



Moral and Democratic Education and its influence on the society

Theme of the symposium:

**European Association for Research
on Learning and Instruction**

SIG 13: Moral and Democratic

Education and its influence on the society

Achva College of Education

The MOFET Institute

Tel Aviv, Israel

Program & book of abstracts

Edited by Roni Reingold

Achva College of Education

The MOFET Institute

Web: <http://campus.achva.ac.il/sig13-2010/home.aspx>

Scientific Committee

Jean-Luc Party, University of Salzburg, Austria

Dimitris Pnevmatikos, University of Western Macedonia, Greece

Dorit Alt, Bar-Ilan University, Israel

Naama Sabar- Ben Yehoshua, Tel Aviv University and Achva- College of Education

Ainat Guberman, The Mofet Institute and David Yellin Academic College of Education

Nitza Schwabsky, The Mofet Institute and Gordon College of Education, Haifa

Roni Reingold, Achva-College of Education

Local Organizing Committe

Roni Reingold, Chair; Achva-College of Education

Zehava Ben Ami, The Mofet Institute

Jean Vermel, The Mofet Institute

Liora Shpizer, The Mofet Institute

Tzufia Maudi, Achva-College of Education

Vered Zoler-Kordova, Achva-College of Education

Dear Colleagues,

We would like to welcome the members of SIG 13 and our colleagues at Achva – Academic College of Education.

It is a great honor for The MOFET Institute to be part of the 2nd symposium of SIG 13: *Moral and Democratic Education*.

The MOFET Institute is a center for the research and development of programs in teacher education and teaching in the colleges. The Institute constitutes a unique framework in Israel and worldwide for preparing teacher educators for their important role, and supporting their professional development.

The MOFET Institute's mission is to serve as a professional meeting-place for teacher educators and to facilitate an educational dialog among colleagues both in the teacher education system and in other settings in the education system.

Words cannot express the importance of the mission that your SIG has decided to place at center stage. Like among other professions, education often tends to ascribe a great deal of importance to instrumental competencies while too often neglecting value-based deliberations. We appreciate the fact that you are accepting the challenge and attempting to cope with these less popular and extremely complex issues.

While many words and expressions have become politically correct and are widely proclaimed, they are nevertheless very difficult to translate and implement in a manner that minimizes the gap between intentions and actions.

We wish all participants an interesting and stimulating symposium and an enjoyable visit at our two institutes and in Israel!

With best wishes,
Dr. Michal Golan
Head of The MOFET Institute

Achva College Welcomes the participants Of the 13 SIG Symposium of the European Association for Research Learning and Instruction (EARLI) on **Sig 13: Moral and Democratic Education symposium.**

About Achva College

Achva College of Education is located in a serene agricultural countryside, about 40 kilometers south of Tel Aviv. There are about 3,000 students and 155 dedicated academic staff members in the College. It is supported by the Israeli ministry of Education and is considered to be among the leading teachers' colleges in Israel today.

The College was founded in 1971, received recognition as an academic institution and began to grant a B.Ed. degree in teaching in a variety of tracks and specialized fields in 1996. Tracks: Early childhood, elementary school, secondary school, special education and the accelerated track for honor students. Specializations: Administration of education systems, English, history, literature, sciences, language and mathematics.

The college has a variety of certification and in-service training programs for teachers and administrators in the education system, in fields such as: didactic diagnosis, art therapy, proofreading, kindergarten management, mediation-training (including certification of professional mediators).

In 2005, the college received approval from the Council for Higher Education to grant a M.Ed. degree in Administration of Education Systems. In 2008, the college received approval to open a M. Ed. programe in The Culture of Israel and its Instruction. Among the many educational projects of the college are the following: Program for outstanding and gifted students. The College offers a unique framework of studies, as well as significant scholarships for a select population of outstanding and gifted students. The program is designed to expand their areas of knowledge and to create unique training opportunities for the purpose of promoting educational leadership that will play a central role in public education. Training program for students of Ethiopian backgrounds. This unique program for training students of Ethiopian background has been operating in the college since 2001. Its purpose is to promote the absorbtion of Ethiopian students into the education

system, while retaining and utilizing the unique characteristics of the community. In order to meet the needs of the students, the program includes personal tutoring and group accompaniment, as well as economic assistance. Track for the Bedouin sector. The purpose of the program is to train teachers to fulfill the needs of the Negev Bedouins. The program consists of training towards a teaching certificate, with the option of continued studies towards a B.Ed. degree within the framework of three tracks: early education, special education and elementary school education in sciences.

On campus, there is a Pre-academic Center, whose purpose is to enable students to complete, improve or upgrade their high school diploma grades. The college has a special program for the local senior citizens, which offer a variety of courses in personal development and enrichment activities.

With best wishes,

Prof. Eli Zamski

President of the Achva Academic College of education

Introduction

Jean-Luc Patry and Dimitris Pnevmatikos

Like most EARLI Special Interest Groups, SIG 13 (Moral and Democratic Education) has its own mission statement. The short version is as follows:

SIG 13 addresses questions of moral and democratic education from a scientific perspective with a particular focus on theoretically founded empirical research. Moral education means education to improve the learner's moral competence and actions, and democratic education deals with the furthering of democratic knowledge, attitudes, and actions in all their facets.

Moral and democratic competences are key issues in today's society. Competencies of this kind are topics in the school curricula of most countries; however, moral and democratic education mostly play a minor role in teaching, and where it is seen as important, it is usually not based on research outcomes but on traditions which oftentimes are quite questionable from a scientific point of view. The aim of SIG 13 is to promote warranted moral and democratic education, i.e., moral and democratic education that capitalizes on research in learning, development, and education, both in school and outside. (http://www.earli.org/special_interest_groups/moral_education)

We have conceived some further clarifications that may be helpful: Given the complexity of the issues, this research usually is multi-disciplinary. For this, the following topics need to be addressed:

1. Normative issues: Education necessarily includes normative decisions (“goals of education”); this is the more the case in moral and democratic education where the content of education itself deals with normative issues: with values and norms that people defend and that educators attempt to improve. Hence attention has to be paid to such normative issues.
2. Moral and democratic learning, development, and education in society: Probably no other educational domains deal so much with issues related to society and are so sensitive in the appreciation of members and organized groups of the society. Hence attention has to be paid to the relation of education to society; this includes, but is not limited to, societal conditions of

moral and democratic learning, development, and education, its role in the society and reactions of society or parts thereof to education concepts and attempts, the influence of moral and democratic learning, development, and education on participation in the social life, etc.

