmas (Sabar, Dushnik, & Bialik, 2002). In addition, teachers are expected to nurture a socially situated self that supports justice-oriented social, cultural and political change, and to involve students in cultural practices and discourses instead of viewing their pedagogical task from a purely ‘subject matter orientation’ (Oser & Veugelers,
CURRENT CHANGES IN TEACHERS’ ROLE

2008; Veugelers, 2011). This educational approach is considered to have moral primacy over other purposes of public education in a democratic society (Gutmann, 1987), therefore it raises the need to discuss how to attain its goals, in other words, to ask what are the derived implication for learning and instruction in present society.

This book offers four perspectives on which the education system needs to focus its attention in order to enhance democratic and moral values. The first perspective pertains to the teacher’s virtues and role regarding moral and democratic aspects, and to students’ attitudes towards these values. The teachers’ role as a moral example for students and the importance of providing a ‘good example’ that serves as inspiration for students to cultivate respect, decency and social etiquette are discussed. The second perspective relates to the need for educational curriculum for democratic citizenship, in which texts are analyzed within complex integrated issues derived from social contradictions and multicultural aspects rather than from narrow disciplinary guidelines. The third perspective deals with teaching methodologies that are suitable for democratic and moral education, aimed at engaging learners in meaningful interactions. Emphasis is on learners who interpret and construct meaning based on their own experiences and interactions. These aspects are based on democratic values which emphasize shared responsibility and decision-making. Teachers in these environments are required to work according to different features of participation, namely, participation as handing over responsibility, enhancing and triggering conditions for participation and considering consequences of participation. The final perspective discusses ways of building meaningful education for teachers, based on the exploration of teachers’ ethos, their conceptions and attitudes towards moral and democratic education.

INTRODUCTION TO THE CHAPTERS

Part 1: Teachers’ and Students’ Concepts of Moral and Democratic Education Perspectives

In the chapter, ‘Just a teacher or also a moral example?’ Cees Klaassen stresses the idea that teachers should fulfil the role of presenting a moral example to their students, and implies that teachers should have particular characteristics that are noticed by students and assimilated by them. In this connection, characteristics can be seen as relatively stable attitudes that can have a socializing effect on students. Klaassen addresses the important, yet scarcely explored, question of how teachers themselves regard their possible significance as role models. Klaassen’s research focuses on what teachers think of this specific aspect of their pedagogical task. A qualitative and quantitative mixed-method approach was employed. Klaassen interpreted the results of the research within a theoretical framework describing the moral courage of teachers. He identifies three components of moral courage of teachers: (a) Being a teacher nowadays means that one needs the courage to retain certain professional and moral standards and to promote the development of moral norms and values in one’s students. (b) Moral courage also requires the
perseverance to adhere to the goals of well-being of the pupil who is in need of the daily help and strength of the teacher to reach the cognitive, social and moral goals of the school. (c) Moral courage concerns the will and competence to function as a moral example. Klaassen concludes that through the combination of these three aspects, moral courage can be considered an important element in the call for a new professionalism in education.

‘Students’ trends and attitudes on exam cheating in Greek primary and secondary school settings’ is the title of the chapter written by Catherine Dimitriadou, Androniki Gakoudi, Anna Kalaitzidou-Leontaki and Konstantinos Kousaridis. The authors examine school cheating as a result of an optimizing decision in which the benefits outweigh the costs within the context of the Greek national education system. The research was conducted in order to examine how a variety of individual and social factors influence early and late adolescents’ opinions about the acceptability of rule breaking concerning cheating. One of the aims was to gather qualitative and quantitative data in order to highlight the factors that could cause students to alter their unobserved behaviour in the classroom. The study took place in two classrooms, one in an urban senior high-school and the other in a rural primary school. Several interesting findings are presented one of which showed that the factors which may help students refrain from potential gain from unobserved behaviour are mainly social factors. A comparative approach to the data revealed subtle distinctions among students’ attitudes to cheating. Furthermore, the authors identified three categories of social and individual factors that serve to minimize students’ possibility to cheat: (i) the benefit/cost trade-off as an outcome of cheating behaviour; (ii) the opinions of significant others about them as cheaters; and (iii) the students’ personal intrinsic motivation to display honest behaviour. The implications of the study place this empirical evidence within a context that gives rise to a discussion about rule breaking behaviour, the ‘living out’ of students’ values, and the moral principles of society.

The chapter that is written by Angela Gastager, Jean-Luc Patry and Andrea Wiedemair, ‘Teachers’ perspectives about participation at school’ addresses an essential issue in implementation processes for socio-moral and democratic education. Teachers’ perspectives about participation are reconstructed by practicing different features of participation, namely, participation as handing over responsibility, enhancing and triggering conditions for participation, forms of participation, and, finally, consequences of participation. The authors investigate these central constructs through actualizing the subjective theories of four primary school teachers. The technique of dialogue-consensus was applied. The results showed that the teachers’ concepts concerning participation are extremely differentiated and clearly distinguish between different individual concepts. Further interesting results showed a positive correlation between the desirability of the elements and their necessity for success through participation. When conflicts – particularly with respect to time constraints – arise in the context of participation, teachers prefer to solve them independently. Significant implications for instruction are discussed.
In the chapter entitled ‘Voicing oppressed Palestinian women. Guidelines for multicultural literature curriculum’ Lea Baratz and Roni Reingold raise the need for a curriculum which exposes Jewish literature teachers to the corpus of translated Israeli-Palestinian women’s poetry and to the possible educational implications of teaching some of these poets in their classes. This chapter raises the need for political education in which literary text are not only analyzed by their aesthetic dimensions, but also by their social and political meanings. The authors indicate that one of the ways used by the members of the Palestinian minority living in Israel, men and women alike, to focus on the significance of their collective and individual identity is by writing literary pieces narrating their history. Baratz and Reingold point to the growing number of Palestinian literary pieces being translated from Arabic into Hebrew in the past few decades, and to the presence of Arabic literary pieces in the Hebrew literary context which have become commonplace. The authors indicate that the poetry of Israeli-Palestinian women is written against a clearly defined political and social background: The writers are suppressed both on national grounds as members of the Palestinian minority in Israeli society, and on gender grounds as women in Palestinian society. Therefore, their voice has great importance, in addition to male writing on similar issues, because they reflect their unique position on issues that are typical of Israeli society in general, and Israeli-Palestinian society in particular. In their poetry, they create the ‘fringe’ a space created out of choice, a site of creativity. In such a site, one determines what one wants to be and how one wishes to act, without waiting for the dominant group to recognize whether this is legitimate. The authors argue that the writing of Israeli Palestinian women poets reflects their narratives of discrimination via the motif of silence. It fluctuates between the need to express themselves by speaking (poetry) and silence as an entity that expresses this meaning within the poems discussed. According to Baratz and Reingold, teaching some of the large corpus of translated Israeli-Palestinian women’s poetry in Jewish teacher education classes could expose the students to the perspective of oppressed Palestinian women as an act of multicultural education.