3. Moral and democratic learning, development, and education is required from a societal point of view; however it tends to be neglected in education practice both in and outside school. Hence attention has to be paid to the reasons for the lack in moral and democratic education and how this can be changed.
4. Research in moral and democratic learning, development, and education is needed both with regard to the (further) development of basic theories and to their application in teaching and education. Hence attention has to be paid to conceive, develop, improve, and test good theories (usually from several fields of research) and to capitalize on them to develop, improve, and evaluate effective education and teaching approaches for moral and democratic education.
5. Moral and democratic learning, development, and education cannot be seen independently of other domains of education. Hence attention has to be paid to the relationship of moral and democratic education to other domains of education; this regards other the different subject matters taught in school as well as other issues addressed in formal and non-formal education.

The papers presented at the second SIG 13 Symposium, “Moral and Democratic Education and its influence on the society”, in Tel Aviv are a perfect demonstration of these five points, Each of them is deals with several of them. We have distinguished a keynote address and seven sessions, and we would like to comment briefly on each of them.

Keynote address

The keynote address will be given by Yiftah Goldman, Tel Aviv University and at David Yellin College of Education in Jerusalem, with the topic “Is it good for Democracy? A critique of democratic education” is a perfect example for these points: A critique will necessarily have a normative fundament, the address deals with democratic education and learning, which is socially relevant, it refers to research and it is interdisciplinary.

Session A: In memory of Nava Maslovaty

Nava Maslovaty was a very important member of SIG 13; among other activities, she was SIG 13 coordinator, and the Maslovaty Foundation that she sponsored awards biannually two prizes for scientific work in the domain of moral and democratic education. Nava passed away in October 2009, and the first session of the Symposium in Nava's home town is devoted to her. Two of her closest co-workers, one a SIG 13 co-coordinator with Nava, Cees Klaassen, the second one of her students and teacher at the same institution, Dorit Alt. Both have shared their memories about Nava in the SIG 13 Newsletter #5, p. 16. The session will be the opportunity to focus on her scientific work and to continue in her tradition.

Session B: Participation at School

Traditionally, the teacher is the dominant person in the classroom. Student participation in decision making, however, is both an important normative requirement from the point of view of democracy as well as an essential prerequisite for democratic education. However, when teachers try to practice participation, they are confronted with a series of problems. The research described in the papers should contribute to help them to overcome these problems. This includes procedural issues in the classroom.

Session C: Classroom

In continuation of Session B, social processes in the classroom will be discussed in three papers. Classrooms are a very complex social community, and it is difficult to deal with it. The relationship between those who are responsible for it – the teachers and the school leaders – and the students is a crucial element in this; it will be addressed from the different points of view. Again, the different aspects presented above are discussed.

Session D: Teacher Education

The results of research in moral and democratic education will become practically relevant only if the teachers learn about them and then can apply them, be it in the pre-service training or in the in-service education. The normative issues of human dignity and teachers' ethos are here as important as learning to overcome the

problems with moral and values education and to combine content teaching (like science education) and moral and democratic education. Teacher training issues are of double challenge: They must address problems of moral and democratic education, but also solve with the difficulties to transfer these theories into practice.

Session E: Policy and Moral Education

Whenever moral and democratic issues are addressed in school, societal relevance is obvious. Often, specific problems in the society are discussed directly in school. The students need to become aware of the moral problems and of the negative consequences of morally inappropriate decisions in conflicts and with respect to politically and socially relevant problems – and probably all problems and their tentative solutions have global implications that need to be taken into account.

Session F: Moral Discourse

Morality and democracy are necessarily discursive endeavors. Discourse can be discussed on different levels: How is the ideal discourse to be conceived? How can the students be enabled to perform good discourses? How and what can students learn through discourses? These are central questions that need to be addressed in order to optimize discursive learning. Practicing discourse is neither trivial nor easy, and prototypical examples can provide insight into the relevant features of such discourses.

Session G: Moral Education

Moral education is one of the two key features of SIG 13. In this session, this topic is approached from rather unconventional perspectives. Such research is essential since it enriches the interdisciplinary theory building and allows new concepts that may be complementary to the traditional theories and increase the variance accounted for by the theory aggregates. In this particular case, students' virtues and eros will be analyzed with respect to their contribution to moral education.

Session H: Socio-Philosophical Perspectives

Unlike most other EARLI SIGs, our group puts much importance to normative issues. This refers firstly to requirements that teachers and students must or should satisfy (prescriptive normative issues), and secondly to the students attitudes towards such normative demands (descriptive normative issues), and to the relations between them. Both perspectives are important, but they must be seen as highly related.

This short account of the topics addressed in the Symposium demonstrate clearly the mutual influence of the different factors that are relevant in moral and democratic education and that have been addressed in the five domains which constitute the enlarged mission statement of our SIG.

The program is very dense. We are very happy that so many presentations have been submitted and could be accepted by the scientific committee. We have been thinking about the possibility to have parallel sessions to give more time to each paper, but then we decided that it would be more appropriate to give all members the possibility to participate to all presentations. We are aware that the time for each of them is rather short, but the full papers are available, and we cordially invite all participants to discuss the topics that were addressed not only during the respective sessions, but also in between.

The organization of this symposium was not easy, and we want to express our gratitude to Roni Reingold, Dorit Alt and the local organization committee for their great effort. We wish also to thank the two organizations, Achva-College of Education and Mofet Institute, for their hospitality and for their support of SIG 13. Finally, EARLI has provided some financial support which we thankfully acknowledge.

MONDAY, AUGUST 30, 2010, 17:00-20:45

Opening Ceremony, Mofet Institute, Tel Aviv

17:00-17:30 **Reception**

17:30-18:00 **Welcome**

Roni Reingold, Chair of the Organizing Committee
Achva College of Education, Israel

Greetings: Host Institutes

Dr. Michal Golan, Head, The Mofet Institute

Prof. Eli Zamski, President, Achva College of Education

Opening address: SIG coordinators

Jean-Luc Patry, University of Salzburg, Austria

Dimitris Penvmatikos, University of Western Macedonia,
Greece

18:00-18:10 **Musical Interlude**

18:10-19:10 **Keynote Adress**

*Is it good for Democracy? A critique of democratic
education*

Dr. Yiftah Goldman, Tel Aviv University; David Yellin
College of Education, Jerusalem.