In the chapter ‘Social literacy curriculum. Education for significant democratic decision-making through integrative study of social problems’ Nir Ressissi suggests a new kind of team-teaching focused on the integration of complex issues derived from specific social problems, rather than on narrow disciplinary guidelines. The need for newly updated curriculum is important due to the complexity and diversity of contemporary national societies. Ressissi claims that state agencies have great difficulties in their attempts to cope with these challenges. In democracies, it is up to the citizens to decide whom they prefer to serve them in their need for those attempts to succeed. However, the author argues that the majority of citizens of democratic states are not sufficiently skilled in the rational and critical ongoing process of decision-making of any appropriate election campaign. Social literacy skills should be taught in the school system, in general, and in social studies classrooms, in particular, with a focus on understanding social
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problems that are, by nature, interdisciplinary and integrated. Most social science curricula of school systems follow the faculty’s disciplinary tradition, using its own concepts and theories and ignoring those of the neighbouring disciplines. In order to enable lasting cooperation between the disciplines, Ressissi suggests developing a program for teacher education which is based on a modular, multidisciplinary, perennially spiral rationale for a Social Literacy Curriculum. Pre-service and in-service teachers are invited to participate in a systematically structured experience-based meeting aimed at encountering typical everyday social issues and gaining awareness of the basic concepts and views of the various relevant social disciplines. These diverse issues should be planned so as to be relevant to the lives of their current or future teenaged students and relate to experiences in personal, interpersonal, family and community circles, as well as to the wider national, regional and global contexts.

‘Schoolchildren’s and adolescents’ tolerance to contradictions. Towards democratically orientated curriculum design’ is the chapter written by Dimitris Pnevmatikos and Eirini Papadopoulou. The aim of this empirical study was to investigate whether schoolchildren and adolescents who adopt collectivist attitudes hold different beliefs about how to manage contradictions than do individualists. The authors indicate that the manipulation of contradictions within a democratic society is of great importance. Attitudes towards collectivism and individualism are considered amongst the possible factors that influence the way individuals manage contradictions. Collectivists are characterized by holistic thinking that involves an orientation to the context or the field as a whole, including attention to relationships between focal objects and the context. For collectivists, contradictions are a part of their daily life that leads to a composition of reality that renders contradictions unsurprising and easier to manage. In contrast, individualists are characterized by analytic thinking that involves detachment of an object from its context. For individualists, contradictions should lead to a conclusion that is generally acceptable (independent of the context) and to the only truth possible. Thus, collectivists have a tendency to use naïve dialecticism while individualists tend to use formal logic. Pnevmatikos and Papadopoulou hypothesized that, contrary to individualists, collectivists’ beliefs should be highly correlated with beliefs that are more tolerant of contradictions. Results showed that the more collectivist the attitudes held by individuals, the more possible it is for them to compose contradictions and to accept a solution. In contrast, the more individualistic the attitudes held by individuals, the less the effort needed to manipulate contradictions and construct a synthesis of two aspects found in a contradiction. The authors propose that educational designers of democratically orientated curricula provide students with collectivist experiences so as to educate future citizens to be more tolerant towards contradictions. Implications for democratically orientated curriculum design are discussed.

‘Multicultural and democratic curriculum. History, problems and related metaphors’ is the chapter written by Nitza Schwabsky. This case study examines aspects of multicultural curriculum within diverse bilingual school environments, and points to the unique demands which are required of principals in these cultural
diverse environments. The growing interest in multiculturalism and the significant increase in the number of bilingual immersion schools in the United States inspired the writing of this paper. The current paper reviews the characteristics, history and challenges of multiculturalism and bilingual immersion education, as well as the problems self-reported by principals and examples of the metaphors they employ to express their feelings vis-à-vis leading bilingual immersion schools. It also discusses the complexity of managing cultural diverse schools democratically. The insights and the implications described in this paper should be of interest to any school principal who wishes to lead a cultural diverse school effectively and democratically.

In the chapter entitled ‘Discovering virtues with children. An experience for an ethical curriculum’ Luigina Mortari and Valentina Mazzoni suggest to develop a pedagogical discourse about educating children to virtues. In order to promote the moral education the authors hypothesized that it should be meaningful to go to the ancient moral philosophy and precisely to the Socratic and Aristotle’s philosophy. From an Aristotelian standpoint virtues can be acquired by practice, i.e. by training ourselves to put virtues into practice in the daily circumstances. However, as Socrates teaches us, a good action presupposes that we know both the subject and the object of action. Thus, acting according to virtue presumes that one dedicates her/himself to examine first of all what virtue means. The suggested theory of ethic education to virtues requires to conceive an educative environment as a context where students can both examine the virtues (cognitive approach) and being encouraged to put them in practice (experiential approach). To gain this extent, Mortari and Mazzoni transformed this thesis in an educative experience and realised a research on it. The two-year research involved 319 primary school children of 18 different primary classrooms from several schools in Verona (Italy). The research activities aimed at investigating children’s thoughts and perceptions on virtues (research perspective), in a way that the research process could enhance their understanding on this matter (educative perspective). In particular, the authors used games and stories to engage children in reflections in order to get an insight on their understanding on ethics, and discussed with them about meanings related to virtue to grasp and develop their ethical thinking. Some results are presented and discussed. Furthermore, implications for an ethical curriculum are explored.

Part 3: The Instructional Perspective: Democratic Teaching Methods

The chapter ‘Constructivist teaching methods. Can it promote civic-democratic participation among adolescents?’ was written by Dorit Alt. It presents an empirical study aimed at finding the effect of constructivist teaching methods on civic participation among adolescents. Like many of the developed nations in the post-modern age, the State of Israel faces a crisis of civic participation. Disenchantment with politics is producing widespread apathy and a growing disinclination to participate in the public sphere. Schools are often cited as an important means of countering these trends by promoting a democratic learning environment. Constructivism has become a leading theoretical position in this
respect and a powerful driving force in education. The modern Constructivist Learning Environment (CLE) is technology-based in which learners are engaged in meaningful interactions. Emphasis is on learners who interpret and construct meaning based on their own experiences and interactions. These aspects of CLE are based on democratic values which emphasize shared responsibility and decision-making. Students are directly involved in all matters that occur in the classroom that effect their being there as learners and as people. Therefore, this study explored the contribution of the CLE to adolescents’ perceptions of democratic participation. Findings suggest the CLE as a partial contributor to conventional political activities which are considered essential for the existence of a democratic society. Alt recommends the designers of educational programs, who attempt to encourage adolescents’ political involvement, to bridge between school learning and students’ everyday experiences while emphasizing critical thinking. These educational programs should also encourage students to take an active role in the learning process, to question it and to share control with the teacher over the design and management of learning activities, assessment criteria, and social norms of the classroom.