Chair and Discussant

Jean-Luc Patry, University of Salzburg, Austria

19:10- 20:45 **Dinner, hosted by The Mofet Institute**

TUESDAY, AUGUST 31, 2010, 8:30

8:30-9:15 **Business Meeting**

9:15-10:15 **Session A: In memory of Nava Masluvaty**

Chair: **Wiel Veugelers**: Introduction

Paper 1

Just a Teacher or also a Moral Example?

Cees Klaassen, Radboud University Nijmegen,
The Netherlands

Paper 2

Constructivist Learning Environment: Can it Promote Civic-
Democratic Participation among Adolescents?

Dorit Alt, Bar Ilan University, Israel

10:15-10:30

Coffee break

10:30-12:15

Session B: Participation at School

Chair: **Cees Klaassen**

Paper 3

Students' Reluctance to Participate in School Decisions

Hermann Josef Abs, University of Giessen, Germany

Paper 4

Subjective Theories about Participation at School

Angela Gastager, Jean-Luc Patry & Andrea Wiedemair
University of Salzburg, Austria

Paper 5

Cheating in the Classroom: A Meta-Analysis of Students'
Trends and Attitudes

**Catherine Dimitriadou, Androniki Gakoudi, Anna
Kalaitzidou-Leontaki & Konstantinos Kousaridis**,
University of Western Macedonia, Greece

12:15-13:45

Session C: Classroom

Chair: **Roni Reingold**

Paper 6

Procedural Justice in the Classroom: School Children's
Judgments

about the Procedures Used by their Teachers to Implement
Differentiated Instruction

Dimitris Pnevmatikos, Ioannis Trikkaliotis,

University of Western

Macedonia, Greece

Paper 7

Leadership of Diversity: Non-Routine Problems of Bilingual
School Leaders

Nitza Schwabsky, Gordon Academic College of Education,
Israel; The Mofet Institute, Israel

Paper 8

The effect of Schoolchildren's and Adolescents' Attitudes
Towards Collectivism and Individualism on their Beliefs
about how to Manage Contradictions

Dimitris Pnevmatikos & Eirini Papadopoulou, University
of Western Macedonia, Greece

13:45-15:00

Lunch and coffee break, hosted by **The Mofet Institute**

15:00-17:00

Session D: Teacher Education

Chair: **Dimitris Pnevmatikos**

Paper 9

Human Dignity, Life-Science Research and Teacher
Education

Anna M. Tapola, Linnaeus University, Sweden

Paper 10

Teaching VaKE – Experiences with Teacher Trainings

Sieglinde Weyringer, Jean-Luc Patry & Alfred Weinberger

University of Salzburg, Austria

Paper 11

Moral and Democratic Education in the Context of Science Education: What Are the Implications for Teacher Education?

Jostein Sather, NLA University College, Bergen, Norway

Paper 12

Educating Teachers' Ethos

Brigitte Latzko, Universität Leipzig, Germany

17:30

Tour to Old Jaffa and Dinner, hosted by **The Mofet Institute**

WEDNESDAY, SEPTEMBER 1, 2010, 9:30

Transport from Hotels at 8:00

9:30-11:00

Session E: Policy and Moral Education

Chair: **Hermann Josef Abs**

Paper 13

Voicing an Oppressed Palestinian Women: Guidelines for Multicultural Literature Teaching

Lea Baratz & Roni Reingold, Achva College of Education, Israel

Paper 14

The Moral and the Political in Global Citizenship: Appreciating Differences in Education

Wiel Veugelers, University for Humanistics Utrecht; University of Amsterdam, The Netherlands

Paper 15

The Moral and Cognitive Roots of Political Thinking: An Exploration of the Relations between Moral Reasoning, Cognitive Adequacy and Political Reasoning in Greek Adolescents

Olga Fotakopoulou, Grigoris Kioseoglou & Diomedes Markoulis

Aristotle University Thessaloniki, Greece

11:00-11:15

Coffee break

11:15-12:45

Session F: Moral Discourse

Chair: **Lena Fritzen**

Paper 16

POLI§OFIA – A Dialogical Approach in Community of Philosophical Inquiry for Citizenship Education

Diego Di Masi, University of Padova, Italy

Paper 17

Swiss Education Policy and Agricultural Biotechnology: The Challenges of Enabling Students to Make Their Own Moral Judgements

Fritz Oser^a, Catherine Naepflin^a & Philipp Aerni^b

^aUniversity of Fribourg ; ^bETH Zurich, Switzerland

Paper 18

Requirements for Learning on Bioethical Dilemmas

Hiemke K. Schmidt^a, Martin Rothgangel^b & Dietmar Grube^c

^aUniversity of Goettingen, Germany; ^bUniversity of Vienna, Austria; ^cUniversity of Vechta, Germany

12:45- 14:15

Lunch and coffee break, hosted by **Achva College of Education**

14:15-15:15

Session G: Moral Education

Chair: **Brigitte Latzko**

Paper 19

Discovering Virtues with children

Luigina Mortari & Valentina Mazzoni, Verona University

Paper 20

Eros the Essential Ingredient in Morality, Education and Moral Education

Mark Bortz, Achva College of Education

15:30

Tour to Beit Guvrin Caves and Dinner (hosted by **Achva College of Education**)

Transport to Hotels

THURSDAY, SEPTEMBER 2, 2010, 9:30

Transport from Hotels at 8:00

9:30-11:30

Session H: Socio-Philosophical Perspectives

Chair: **Jostein Sather**

Paper 21

Habermasian Socio-Philosophical Theories and Socio-Constructionism in Pedagogical Practice – A Theoretical Discussion

Lena Fritzén & Anna M. Tapola, Linnaeus University, Sweden

Paper 22

Significant Democratic-Decision Education through Integrative Study of Social Problems

Nir Ressissi, Oranim Academic College

Paper 23

The Democratic Humanistic Ethical Perception of Paulo Freire
Nira May & Heidi Flavian, Achva College of Education

Paper 24

The Manifestation of “War Culture“ among Secular and
Religious Pupils in Israel
Sara Zamir, Achva College of Education

11:30-12:30	Closing the Symposium
12:30-13:30	Lunch, hosted by Achva College of Education
13:30	Departure to Airport or Optional tour to Jerusalem and dinner

Just a Teacher or also a Moral Example?

Cees A. Klaassen

Radboud University Nijmegen, The Netherlands

C. Klaassen@pwo.ru.nl

Key words: Moral Example, Teachers' Thinking, Moral Courage

In recent years, in the political and educational debate the idea that teachers should fulfill the role of moral example to their students, and also to others, is heard with increasing frequency. This implies that teachers 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. From an empirical viewpoint, we have very little information on the actual workings of the socialization mechanism. Despite the fact that in recent years the ethics of virtue (as well as the Kantian deontological ethic and the utilitarian teleological ethic) has come more to the fore and is the subject of high expectations, we know little of how it works. Empirically, in this connection the social-cognitive approach to learning as developed and tested by Bandura and his followers is of importance. Much of their research has concentrated on the determinants and mechanisms that play a part in learning by observing role models.

There is also question of how teachers themselves regard their possible importance as role models. Here too little is known. Therefore this research focuses on what teachers think of this specific aspect of their pedagogical task.

Research questions: What do teachers and educational staff think of the role of model that they can fulfill for students in their pedagogical and/or ideological capacity? In what sort of behavior and in what sort of situations do think this exemplary function emerges? In what way do the school's ideology and opinions of religious identity play a role? What other images and sources of inspiration do they use in their reflections on this aspect of their pedagogic actions? What support do they need in this area?

A mixed-method approach is used, qualitative and quantitative methods, namely

- exploratory pilot interviews with teachers and students;
- a quantitative study among a sample of teachers;
- in-depth interviews with secondary vocational teachers; and
- observational studies of teachers working with students

The results of the research will be interpreted within the framework of theory forming on the moral courage of teachers. Three components of moral courage of teachers can be identified. (a) 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. (b) Moral courage also indicates 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 in the school. (c) Moral courage 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.

Constructivist Learning Environment: Can it Promote Civic-Democratic Participation among Adolescents?

Dorit Alt

School of Education, Bar-Ilan University, Israel
doritalt@014.net.il

This study is a part of doctoral research conducted at the School of Education, Bar-Ilan University, Israel, instructed by: Prof. Arie Cohen and Dr. Nava Maslovaty of blessed memory.

Key words: Constructivist Learning Environments, Democratic Participation.

The aim of this study was to find out the effect of Constructivist Learning Environments (CLE) 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. The 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 counteracting these trends by promoting a democratic learning environment.

Constructivism has become a leading theoretical position in that respect and a powerful driving force in education. Modern CLE are 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 affect their being there as learners and as people. Therefore the current study suggests the CLE itself as a pedagogical instrument that empowers adolescents' perceptions of democratic participation.

Two groups of 11th grade students from ten public high schools constituted the participants for this study. The first group included 198 students who participated in a Media Literacy intervention curriculum (ML group) which implements Constructivist teaching methods. The other 238 students constitute the control group (NML group).

Two scales were administered to the participants: CLE scale and a scale assessing students' anticipated political actions in the future.

A t-test showed that ML students perceived the CLE more positively at the post-test than at the pre-test, while no significant differences were found between the tests among NML group. ML students scored higher in conventional civic participation at the post test. This participation includes voting in national elections and getting information about candidates. No significant differences were found between the tests among NML group. Path analysis of the research model showed that within ML group, CLE contributes to each political participation variable, especially to conventional civic participation.

This study tests how schools can encourage young people's political participation by fostering a learning environment based on the Constructivism approach. CLE was found contributive to political conventional activities which are considered essential for the existence of democratic society, and are extensively investigated in civic democratic studies. Therefore, it is recommended to the designers of educational programs, who attempt to encourage adolescents' political involvement, to bridge 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, share control with the teacher over the design and management of learning activities, assessment criteria, and social norms of the classroom. For future research it is essential to explore ways of increasing other aspects of political participation such as active social participation through CLE.

Students' Reluctance to Participate in School Decisions

Hermann Josef Abs

University of Giessen, Germany
h.j.abs@erziehung.uni-giessen.de

Key words: Reluctance to Participate, Open Classroom Climate, Egalitarianism, Tracking, Perceived Violence

Reluctance to participate is a fundamental problem for democracies. The missing wish to participate in political debates and decisions is mainly traced back to the growing complexity of politics on the hand of system characteristics and to the lack of political understanding on the hand of individual characteristics. But in fact we have only little knowledge about the development of reluctance.

Hence the paper draws the attention to school as one sector of society. The basic function of schools is to prepare students for the societies they are living in and to contribute to the stability of societies in that way. Schools share both similarities (e.g., the rules of legal regulations and the equal rights of all students) and dissimilarities (e.g., the asymmetry between teacher and learners and the compulsory character of school attendance) with the larger society. Because of their similarities with larger society schools do not only deliver formal citizenship education but also contribute to informal citizenship education. That is the reason why the paper looks for constraints of students reluctance to participate in school decisions.

The paper puts up the hypotheses

- first that both individual and school factors contribute to the reluctance of students to participate in school decisions;
- second that both general school features (like tracking and degree of perceived violence) and teacher behavior (like showing egalitarian attitudes against students and the establishment of an open classroom climate) contribute to the explanation of not willingness to participate.
- third that the teacher behavior is not independent from general school features.

The paper analyses data from more than 4000 students from grade 8-10 in 197 classes from 61 schools in Germany. Schools have taken part in a nationwide school development program on citizenship education. Structural equation modeling and path

analysis are used in order to test the hypotheses. The multi level structure of the data will be taken into account by using the type complex algorithm of Mplus.

Results show relatively little influence of individual characteristics: Gender and cultural capital show some importance, the students' age and their migrational status show low effect. The teacher behavior has a greater effect, which is however still moderate. The direct effect of open classroom climate (beta .15) proves to be strongest. Quite interestingly there seems to be a relatively strong connection between school context and teacher behavior. Both tracking and perceived violence are relevant conditions for teacher behavior; moreover tracking has an additional direct effect on the reluctance to participate.

Results are relevant for school reform and teacher education but also within the broader framework of society. With respect to schooling they show the effectiveness of informal education by teachers and schools. This raises the question for equivalents with respect to society. Further research on reluctance to participate should look deeper into the contextual structure of situations, which ask for participation.

Subjective Theories about Participation at School

Angela Gastager, Jean-Luc Patry & Andrea Wiedemair

University of Salzburg, Austria

jean-luc.patry@sbg.ac.at

Key words: Participation, Subjective Theory, Teacher Perspective

Participation in decision-making in school is an essential issue in implementation processes for socio-moral and democratic education. The teachers' perspectives about participation, i.e. their perceptions of all the different facets of participation in every day life in school, are reconstructed via working out different features of participation, namely participation as handing over responsibility, enhancing and triggering conditions for participation, forms of participation, and finally consequences of participation. These central constructs are investigated through actualizing the subjective theories of four primary school teachers. The dialogue-consensus-technique is applied which consists in a reconstruction process performed in several steps: in a half-standardized interview (first measurement) and a structure-laying-technique with the essential elements (second measurement) following the guidelines of the scientific program for subjective theories, taking into account the epistemological subject model. The data analysis follows the principles of categorizing qualitative data material which is finally transformed into quantitative data. This procedure follows the methodical requirement of using mixed methods in the whole investigation.