In the chapter ‘Dialogical and reflective activities in the classrooms to improve moral thinking’ Diego Di Masi presents a mixed-method study aimed at constructing an educational process based on teaching methods for citizenship to promote competencies for authentic participation. Di Masi presents an approach in which democracy means participation in public deliberation, thus democratic education should strive to develop competencies and capabilities that enable such deliberation. Di Masi defines a ‘community of philosophical inquiry’ as an arena in which constant practices of argumentation, negotiation and shared deliberations take place. These dialogical-reflective activities improve the acquisition of attitudes and skills capable of enhancing the quality of living and participation in social, cultural and political life by the new generations, involving the students directly in practical situations and promoting respect for the law. Di Masi explores the contribution of dialogical-reflective activities in the classrooms, which are further stimulated by specific educational materials and procedures, to promote critical reflection and self-correction in relation to several aspects of democratic citizenship. Initial analysis of the results confirmed the usefulness of the proposed approach to the development of informal reasoning abilities, argumentative competencies and the abilities needed to participate actively in democratic life.

The authors of the chapter ‘Discussion-based teaching methods addressing policy issues related to agricultural biotechnology’ Catherine Näpplin, Fritz Oser and Philipp Aerni explore how students, after having experienced current political discussion-based teaching methods in a laboratory, discuss gene transformation of plants in class. The authors indicate that, today, morality always refers to concrete content. When democracies decide to vote on moral issues, they treat them as concrete and of paramount importance. Thus, morality becomes connected to real situations or contexts, in opposition to the Kohlbergian tradition in which the theoretical structure of judgment is deemed significant. This study presents an analysis of how students use ethical models for solving such controversial issues.
The data-analysis showed that students, before the intervention, had no idea about what biotechnology means. Nonetheless, they had a very strong position for or against this new technology. An interesting result was that, after the intervention, students said that they now had more knowledge about what gene manipulation and biotechnology mean and they had more arguments for or against their usage. However, their beliefs didn’t change significantly. They still retained their naïve concepts about the technology.

The chapter of Dimitris Pnevmatikos and Ioannis Trikkaliotis deals with procedural justice in the classroom, and focuses on schoolchildren’s judgments about the procedures used by their teachers to implement differentiated instruction. The authors indicate that differentiated instruction includes a variety of teaching methods and procedures to adapt school subjects to the individual’s level. Teachers use different criteria for pupils with learning difficulties. Furthermore, individuals often take into account the degree of the threat to themselves when forming judgments. Therefore, the authors aimed at investigating how schoolchildren judge the procedures followed by their teachers when implementing differentiated instruction. Pnevmatikos and Trikkaliotis hypothesized that schoolchildren take into account the threat to themselves when judging their teachers’ decisions and the procedures they follow to implement differentiated instruction. The study provides evidence for the judgments formed by schoolchildren about the procedures followed by teachers and their subsequent decisions to apply differentiated criteria to evaluate children with learning difficulties. Although participants judged the teachers’ decisions to be fair, they judged the procedures that teachers followed to be less fair when they had been informed that they were under a possible threat from the procedure. Possible explanations of the findings are provided by the researchers.

Part 4: The Teacher Education Perspective

VaKE (Values and Knowledge Education) is a didactical approach based on the principles of constructivism both for knowledge acquisition and for value education. It utilizes open teaching methods and non-directive principles of interaction that are orientated to the aptitudes of the individual learner. This approach is presented and discussed in the chapter ‘Values and knowledge education. Experiences with teacher trainings’ written by Sieglinde Weyringer, Jean-Luc Patry and Alfred Weinberger. Several studies have shown that this method can be used in any learning environment and with any learning group, independent of age, intellectual abilities, curriculum or heterogeneity. In VaKE-lessons, students do not learn less than in traditional didactical settings. They report more interest and intrinsic motivation for learning and improve their moral competence. For these reasons, teachers show interest in receiving training in this method. The authors describe the specific competencies and teaching skills needed for the application of VaKE. They describe their experiences with these training sessions which brought out the different problems teachers have with open learning settings and, especially, with the fact that VaKE teaching is more value-laden than
traditional teaching – both with respect to the subjects taught and with respect to
the values explicitly addressed in teaching. The authors discuss some of the
problems and misunderstandings that can arise among teachers when organizing
and performing VaKE-lessons as experienced by them in several teacher training
settings. Conclusions are drawn for pre-service and in-service teacher training.

In the chapter ‘Moral and democratic education in the context of science
education. What are the implications for teacher education?’ Jostein Saether
presents a theoretical framework including a quasi-experimental study aimed at
sketching some implications for teacher education based on a conception of moral
and democratic education. The study is based on selected science education
research reports from a pilot study of 16-year old students’ attitudes, social norms,
perceived behavioural control and epistemological beliefs about the man-made
greenhouse effect. Saether addresses the following questions: What are the
challenges for moral and democratic education in light of selected science
education research literature and students’ thinking about the man-made
greenhouse effect and its corresponding learning challenges? Particularly, what are
the relations between opinions about the man-made greenhouse effect and some
selected attitudes, social norms, perceived behavioural control beliefs, knowledge
pieces, and epistemological beliefs? What are the consequences of these for teacher
education? In the context of literature and research reports on the man-made
greenhouse effect as an educational challenge, Saether implements a quasi-
experimental design inspired by Ajzen’s theory of planned behaviour. The author
presents some interesting conclusions, one of which is that holding a relevant
socio-scientific opinion on the man-made greenhouse effect is more or less related
to particular attitudes, social norms, perceived behavioural control beliefs,
knowledge pieces, and epistemological beliefs. Accordingly, Saether’s practical
implication for teacher education is to integrate the relevant subject matter
knowledge with a focus on these factors, based on thinking that is informed by
moral and democratic education research in general.

In the chapter ‘Educating teachers’ ethos’ Brigitte Latzko discusses how we can
cate teachers’ ethos, their attitudes towards moral education, in order for
teachers to become aware of the fact that they face many sources of moral
education every day. Latzko argues that focusing on values and knowledge, in
combination, is highly necessary, and the primary focus on one selected
educational goal, such as knowledge, marks the shortcoming of current school
culture in the field of learning. However regarding the teachers’ awareness of this
relationship, according to Latzko, there are many pre- and in-service teachers who
do not feel responsible for moral education. In their opinion, moral education is
part of religious education or ethics. Latzko refers to the lack of knowledge and the
lack of skills as the main problems affecting the realization of pedagogical goals.
According to the so called ‘hidden curriculum’ and the impact of intuitive beliefs
in pedagogical practice, Latzko assumes that teachers’ general understanding of
education determines their ethos and, consequently, their teaching. Hence, by
grounding the definition of the teachers’ ethos in this understanding of
conceptions, she defines the teachers’ ethos as a ‘moral sensibility,’ an orientation
of attentiveness toward students and the teaching profession that underlies teachers’ thought and action. Latzko introduces various ideas for fostering teachers’ competence for reflexive thinking as a tool for educating teachers’ ethos.

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Dorit Alt
*Kinneret College on the Sea of Galilee, Israel*

Roni Reingold
*Achva College of Education, Israel*
2. JUST A TEACHER OR ALSO A MORAL EXAMPLE?

EDUCATIONAL AND SOCIAL BACKGROUND OF THE STUDY

In recent years, in the political and educational debate the idea teachers should fulfill the role of moral example to their students, and also to others, is heard with increasing frequency. It is stated repeatedly that schools and other institutions must put more emphasis on cultivating respect, decency and social etiquette. With this ‘common decency’ orientation in the field of ‘moral’ and ‘citizenship education’ the emphasis is on ‘virtuous’ behavior and how this can be encouraged. One of the time-honoured answers is that the teacher should provide a ‘good example’ and inspire students to emulate this behavior. This means that it is expected that teachers show ‘their best side.’ In previous research into the moral courage that teachers and school leaders must often display (Klaassen, 2007; Klaassen & van den Broek, 2009) daring to be a moral example for others is seen as a central element of moral courage. For many teachers just bringing up values and standards with students in the classroom is no sinecure. In various parts of our research in this area it emerged that some teachers stated, quite deliberately, that they would like to be rid of this task because they do not want to be seen as ‘moralizing’ or ‘paternal,’ or they are worried about losing ‘good contact’ with their students. In research into the moral courage of teachers (Klaassen, 2007) one teacher expressed it thus: “I don’t want to be a hero” and another stated: “I’m not going to start with that because then the whole thing escalates.” The reluctance to be involved in an explicit fashion with values and norms, and with educational objectives and problems is often ‘justified’ by reference to the opinion that the material of moral education is a very complex area.

Moral courage requires that one is both able and willing to stand up in public for one’s own principles. Moral courage entails daring to state and ‘fight’ for one’s own principles. For teachers this means that one is willing and able to intervene in certain situations, not to stand idly by when one presents itself, for example when the well-being of a particular student is in question (Klaassen & Maslovaty, 2010). For a teacher moral courage means that one consciously and deliberately stands up for one’s own principles. One is not afraid to cultivate moral values and standards; one is not ashamed to bring up such questions. One is also prepared to acknowledge one’s own mistakes in this area. For a teacher moral courage also means that one takes action when one’s own moral principles are under attack from...
others. It means, too, that when one is addressed in such questions one states one’s own values and standards. Expressing one’s own moral judgment requires conscious effort and demands courage. Students and parents too, do not relish being addressed about their moral opinions and behavior. In certain situations it is anything but easy for a teacher to do this. The condemnation of immoral behavior in others (students, parents, colleagues, or school leaders) is not a neutral business, but one that is many cases demands moral courage. It means that in difficult situations one does not look away or stand idly by. It means that one is prepared to fight for the principles in question, even if one loses popularity by doing so. This mental cast, this determination, and willingness to stand up and face the challenge form the nucleus of moral courage. According to our recent research moral courage of teachers is more detailed and systematic in three aspects.

First, at the level of their own school, the moral courage of teachers is in daring to present their own principles and defend them against students, parents, colleagues, and school leaders, and to discuss principles both in shared and disputed. A second important result of our research is that moral courage concerns the ‘fortitude’ that is necessary in daily practice in school. The patience and the steadfast effort in regard to the welfare of the student is the ‘quiet and inconspicuous’ form of moral courage of teachers and staff. A third important aspect of moral courage of teachers concerns the courage to be a moral role model for students and others. From the research we have done so far in this area, it emerges that teachers and staff, up to now, see moral courage as principally an individual business. In their daily practice they make use of their own ‘philosophy of life’ that is based on a combination of personal and professional values. They feel themselves isolated in this area and would be glad of more support, particularly from the school team, but also from the school leaders. In moral educational literature one finds various opinions on the function of the teacher as example. In the first place there is the opinion that a teacher, by definition, always and unavoidably fulfills an exemplary role: ‘You always carry yourself with you and you teach who you are!’ Through his or her behavior and attitudes in the everyday events of the school the staff member broadcasts a value-orientated and moral message. The person of the teacher, the person of flesh and blood, if all is well, comes through in the professional. That is what many parents mean when they speak of a good teacher. Hoyle (1975) made the distinction between ‘restricted’ and ‘extended professionality’ of teachers relevant. The teacher who works from a standpoint of ‘restricted professionality’ concentrates chiefly on the content and the teaching of his or her subject and is scarcely involved in other activities. Then there is a type of teacher who is characterized by ‘extended professionality.’ This is a teacher who in addition to the content and teaching of his or her subject is also involved with organization, the management and the shared culture of the school. According to Klaassen (2007), the teacher with the ‘restricted professionality’ falls short in a moral sense. The teacher with ‘extended professionality’ is also active in the moral area. Moral courage is necessary for value-directed education and the action of staff in morally difficult situations. Moral courage is linked to a certain degree of involvement with third parties. When
someone has moral courage she or he is willing and able to stand up publically for his or her own principles.

From empirical research by Klaassen and Leeferink in the Netherlands (1998) it appears that both parents and teaching staff are aware that their behavior is always an expression of values. Teachers express it this way for example: “You can’t teach without a discussion on values and norms. You can’t teach without undertaking moral tasks. Teachers who just give lessons have problems with keeping order in the class. And they’re burnt out before they’re fifty.” According to the teachers taking part in the research, attention to the dissemination of knowledge cannot be separated from education in values. This opinion is also found among parents: “I don’t employ a robot. I want people to be involved with my children. After all they are at school for a great part of the day.”

In the various schools of what is known as the ‘character education movement’ there is also a great deal of attention paid to the exemplary function of the teacher. This is illustrated by the position paper of a well-known American institute that is involved in the stimulation of character education: “Virtually all schools involved in character education recognize that the good character consistently modeled by school personnel is among the most powerful means of developing good character in students” (Character Education Partnership, 2011). In most cases, so as here, it is not stated what is precisely meant by ‘example learning’? Usually it is regarded as sufficient to make a few remarks about it or give an example, usually to demonstrate why it is so necessary that youth is confronted with role models. How this can be achieved practically and what is entailed, are usually left aside (Kristjánsson, 2006). Through the increasing attention given to the virtue approach in certain educational circles the question of the nature, application, and what the results of this new virtue approach could be has become more urgent, as has how teaching virtue or particular values by example takes place. This is an important question that requires empirical research (Lockwood, 1997). Empirical research into the virtue approach is scarce, in contrast to the enormous amount done into what is known as the ‘cognitive’ approach to ‘moral education.’ Learning virtue from role models implies that teachers have particular characteristics that are noticed by students and assimilated by them. This concerns not so much ‘the behavior’ as the ‘the conduct’ of the teacher (Hansen, 2001). In this connection characteristics can be seen as relatively stable attitudes that can have a socializing effect on students. From Antiquity, in the field of the ethics of virtue the exemplary function of the teacher has been propagated (beginning with Aristotle and Socrates, but also found in the works of Confucius and others). These thinkers take the standpoint that ‘by setting a good example’ the moral socialization of students can take place in the most effective and efficient manner. Despite the today’s high expectations of the ethics of virtue we still know little about how the process of observation and learning from a model in education actually works. There is scarcely any empirical research done into the meaning and effectiveness or role models in education. There is also relatively little knowledge that can contribute to policies aimed at influencing by role models.
One of the most important of recent research projects in this field concerns what is called ‘Teacher Manner Project’ in which research was done into the ‘manners’ of teachers (Fallona, 2000; Fenstermacher, 1999). The ‘manners’ of a teacher are the relatively stable dispositions used by a teacher in his or her work with students and are characteristic of the personal and professional identity of the teacher. This project examines how teachers in the class do or do not display certain moral and intellectual virtues and what they do to influence the moral conduct of their students. Notable is the observation that a teacher may be cultivating moral ends, and doing so intentionally, without specifically addressing moral content. Moral instruction can, and often does, occur in the absence of specific moral content. In this observational research, in addition to the ‘manners,’ two other relevant aspects of the behavior of teachers are distinguished, namely methods and style. ‘Manners’ concern the characteristics that reveal the moral and intellectual character of a teacher. In the ‘manners’ of teachers emerge the values described long ago by Aristotle such as courage, friendliness, humor, gentleness, cheerfulness, nobility, honour, generosity, and justice (Fallona, 2000). She has tried to find out how ‘manners’ can be made evident. According to her there are a number of values, or rather virtues, described by Aristotle to be observed in school practice, virtues such as friendliness, humor, courage, honour, gentleness, generosity and cheerfulness. She does point out though that observing and describing ‘manners’ is very complex, and that making evident other values or virtues (moderation, honesty, nobility, justice) demands a great degree of interpretation and thus of necessity involves subjectivity.