The results show that the teachers' concepts concerning participation are very differentiated and clearly separate between different individual concepts. The persons deem aspects linked to participation to be largely desirable. Further, the results show a positive correlation between the desirability of the elements and their necessity for success through participation. If conflicts – particularly with respect to time constraints – arise in the context of participation, teachers prefer to solve them independently. The results are discussed with particular regard to teacher training.

Cheating in the Classroom: A Meta-Analysis of Students' Trends and Attitudes

*Catherine Dimitriadou, Androniki Gakoudi, Anna Kalaitzidou-Leontaki &
Konstantinos Kousaridis*

University of Western Macedonia, Greece
adimitriadou@uowm.gr

Key words: School Cheating, Students' Attitudes, Rule Breaking Behavior, Ethics, Benefit/Cost Tradeoff

This paper examines school cheating as a result of an optimizing decision in which the benefits outweigh the costs within the context of Greek state education. A research was conducted in order to examine how a variety of individual and social factors influence early and late adolescents' opinions on the acceptability of rule breaking as far as cheating is concerned. 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 behavior in the classroom. The research draws on the teaching models for achieving meaning and strength for self-responsible self-determination as well as on the theories concerning students' cheating behavior.

The study took place in two classrooms, one in an urban senior high-school and the other in a rural primary school. A total of thirty-two students (13 eighteen-year-olds and 19 twelve-year-olds respectively) sat a school math test. The teachers who participated in the research were experienced state-school teachers and postgraduate students at the University of Western Macedonia. One was a female mathematics secondary education teacher and the other a male primary school teacher. The research was conducted in three phases:

- a. A teaching episode was designed that took place in both classrooms. The students were taking a math test, when an 'incidental' fact obliged the teacher to depart.
- b. The teacher came back shortly afterwards and challenged the students to a discussion concerning their attempts to cheat while unobserved.
- c. The students responded to a questionnaire meant to investigate the possible factors which could reduce the probability of cheating in a given situation.

The students' opinions during discussion were recorded and analyzed on the basis of content analysis, thus revealing the Greek students' trends, as well as attitudes and

feelings on the payoffs and costs of cheating behavior. Furthermore, the questionnaire data was based on a series of possible options that students ticked (e.g. “I would not cheat if ...”), as parameters that would dissuade them from cheating.

Data analysis showed that the factors which can help students refrain from any potential gain from unobserved behavior are mainly social. A comparative approach to the data reveals subtle distinctions among students’ attitudes to cheating. Further analysis of the results identifies three categories of social and individual factors minimizing students’ possibility to cheat: (i) the benefit/cost tradeoff as an outcome of cheating behavior; (ii) the significant others’ opinions about themselves as cheaters; and (iii) the students’ personal intrinsic motivation to display honest behavior. The implications of the study place this empirical evidence within a context that instigates a discussion on rule-breaking behavior, the ‘living out’ of students’ values, and the moral principles of society.

Procedural Justice in the Classroom: School Children's Judgments about the Procedures Used by their Teachers to Implement Differentiated Instruction

Dimitris Pnevmatikos & Ioannis Trikkaliotis
University of Western Macedonia, Greece
dpnevmat@uowm.gr

Keywords: childhood, differentiated instruction, learning difficulties, procedural justice

Differentiated instruction includes a variety of teaching methods and procedures to adapt school subjects to the individual' level. Teachers use different criteria for pupils with learning difficulties. Furthermore, individuals often take into the account the degree of the threat to themselves when forming judgments.

The aim of the present study was to investigate how schoolchildren judge the procedures followed by their teachers when implementing differentiated instruction. We hypothesized that schoolchildren take account of the threat to themselves when judging their teachers' decisions and the procedures they follow to implement differentiated instruction.

One hundred and fourteen schoolchildren divided into three age groups (38 each, 19 girls): 8-year-olds, 10-year-olds, and 12-year-olds participated in the study. Two conditions (experimental and control) were prepared on the computer according to which pupils had to prepare an article for their school newspaper. In the experimental condition, the teacher differentiated the criteria for the evaluation of the article on the basis of the pupils' abilities (that is to say, the teacher did not take spelling into account if the pupil had learning difficulties). At the end, pupils were informed that their article had not been selected for publication. In the control condition, the teacher retained the initial criteria until the end. Participants were asked to judge the teacher's initial decision, the decision after the announcement of the new criteria, and, finally, the procedures in both conditions.

The participants in the control group were more inclined to judge the procedure that the teacher followed to be fair than the participants in the experimental group. However, as expected, no differences were found between the two groups as regards the teacher's initial decision or the announcement of the differentiated criteria. Three, 3 (age groups) x 2 (gender) x initial decision, decision after differentiation and the

total procedure, Univariate ANOVAs revealed a significant effect of age only in the experimental condition for the procedure that the teachers followed. A post-hoc Tukey test showed that the 12-year-olds were more inclined ($p=.006$) to judge the procedure that teachers followed to be fair than the 10-year-olds.

The present study provided 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. This was more evident among the 10-year-olds. One possible explanation would be that the participants' positive judgment of the differentiation in instruction probably reflects a stereotype that they have integrated. Simple integration of a stereotype, however, is not sufficient for them to disregard the threat to themselves from differentiated instruction.

Leadership of Diversity: Non-Routine Problems of Bilingual School Leaders

Nitza Schwabsky

Gordon Academic College of Education, Israel; The Mofet Institute, Israel
nitzasch@gmail.com

Key words: Principals, Bilingual School

More than half of the principals' day is spent dealing with problems, some of which are complex, ambiguous and non-routine. Very little is known about such problems in diverse bilingual school environments. The problems reported in this study arose in the 12 first years of the three schools that participate in the study, when they were still in the beginning phases of development. The schools then held approximately 250-300 students each, located in English-speaking urban neighborhoods. The schools were considered successful and prestigious, and enjoyed a high reputation in the community. The students were predominantly white, and came from financially comfortable, non-transient middle-class families. Admission to the schools was decided using a lottery system, which was based on locally determined criteria.

The school staff was diverse. The division of labor of the school faculty was divided diagonally by the language of instruction and horizontally by the grade levels. The teachers who taught the curriculum in English represented the Eurocentric culture, whereas teachers who taught the curriculum in the second language (i.e., French, Spanish or Japanese) were mostly native speakers of the other language and culture.