The researchers of the ‘manners’ project consider it important that teachers are aware of the possible influence that ‘manners’ have in daily class and school practice. Their research clearly demonstrates how teachers work from a basis of values and have a ‘possible’ socializing influence. Even so, it appears from this intensive research project that we have relatively little information on the actual workings of the possible model function of the teacher and the self-socialization mechanisms of students in educational settings. In order to answer the question how a teacher functions as a moral role model or moral example, and the effectiveness, efficiency, pros and cons, and the possible applications of this form of learning, a great deal of specific research is necessary. From the ‘manners’ project and also from other relevant publications in this connection, such as the work of Jackson, Boostrom and Hansen (1993) it emerges that in learning by example there is latent socialization through the school culture and identification processes that take place between teacher and student. It appears that the moral function of the teacher as role model is part of the hidden part of the school curriculum. The teacher as moral example remains invisible and does his or her (morally) formative work in silence. From an educational viewpoint in fact it is an important question how a role model can be used as a didactic strategy in the moral forming of students. One of the authors who has pursued this further is Nell Noddings. In the ‘Handbook of Moral and Character Education’ (Nucci & Narvaez, 2008) she describes four components of a model for moral forming in education. It is important to note that ‘learning by example’ comes in the first place
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in her model for moral forming, but that it is complemented by other cognitive and affective forms of stimulating the moral development of students. The first component she describes is ‘forming.’ If we want to teach children and young people to be moral persons we must show them moral behavior. A second component is the ‘dialogue.’ According to Noddings this, (seen from the perspective of ‘caring’) is the most fundamental component of moral education. A dialogue is open-ended and comprises a common search for meaning and understanding. The willingness to take part in a dialogue is important for the maintenance of the personal relationship. The third component from her care approach to moral forming is ‘practice’ and the consequences of that level of ‘practice.’ We learn to care by first being cared for, we observe care through the means of modeling and we explore moral life through dialogue. Then we have to have the possibility to care ourselves. The fourth component is ‘affirmation.’ This concerns the conscious affirmation of moral good in the other. Here it is important that the teacher knows the student well, and that he or she does not see his or her own ideal as the only ‘right’ one. To this extent is this an example of the way in which the exemplary function of the teacher can be included in a conscious and broader strategy of moral forming.

In order to understand the exemplary function of the teacher, from a research point of view, it appears important that future research concentrates on the following questions: What is the exemplary function of the teacher? How do teachers themselves experience the exemplary function? How do students regard the exemplary function? How do the identification processes between teachers and students take place? What hierarchies of important others do students have? What differences are there between primary and secondary education? Are there differences between ethnic groups (Vedder & Veugelers, 1999)? For the answers to all these questions we are still largely fumbling in the dark.

Naturally there is also question of how teachers themselves regard their possible importance as role models. Here too little is known. Therefore this article focuses in particular on what teachers themselves think of this specific aspect of their moral task. Do they see their personal behavior as pertaining to their private life? Do they make a clear distinction between personal and professional values? Do they regard moral courage as necessary for this aspect of their moral function? Are they afraid of being seen as moralistic or judgmental (Klaassen, 2007)? Do they think that this approach to moral education of students is really effective? What is there to indicate that this is so? There is still little light thrown on such questions. So we started an exploratory research among a sample of secondary school teachers in vocational schools who are told and expected to have some experience with the model function of the teacher. Before reporting on this exploratory research we will first consider what a role model is.

THEORY

The concept of role model is familiar to many. It is a popular idea that, on further examination, is not very clear despite its frequent use, and therefore is scarcely
defined. In general one can distinguish two ideas. In the more traditional view a role model is seen as a person who is of importance for someone’s individual development: this could be a teacher, for example. Usually they are people whose conduct is consonant with a desired social position. This can be the social position of someone in the immediate circle (for example the father or mother), but can also be someone who has a notable position in society as a whole. They can be idols, either of the person in question or generally known idols (think of the school books on Tiger Woods published in the United States). In this connection the research carried out by Anton Bucher in 1997 among 1,150 students in Austria and Germany to see with whom they identified and who fulfilled the function of role model is of sociological and moral interest. Against expectation, this was not, in the first place, well-known figures from the world of sport and music with whom children and young people identify. The results of this research showed that young people chiefly chose people from their own social circle as examples. ‘Stars of film and television’ came clearly in second place. The real models in the lives of young people, those important for the development of their system of values and whose behavior they imitate, are the people in their immediate circle.

Role models are people who can help to further develop one’s own identity. This happens, for example, by providing the developing student with an image of a person that this student would like to be. The student is hereby stimulated to adopt the behavior, the attitude, or better still, the manner of doing things of the example presented. Role models here are regarded as concrete exemplary figures who are of importance for the development of identity and social preparation. Most research into role models is done among children and adolescents. Young children imitate the behavior of their parents, often very closely, and later also the behavior of more ‘significant others.’ There has been a great deal of research into how parents function as role models for children and young people (a notable example is Bandura, Ross, & Ross, 1961). Research into the significance of the need for female and allochton role models in connection with education, career, and social position has also been done (Gibson & Cordova, 1999; Gilbert, 1985; Javidan, Bemmels, Stratton-Devine, & Dastmalchian, 1995; Speizer, 1981). In recent years there has also been research into the significance of role models at a later stage in life, for example in the course a career takes (Cross & Markus, 1991; Gibson, 2003; Ibarra, 1999).