Participants of the study are eight principals, leaders of diversity, who composed the entire administrative pool of the three elementary bilingual schools. The principals were all U.S. citizens of the dominant Eurocentric culture, whose first language is English. The majority of the principals held Masters Degrees, they all had some experience traveling abroad, however, only one of the principals ever worked abroad.

The principals' teaching experience ranged between 11-24 years, and they held 3-23 years of administrative experience when data was collected. The principals were all well appreciated by academics and the community, and enjoyed a high reputation among their colleagues and in the school district. They were carefully selected for their particular leadership roles at the schools, based on their high reputation as successful leaders. It was believed that they would manage the unique demands of the

diverse environments with sensitivity and care; however, none of the principals had prior experience with diverse schools.

The case study approach was selected for the study, using the qualitative research methods, and was based on the inductive model of analysis, which allows themes to emerge from the data. Two one-on-one interviews with each of the principals and a focus group interview with three acting principals were conducted and analyzed using content analysis procedures through a process of constant comparison and categorizing the main theme.

Findings reveal three major problem areas: communication with staff, academic functions, and administrative challenges. Culture and power appear as two important dimensions that affect diversity leadership and the aforementioned problem areas. Principals ought to identify and look critically into perceived non-routine problems, to examine their own assumptions, and to foresee the implications for their diversity leadership.

The effect of Schoolchildren's and Adolescents' Attitudes Towards Collectivism and Individualism on their Beliefs about how to Manage Contradictions

Dimitris Pnevmatikos & Eirini Papadopoulou
University of Western Macedonia, Greece
dpnevmat@uowm.gr

Keywords: Democratic Education. Collectivism, Contradictions, Individualism

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; so they are not surprised when they have a contradiction 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 (independently from the context) and the only truth. Thus, collectivists have a tendency to use naïve dialecticism while individualists tend to use formal logic.

The aim of the present study was to investigate whether schoolchildren and adolescents who adopt collectivist attitudes hold different beliefs on how to manage contradictions in a different way than individualists. We hypothesized that, contrary to individualists, collectivists' beliefs should be highly correlated with beliefs that are more tolerant to contradictions.

Three hundred and eight schoolchildren and adolescents from 10 to 18 years of age participated in the study. A well-structured questionnaire consisting of three subscales was used to explore participants' attitudes towards collectivism (10 items), individualism (9 items) and beliefs towards contradiction (5 items). Participants were asked to express their point of agreement or disagreement on a 5-point scale.

The three subscales had a moderate internal validity. Cronbach's alphas were for collectivism ($\alpha = .72$), for individualism ($\alpha = .65$) and for attention towards contradictions ($\alpha = .69$). The Pearson correlation revealed significant ($p < .001$) positive correlation ($r = .562$) between contradiction and collectivism scale and a

negative significant ($p < .001$) correlation ($r = - .298$) between contradiction and individualism scale. In other words, the more collectivist the attitudes are held by individuals, the more possible it is for them to compose contradictions and to accept a solution in the middle. In contrast, the more individualistic the attitudes are held by individuals, the less effort is endeavored to manipulate contradictions and construct a synthesis of two aspects being found in a contradiction.

This research, as it has been predicted, showed that there is a relation between schoolchildren's and adolescents' beliefs towards contradiction and their general attitude towards collectivism or individualism. This means that an educational system orientated to Democratic principles should pay attention on implementations which will provide students with collectivist experiences so as to educate future citizens to be more tolerant towards contradictions and perceive them as a chance to compose contradictory aspects.

Human Dignity, Life-Science Research and Teacher Education

Anna M. Tapola
Linnaeus University, Sweden
Anna.Tapola@lnu.se

Key words: Human Dignity, Life-Science Research, Teacher Education, Critical Discourse Analysis, Critical Socio-Historical Literacy

The aim of the study is to analyze and clarify *if*, *how*, and *why*, the notion of human dignity in life-science research practice is related to discourse of human dignity within teacher education. The basic idea is that protection of human dignity is supposed to be a central task in all democratic school systems, as well as in life-science research. Previous studies show that discourse of human dignity within teacher education to a high degree is permeated by themes and arguments that are associated with life-science subject matter, for example, anatomy and physiology; full human dignity is linked to what is considered to be a ‘perfect’ body and ‘non-disturbed’ bodily functions. The focus on the unproblematic body as a carrier of full-fledged human dignity can have severe consequences on how, for example, pre-service teachers may treat future colleagues and pupils with disabilities. However, since actors within teacher education repeatedly supported their meaning-making of human dignity by using themes and arguments assumedly grounded on outcomes of life-science research, it is justified to analyse if, how and why, the notion of human dignity within life-science research practice is constituted, construed and constructed by various actors.

The data comprises of four categories: student theses (at bachelor or master level) written by students of life-science and healthcare, and where they relate to human dignity; life-scientific articles published in peer-reviewed journals that relate to human dignity; articles published in popular science journals that also include aspects of human dignity; and various documents, conventions and other texts related to human dignity in life-science research practice.

The methodology is grounded on critical discourse analysis, with particular focus on themes and arguments associated with the concept of human dignity, i.e. the chosen methods are (i) a thematic analysis, and (ii) an argumentation analysis. Both methods

are concerned with if, how and *why*, human dignity is constituted, construed and constructed in life-science research practice.

The findings show, among others, that the thematic patterns of the discourse within teacher education reappear in the life-scientific articles and in popular science articles; it is obviously relevant to discuss human dignity in relation to life-science subject matter. However, in contrast to the discourse in teacher education, ethicists and legal experts discuss human dignity in terms of human rights. Scholars of life-science rarely publish articles that jointly and explicitly concern life-science subject matter and the notion of human dignity. Finally, it is suggested that the modest number of contributions written by scholars of life-science research can be explained by lack of Critical Socio-Historical Literacy, a new concept that will be further clarified at the conference.

The discussion contributes to moral and democratic aspects in life-science research practice, especially associated with human dignity, and how such life-science research outcomes may– or may not – be applied in other areas of society, particularly in teacher education.

Teaching VaKE – Experiences with Teacher Trainings

Sieglinde Weyringer, Jean-Luc Patry & Alfred Weinberger

University of Salzburg, Austria

jean-luc.patry@sbg.ac.at

Key words: Values and Knowledge Education, Teacher Training, Implementation Problems

VaKE (values *and* knowledge education) is a didactical approach, based on the principles of constructivism both for knowledge acquisition and for values education, using open teaching and non-directive interaction principles and orientated on the aptitudes of the individual learner. 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 they improve in moral competence. So teachers show interest in a training of this method.

The application of VaKE requires specific competences and teaching skills to manage the openness of these lessons and hence to allow the students to follow their individual learning interest and type of knowledge acquisition. Teachers need to be trained for this. The experiences with these VaKE-trainings bring apart the different problems teachers have with open-learning settings and especially with the fact that in VaKE teaching is even more values-loaded than in traditional teaching – both with respect to the subject they teach and with respect to the values issues addressed explicitly in teaching.

The presentation will discuss the problems and misunderstandings teachers can have when organizing and performing VaKE-lessons as experienced by the authors in several teacher training settings. Principles for teacher trainings for open teaching in general and for VaKE in particular will be elaborated. It turns out that teachers have difficulties to leave their traditional orientation towards direct teaching, they fear to lose control, and in particular they tend to focus on content knowledge only and ignore the values part of teaching, hence circumventing the central intension aimed at by the authors of VaKE. Conclusions are drawn for initial and in-service teacher training.

Moral and Democratic Education in the Context of Science Education: What Are the Implications for Teacher Education?

Jostein Sather

University College, Bergen, Norway
js@nla.no

Key words: Science Education, Teacher Education, Man-Made Greenhouse Effect, Attitudes, Norms, Beliefs

The aim of this theoretical paper is to sketch some implications for teacher education based on a conception of moral and democratic education, selected science education research reports, and on selected results from a pilot study of 16-year old students' attitudes, social norms, perceived behavioral control and epistemological beliefs about the man-made greenhouse effect.

The following questions are addressed: What are the challenges for moral and democratic education in the 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 holding opinions of the man-made greenhouse effect and some selected attitudes, social norms, perceived behavioral control beliefs, knowledge pieces, and epistemological beliefs? And what are the consequences for teacher education?

Value laden, moral, socio-scientific or ideological aspects of science education have been given some attention during the last two or three decades. The fundamental ideas of science education are discussed from various other perspectives, such as science learning as world view change; the significance of natural science knowledge in the formation of what is called "the inner world of man in our culture" is doubtful, and furthermore the relation of science education to the other cultural spheres which contribute to the "formation of a person" is unclear. A somewhat parallel issue is given in the idea of students' move between their everyday life-world and the world of school science; in this move cognitive conflicts are assumed which demand "a cultural border crossing". Such ideas highlight the need for analysis, and they correspond to some topics and trends in science education research and debate, e.g. a "philosophical turn", a "broadening scope", the scientific literacy debate, and the "science, worldviews and education" issue.

In the context of this literature and research reports on the man-made greenhouse effect as an educational challenge a quasi-experimental design was set up inspired by Ajzen's theory of planned behavior.

A questionnaire with 39 items was developed based on the thinking presented above. After critically judging the test items some of them were skipped, and one single correlation matrix was constructed based on the data (N=104). Some more or less strong conclusions can be formulated based on regression analysis and the correlation matrix. In particular, holding a socio-scientific relevant opinion of the man-made greenhouse effect is more or less related to particular attitudes, social norms, perceived behavioral control beliefs, knowledge pieces, and epistemological beliefs. Accordingly, teacher education should integrate the relevant subject matter knowledge with focus on these factors based on a thinking that is informed by moral and democratic education research in general.

Educating Teachers' Ethos

Brigitte Latzko

Universität Leipzig, Germany

latzko@rz.uni-leipzig.de

Key words: Teachers' Moral Education, Teachers' Ethos, Reflexive Thinking

As shown in previous work the aim of moral education goes in line with the educational theory and didactics by Klafki. Based on this interrelation between pedagogical goals and theoretical approaches in education we argued, that focusing on values and knowledge education in combination is highly necessary, and the primary focus on one selected educational goal like knowledge marks the shortcoming of current school culture in the field of learning.

But are teachers aware of this relationship, too? As Klaassen stated, empirically, relatively little is known about the moral role of teachers. Data in this field show that there are many of pre- and in-service teachers who do not feel responsible for moral education. In their opinion moral education is part of religious education or ethic. These findings go in line with the results of Veugelers and de Kat who report the lack of knowledge and the lack of skills as the main problems with the realization of pedagogical goals.

According to the so called "hidden curriculum" and the impact of intuitive beliefs in pedagogical practice, we can suppose that the 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, we defined the teachers' ethos as a "moral sensibility, an orientation of attentiveness toward students and the teaching profession that underlies teachers' thought and action" (Hansen). Therefore, we argue, teachers become the key instrument of educating children morally by making the curricular come alive.

Against this background, in this presentation, we will discuss the question how we can educate the teachers' ethos, their attitude towards moral education in the way that they are aware of the fact that they face many sources of moral education every day. We introduce our ideas on fostering teachers' competence to reflexive thinking as a tool for educating teachers' ethos.

Voicing an Oppressed Palestinian Women: Guidelines for Multicultural Literature Teaching

Lea Baratz & Roni Reingold
Achva College of Education, Israel
reingold@netvision.net.il

Key words: Literature Teaching, Palestine, Oppression, Multicultural Education, Women Poems

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. In the past few decades we have witnessed a growing number of Palestinian literary pieces being translated from Arabic into Hebrew, and the presence of Arabic literary pieces in the Hebrew literary context has become a common fact.

The poetry of the Israeli-Palestinian women is written against a clearly defined political and social background: They are suppressed both on a national ground as members of the Palestinian minority in the Israeli society, and on a gender ground as women in the Palestinian society. Therefore, their voice has a great importance, because alongside the male writing on similar issues, they reflect their unique position on issues that are generally typical to the Israeli society in general, and the 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 acts, without waiting for the dominant group to recognize whether this is legitimate.

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 discussed poems.

By teaching some of large corpus of translated Israeli-Palestinian women's poetry in their classes, Jewish teachers can exposed the students to the oppressed Palestinian women as an act of multicultural education.

This paper aims at presenting the teachers to the concept of political education in which literature text are not analyze only by their esthetic dimensions, but also by

their social and political meanings. In addition, it aims at exposing 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.

The Moral and the Political in Global Citizenship: Appreciating Differences in Education

Wiel Veugelers

University for Humanistics Utrecht / University of Amsterdam, The Netherlands
w.m.m.h.veugelers@uva.nl

Key words: Citizenship Education, Teachers' Vision

Schools nowadays are expected to pay attention to citizenship education. Traditionally, citizenship is understood as a formal citizenship, as being connected to nationality and political participation. But more and more frequently, citizenship is now interpreted as a way of being in the world. Citizenship in this sense encroaches deeply in the personal identities of people. This process of connecting citizenship and identity can be seen as a deepening and an intensification of the traditional understanding of citizenship. The development of citizenship and moral development partly coincide here.