Another view of the concept is that a role model is a construction in the mind of someone and is consists of various elements that together form an ideal model of what someone wants to be. In other words it is a combination of possible ideal images that someone thinks important on the grounds of his or her own needs and objectives. A fictitious image is created by the person him or herself. This is done by combining characteristics of possible ideals or ideal images considered important in, for example, various people or characters from novels or television programs. The ideal self image is then formed by the ‘pastiche’ of various and varied fragments that can contribute to the establishment of an ‘ideal image’ of what he or she wants to be, constructed from a spectrum of possibilities.
Gibson (2006) has pointed out that concomitant to these two different views of the concept of role model, two different scientific methods of study are possible. The first approach that is aimed at the concrete presence of an actual role model puts the emphasis on studying the identification with the concrete role model (Erikson, 1968). The second method of study concentrates on the learning process by which one actively constructs an ideal image to which one aspires.

In the identification approach the emphasis lies on the fact that someone feels attracted to people who display some sort of similarity (Kohlberg, 1963). For example, one can think that one shares certain values, aims, or a desired social position with somebody. Individuals can feel an emotional and cognitive bond with a role model with whom they compare themselves and with whom they see a likeness to themselves. They are motivated to increase this likeness and they can achieve that through observation and emulation. Erikson has given a great deal of attention to the possibilities of identification offered by the role model by, for example, young people who are concerned with developing a concept of self. When a young person identifies with a role model (a ‘target person’) then a motivational effect is created that can lead to emulation and the modeling of behavior.

The second approach to the study of the role model is based on the social-cognitive approach to learning as developed and tested by the psychologist Albert Bandura (1977, 1986) and his followers. They pay more attention to the learning process that takes place by what is known as ‘learning from models.’ In this form of learning ‘psychological matching’ of cognitive competencies and behavioral patterns between the person observed and the model is central (Bandura, 1977, 1986; Bandura et al., 1961). Their social-cognitive approach has aimed at the determinants and mechanisms that play a part in the learning by observation of role models. This does not necessarily mean a positive role model. Research has shown, for example, that children adopt the aggression shown by their parents and others in conflict situations.

Behavior must be learned. According to Bandura (1977) this can be through one’s own experience, and by observation and emulation of the behavior of others. Learning from experience takes place due to the fact that some actions result in success while others have no result or result in punishment. This process of differentiation between reward and punishment ensures that successful behavior is adopted and behavior that is not successful is abandoned. Response is thus automatic and unconsciously formed by the direct consequences. The observation of one’s own behavior has an informative, motivating and confirmational function (Bandura, 1977).

Role models can have either a positive or a negative influence. With a positive influence we mean a role model with similar characteristics that is monitored and valued and that one tries, as much as possible, to imitate. With a negative role model one tries to avoid the characteristics of the role model and not to emulate these (Lockwood, Sadler, Fyman, & Tuck, 2004). Negative role models can also help to develop a concept of self.
From the point of view of the identification theory it appears to be of importance to pay attention to the social and inspirational role of the model. Identification with a role model can stimulate a certain degree of emulation. The observation of role models can improve the personal development of students. Students can use the conduct and attitudes of various role models and allow these to work on the personal and professional identity that is still in the stage of development. Learning from role models puts the student in the position to form a series of ‘possible selves’ and to try these out (Cross & Markus, 1991; Markus & Nurius, 1986). On the basis of this a choice can be made that fits in with the desired self image.

There is little information on how students select a role model. Nor do we know how students interpret the characteristics of their role model. Much depends on the student him or herself. He or she can have one or more role models. The student can also construct an ‘ideal self’ by combining various fragments of role models. The student can select role models from the daily interactions with real people in his or her direct circle or from a broader, to some extent globalised, context, from, for instance, internet, television and other media. Whether the people and idols who offer an ‘acte de presence’ there also really fulfill a model function is dependent on various factors. It is dependent, for example, on what the student wants to achieve, the degree of identification and the length of time needed to achieve the desired objectives in this area. Role models, in general, are not aware that they have imitators (Lockwood & Kunda, 1997). Becoming aware of the function as role model can lead to the actions of the role model stimulating students to observe behavior and attitudes and to emulate these. Explicit consciousness of the model function can mean that the teacher becomes a more explicit ‘model of behavior’ for students. The initiative for learning from models then also lies in the actions of the model. The teacher facilitates consciously the observation of pupils. In this it is important that the teacher is credible and displays a clear and learnable behavior. In the report of this explorative research a number of the aspects of the teacher will be examined.

RESEARCH: CHARACTERISTICS OF INVESTIGATED SCHOOLS AND STUDENTS

In order to gain more insight into the exemplary function of the teacher, research has been carried out in the Netherlands in a new type of school that aims to offer a practical and technically orientated education in which students interested in technical aspects and enjoy working with their hands can have a training in a trade or craft. This type of school, called ‘the trade college,’ aims to prepare students for craftsmanship in technology, and assumes that these students will acquire a great deal of their knowledge by observing and imitating their teachers. Practical and moral aspects of learning go hand in hand in this model. In this practically orientated form of education, for which there is a great deal of interest, students have the chance to start ‘real work’ quickly in a firm with which the school has strong connections. In this sort of school students are guided for six years, as far as is possible, by the same teachers and mentors so that it can be seen as a ‘stable’ education. This means that in the set-up of the trade college special attention is
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paid to the professional ‘impact’ and socialization effects of the teachers and mentors as long-term advisors of the students following the course. In the research described here, the central point is the general question of what moral qualities teachers must have or acquire in order to function as a role model of craftsmanship for students of the trade college.

In this research we concentrated on the influence that a teacher at a trade college can exert on the student(s) through being an example, not only in the area of technical competence, but also in the area that can be regarded as craftsmanship (Sennett, 2009) and the development of the personality of students. In the view of Sennet, craftsmanship is part of the category ‘social capital’ whereby learning through social interaction is central. Education and for technology, in line with his analysis, therefore always and unavoidably also means the moral education of students. The self-awareness of the student, pride in one’s work, perhaps can be developed, and the self-confidence increased through conscious attention to the significance that the trade college teacher as role model has for the development of the personality of the student. With this in mind, it is the duty of teachers at trade colleges in their daily conduct to also consciously pay attention to the psychological well-being of the students and help to build their self-respect. Building self-respect in these students can also be brought into connection with the renewal of the value of craft knowledge and craftsmanship which the trade colleges propagate. All too often, and unjustifiably, it is said of these students that they “choose a technical education because they can’t manage another type of education.” In comments like this a very narrow view of technical education emerges and this underlines the need in the course to also pay attention to building a work identity for these young people.

METHOD

Research Questions

1. What do teachers think of the role of model that they can fulfill for students in their instructional and moral capacity?
2. In what sort of behavior do they think this exemplary function emerges?
3. What expectations of the effects of role model behavior do teachers have?

Procedure

By means of questionnaires information was collected about the way in which teachers at the trade college fulfilled the moral exemplary function in respect of students, and their opinions and experiences of this. Before the research was carried out a literature study was made and by means of telephone interviews an attempt was made to gain a first exploratory insight into the practical value of a number of provisional insights gained from the study of literature. In two exploratory pilot studies teachers at two different trade colleges were asked about what they understood a pedagogic exemplary function to be and what they thought
about it. On the basis of these preliminary steps a questionnaire was drawn up with both open and closed questions. Based on the central research questions of this project the following research variables were formulated.

List of Variables:
- The nature and content of the exemplary function
- Attitude to the exemplary function
- The necessity of an exemplary function
- Consciousness of fulfilling an exemplary function
- Unconsciously fulfilling a moral exemplary function
- The forms of expression of the moral exemplary function
- Examples of the moral exemplary function
- Recognition of positive and negative exemplary functions
- Competencies for fulfilling an exemplary function
- The moral courage necessary for an exemplary function
- The importance of the teaching staff – student relationship
- The importance of being an example
- Previous teachers with a moral exemplary function
- The influence of such teachers on one’s own development.
- Making explicit an earlier negative role model at the school
- The determination of the effects of the exemplary function

In April 2010 the questionnaires were completed by 92 teachers at the various schools. In the collection of data in this research the differences between men and women, the ages and experience of the teachers questioned, and whether they taught a technical or other subject were all borne in mind. Of the teachers who completed the questionnaire the background details of 86 were known. This group consisted of 65 men and 21 women. The average age of these teachers was just under 46 and on average they had worked in education for 17 years. Thirty-five of them taught technical subjects and 49 were involved in other educational activities.

FINDINGS

First, from the research it emerged that teachers think they are both a moral and professional example to their students. They are of the opinion that the students need such role models and that the students themselves share this opinion. Bearing in mind the exemplary function, the teachers questioned frequently brought up a number of ‘virtues’ such ‘being honest,’ ‘admitting mistakes’ and ‘honouring agreements.’ About half of the teachers thought that ‘being a role model’ demanded moral courage and found it difficult to propagate their own values. The technical teachers were less inclined to discuss values with others, but thought that they should always give a good example to the students.

The majority of the teachers taking part in the research (90.2%) thought they could change the attitude of students. They wanted to be an example to students,
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thought it important to be an example and saw it as part of a teacher’s duty. The teachers questioned were of the opinion that students need their teacher to be a moral and professional example. Most of the teachers (84.8%) were of the opinion that students also wanted their teacher to be an example. Should a teacher always provide a good example? Most teachers (87%) thought so: all the technical teachers were of this opinion.

Second, an exemplary function can be carried out by the manner of reacting to the behavior of students. Almost three-quarters (72.8%) of the teachers said that they regularly interrupt the lesson to deal with students’ behavior. According to a majority of teachers (72.8%) teachers must address students about values and norms and their behavior. In regard to reprimanding students, more than half (63.0%) of the teachers felt that teachers should do this more often. It was chiefly teachers of non-technical subject that thought it significant that this need not happen.

In regard to the specific aims and character of this new type of school, it emerged that in the trade college pride in one’s work was very important. Almost all (95.7%) of the teachers were of the opinion that a teacher can give a student this pride in his or her work. Only two teachers (2.2%) felt that good academic results were more important than the well-being of students. The great majority (91.3%) of the teachers did not agree. They laid the emphasis on respect for the subject/craft, safety, accuracy, language, knowledge of the subject/craft, a positive outlook, flexibility, and the honouring of agreements. A teacher spoke of how that came about in his work: “Demonstrate complex and simple actions. State the facts, give examples from practice, exercise ‘the craft’ with respect.” Another teacher said: “Teach them order and neatness, be friendly and positive about things.” They found it was very important to display enthusiasm for their subject.

Teachers had clear ideas about how they could be an example, and not just for individual students, but also for groups of students, as is demonstrated by the following ‘collage’ of statements: “If you are enthusiastic about what you want to teach them, then that rubs off on the group. For example you often achieve much more with humor than when you are just businesslike or even distant”; “You have to show honest interest and help to solve possible problems, but at the same time you have to be clear and offer structure to the student(s)”; “You have to be proud of the students and if a group assignment is successful than you must make that clear with ‘fulsome compliments’”; “It is important to have a continual interest in the well-being of students, day in, day out (How was your weekend?) It is important to know the student and ask them, for instance: How did your father’s operation go?”

Third, many (88.0%) of the teachers said that there was someone who had been an example to them. Almost three-quarters (72.8%) of the teachers said that they knew a teacher who had been a negative example. The frequently mentioned characteristics of a negative example are: not honouring agreements, being unstructured, not evincing pleasure in their work, not showing respect for students, not having enough time, not taking problems seriously, and approaching students in a negative manner. Characteristic that were frequently mentioned when they
were asked about a positive example was the stimulation of the following qualities in students: dignity, independence, honesty, self-confidence, a positive outlook, pride, responsibility, and tenacity. These are what they principally want to give their students. Other notable aspects that emerged from answering the open questions in the qualitative part of the research are, among others, the following: always take students seriously; give students insight into their own conduct; notice and value everyone; discuss feelings openly; show dedication and expect it from them; show understanding of the particularities of the student; insist on mutual respect in conflicts between students; extra attention for the real weak points of students; underline successes and give compliments; discuss events important to the student; create a feeling of safety in the group; make sure there is the necessary humor.

The teacher can fulfill both a negative and a positive exemplary function. As examples of a negative moral function the teachers questioned in the open questions qualitative part of the research mentioned: “approaching students in a cynical and cold manner”; “being cantankerous”; “not noticing” or ‘forgetting’ a student”; “not noticing and relishing the progress students make”; “making students a laughing stock”; “doing things that students are not allowed to do, such as eating in class”; “not noticing students who feel unsafe”; “to pay attention only to what is wrong or things not going well.”

CONCLUSIONS

According to the research, it appears that the teachers questioned are aware of the idea that when students feel attracted to someone with whom they have something in common, such as pride in their work, the chance is greater that students will be motivated to increase the likeness. At the same time it emerges from the research that teachers think it important to be a moral example for students. The teachers taking part in the research are of the opinion that they should always be an example, and that they can change the attitude of students. They also, as a role model, want to help their students in their development in two constituent areas. They can function as a role model in the area of attitudinal forming (moral values, pride in one’s work, craftsmanship) and in that of vocational training (teaching particular tasks or skills by means of careful observation of the teacher as model). They want to inspire students with enthusiasm by providing them with an example, and by certain incidental or conscious remarks or giving instruction.

The respondents, almost a hundred of them in the schools taking part in the research, very frequently brought up certain ‘virtues’ that they think important, such as: being honest, admitting mistakes, honouring agreements. They have very explicit and clear opinions about which values or virtues are important for the students, both for their personal development of identity and their desired craftsmanship, and the yet to be developed work identity. In this way the impression is created that they are concerned not only with the craftsmanship and development of identity, but also propagating the (implicit) moral forming of this
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specific group of young people whose chances in life hitherto have been very limited.

From the research into this specific form of education it can be concluded that the teachers taking part in the research regard it as part of their professional identity to instruct student not only in technical-instrumental skills but also to pay attention to bringing forth and stimulating:
a) Social communicative skills.
b) Self-awareness, self-confidence, psychological well-being.
c) Renewed regard for craftwork, a sense of dignity, and pride in one’s work.

A notable conclusion from the research is that in respect of the exemplary function of the teacher in a trade college the development of the technical-instrumental and the social-normative competencies of the students go hand in hand in preparation for craftsmanship and work identity.

Another conclusion from the questionnaire part of the research is that all teachers are of the opinion that a teacher must be aware that he or she is a moral c.q. professional example for students. Even so it appears that at least 83.7% think that the exemplary function should be exercised ‘unconsciously.’ How this should be interpreted is not entirely clear. Possibly they think that the exemplary function is more effective when teachers are less aware of it. The contrary reasoning is also worth examining. It could be that teachers find it a hindrance to be continually aware of the exemplary function they fulfill. In this last case a certain amount of moral courage (daring and tenacity) is perhaps needed.

In connection with reprimanding students, more than half (63.0%) of the teachers found that this must occur more often. It is chiefly the teachers of non-technical subjects who think it significant that this need not happen. A number of aspects of fulfilling a moral function were worked out in the questionnaire, such as questions about the moral courage necessary for this, being a positive or negative example, and the interesting question of wanting to be, consciously or unconsciously, a moral example. As far moral courage is concerned, around half of the teachers (44.6%) were of the opinion that a certain degree of moral courage was necessary to fulfill an exemplary function. The other half (52.2%) thought that guts or courage is not necessary to be an example. More than half (59.8%) of the teachers thought that, as a teacher, no moral courage was needed to express your values. Half of the teachers (53.3%) acknowledged that they liked to discuss moral values with others. A third were of the opinion that moral courage was necessary for this. In the qualitative part of the research a teacher pointed out that some teachers: “don’t react to undesirable behavior because they are frightened.” Another teacher pointed out the way of reacting by which some teachers “don’t take seriously the (social or moral) problems that come to their attention.” In proportion, teachers of technical subjects said more often that they were reluctant to discuss moral values with others. All the teachers thought it important that a teacher should be aware that he or she is an example for students. The majority (83.7%) said that they were frequently aware that they were a role model for students, however they felt that this exemplary function should be exercised
unconsciously. At the same time, just about all of them (96.7%) thought that teachers should ensure that students learned to listen to other points of view.

DISCUSSION

From the analysis of the questionnaire it appears that all the teachers were of the opinion that a teacher should be aware that he or she should be a moral c.q. professional example to students. Even so it seems that no less than 83.7% of teachers thought that the exemplary function should be exercised unconsciously. How this should be interpreted is not entirely clear. Possibly they feel that the exemplary function is more effective when the teacher is less aware of it. The contrary reasoning is also worth consideration. It could also be that teachers find it a hindrance to be continually aware of the possible exemplary function they fulfill. In this last case it would seem that that a certain degree of moral courage (daring and tenacity) would not come amiss. From the research done by Gibson and Cordova (1999) it appears that teachers often simply assume that protégés accept their teachers as role models more or less automatically. In principle the interaction with a teacher does not necessarily mean that this is part of a role model relationship. It is the observer who makes a role model, as is demonstrated by the theoretical part of this research.

The results of the research can be interpreted within the framework of theory forming on the moral courage of teachers (Klaassen & Maslovaty, 2010; Klaassen & van den Broek, 2009). On the basis of earlier research three components of moral courage of teachers can be identified. Being a teacher nowadays means that one needs the courage to keep to certain professional and moral standards and to promote the development of moral norms and values in one’s students. Besides the bravery to do this, moral courage also indicates the perseverance to adhere to the goals that are oriented towards the well-being of the pupil who is in need of the daily help and strength of the teacher to reach the cognitive, social, and moral goals in the school. A third and important aspect of the moral courage of teachers concerns the will and competence to function as a moral example. Combining these three aspects, moral courage can be considered as an important element in the plea for a new professionalism in education (Klaassen & Maslovaty, 2010). The opinion of this group of teachers who took part in the research is deeply divided on the point of the moral courage needed to be an example and to express your own values. Possibly this noticeable difference of opinion can be brought into connection with the idea that the exemplary function should be part of the hidden curriculum discussed earlier, and that it should not receive too much explicit attention from the teaching staff because the socialization effect of this latent process of influencing students could have a contrary result. However, it is clear that this is just one of the many possible interpretations. It is certainly a point to be considered in further research, along with other aspects of moral courage in education.

In consequence of this research an interesting question for the trade colleges arises. One could choose to direct policy more towards the further explication of
the exemplary function of the teacher from the standpoint that in trade colleges ‘learning by observation,’ ‘repetition and affirmation’ are very important and must take a primary position. This is more or less in contrast to other forms of education that concentrate chiefly or wholly on ‘learning from books, words, and paper.’ The preference of this specific form of education, in principle, could lead to a choice of giving greater emphasis on the ‘conscious’ execution of the exemplary function, both in a professional and pedagogic sense. This is something to be considered when emphasis is placed on learning by model or example. In that case the motto for teachers would be: “Be aware of your exemplary function.” In this connection another recommendation could be: “Pay more attention to the possibilities of identification with your students.” If students see something that they would like to emulate, then you have more influence on them. The influence exercised by a teacher on students is dependent on the receptivity of the recipient. From the research it seems that this interpretation of the results and the implications of those results still requires the necessary discussion and consultation with the teachers, considering the very clear research result on the preference for ‘unconscious’ exercise of the function.

Learning by observation and imitation of behavior of others, called ‘modeling,’ has an important role in the didactic model of the trade colleges. An aspect of learning by role model that could cause problems is that learning is greatly dependent on the motivation of the observer, the student, to monitor or emulate the role model. In learning by role model the initiative rests with perceptions of the observer. This gives rise to the question of what the teacher and the school can do to stimulate this process. From the literature studied various mechanisms emerge that can be of importance in the learning process. Bandura (1977) distinguishes four aspects that influence learning by model. First there is ‘attention’: there must be sufficient attention given to the model behavior, the characteristics must be observed accurately. Second ‘storing or keeping’ the model activities is underlined. It is important that ‘model behavior’ is remembered if one is to learn from it. Third, the behavior must be ‘reproduced.’ Once the student has absorbed the new behavior he or she must ‘refine’ it by self-correction based on feedback about that behavior. In addition a further refining takes place by ‘zooming in’ on elements that have not been fully learned and absorbed. Finally ‘motivation’ is an essential aspect in learning processes. When model behavior has results that are valued by the person it is more probable that the model behavior has really been learned/absorbed. A person turns to models because they can be useful in learning new skills, attitudes, or behavior. Positive reaction can ensure that these matters are adopted. Negative reaction can mean that the behavior is not repeated. Noddings (2002) acknowledges that it is useful and necessary to complement the behavioral aspects of learning by model with certain cognitive and affective approaches, and by specific didactic measures (such as the dialogue on meaning and meaning attribution). Perhaps the implementation of these various mechanisms and modes of action can increase the chance that students will actively learn in this way.
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Cees Klaassen
*Radboud University, The Netherlands*