The meaning of the term citizenship is also being broadened. Nowadays, we speak of European citizenship and of global citizenship. Global citizenship is often understood as a form of citizenship in which processes of globalization are being connected with human rights and taking responsibility for the global world. This type of citizenship is no longer a formal citizenship, but a moral category.

The questions that will be raised in this article are: What are modern forms of global citizenship in secondary education? In which ways is diversity being expressed in these? Do present views and practices on global citizenship education differ from those in the Eighties?

Part of our research is an effort to develop more adequate theoretical concepts. The review of the literature and the analysis of the empirical data will be used to further elaborate theoretical concepts and frameworks between them.

Our review of the literature leads us to distinguish three forms of modern global citizenship, with different goal orientations:

- An *open global citizenship* that recognizes that the global world has become smaller, that there is more interdependency between parts of the global world, and that the global world also offers more possibilities for cultural diversity.

- A *moral global citizenship* based on moral categories like equality and human rights that recognizes responsibility for the global as a whole.
- A *social-political global citizenship* aimed at changing political power relations in the direction of more equality and in the appreciation of cultural diversity.

In the empirical study we asked how teachers of secondary education can put citizenship education in a global perspective and what the opinion of teachers is in this respect. Concrete research questions are: Which modern forms of global citizenship education do exist in secondary education? How do teachers regard citizenship education in a global perspective? What would be useable topics and methods for the present and the near future? How are moral values and diversity being expressed? What are, according to the teachers, the differences between global citizenship education at present and in the Eighties? What is difficult to achieve for the teachers? What deserves more attention?

The Moral and Cognitive Roots of Political Thinking: An Exploration of the Relations between Moral Reasoning, Cognitive Adequacy and Political Reasoning in Greek Adolescents

Olga Fotakopoulou, Grigoris Kioseoglou & Diomedes Markoulis
Aristotle University Thessaloniki, Greece
ofotakop@psy.auth.gr, gkios@psy.auth.gr, markouli@psy.auth.gr

Key words: Political Preferences, Socio-Moral Development, Cognitive Development, Cognitive Adequacy

It has been a longstanding ambition in psychology to identify psychological determinants of political preferences and loyalties. The well-documented relationship between political orientation and moral reasoning has often been investigated and interpreted in terms of the influence of level of moral development upon an individual's political inclinations. In the context of cognitive-developmental theory, the above correspondence entails that political attitudes can be mediated by cognitive adequacy; namely the main political ideologies can be ranked in order of cognitive adequacy.

The present study extends this vein of research by explicitly examining the development of political thinking among Greek adolescents between twelve and eighteen years of age in relation to their socio-moral and cognitive development. We attempted to study the ways in which adolescents construe political issues, the structure of their thinking, and the ways they interpreted hypothetical political problems in relation to their socio-moral reasoning and their cognitive-adequacy.

A total of 312 students participated in the study in two groups: a) 12-15 year-olds and b) 15-18 year-olds. Students were given hypothetical political and moral dilemmas, as well as a series of cognitive tasks; the data were collected within the framework of focus groups and in classroom settings.

Qualitative analysis procedures were used to examine the meanings children assigned to the different political concepts through their oral and written responses, while multiple correspondence analysis (MCA) was carried out in order to explore the complex pattern of association between the variables.

The qualitative analysis of students' responses brought to light structural and qualitative differences that shape different phases of political reasoning, whereas the

statistical analyses revealed complicated associations between the developmental patterns of political reasoning and the stage of socio-moral and cognitive development. The findings are discussed within the framework of citizenship and moral education.

POLIŞOFIA – A Dialogical Approach in Community of Philosophical Inquiry for Citizenship Education

Diego Di Masi
University of Padova, Italy

Key words: Philosophical Inquiry, Citizenship Education, Dialogue, Democratic Education, Deliberation, Participation

The research to be presented aims at constructing an educational process based on education through/for citizenship to promote competencies for an authentic participation. If democracy means to participate in a public deliberation (Crocker; Sen) democratic education turns around the development of competences and capabilities that enable such deliberation. In this approach democratic education is, first of all, a process to acquire communicative competences (Habermas).

A „community of philosophical inquiry“ consists in constant practices of argumentation, negotiation and shared deliberations. It is assumed that 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.

The research proposes dialogical-reflective activities in the classrooms, which are further stimulated by specific educational materials and procedures to promote critical reflection and self-correction following the Philosophy for Children (P4C) programme. The inquiry approach becomes a methodology to improve the „complex thinking“ (*critical, creative, and care*) and the participation competences and dispositions. To promote a shared responsibility, the P4C program is conjugated with the experiences of Municipal Councils of Children (an instrument adopted by local administration to promote children’s participation) to turn it into a learning community. This is supported through coordinated educational actions which start in the elected members’ school and classroom context and activities. In this way school and town became a real enlarged „citizenship community“ in which competences and dispositions to participate in the present and future of democracy are scaffolded and the charge and responsibility for thinking and reasoning are shared. When children have the opportunity to initiate and evaluate arguments, hear others make and

examine arguments, and participate equally in resolving disputes, they improve their argument skills. Using the P4C method could promote the development of informal reasoning abilities, argumentative competencies and the abilities needed to participate actively in the democratic life.

The project targets a Children Municipal Council of a town, Rovigo, situated in North-East Italy. The Council involves 41 children elected by peers from their own school and their classrooms (31 classes, 802 subjects, from 4th to 8th grade – 9 to 13 years old). The experimental group is formed of five 6th grade classes (128 children). In each classroom the P4C Program is implemented (1 hour/week, during 9 months), using specific materials created for the project, which follow the structure proposed in the P4C Curriculum. The control group is formed of five 6th grade classes selected in the same school of experimental group (119 children).

Quantitative and qualitative assessment methods are used, including tests of reasoning skills, moral judgment instruments, semi-structured interviews, discourse analyses and different kinds of protocols, as well as case studies. A first analysis of the results confirms the usefulness of the approach.

Swiss Education Policy and Agricultural Biotechnology: The Challenges of Enabling Students to Make Their Own Moral Judgements

Fritz Oser^a, Catherine Naepflin^a & Philipp Aerni^b

^aUniversity of Fribourg ; ^bETH Zurich, Switzerland

Fritz.Oser@unifr.ch; Catherine.naepflin@unifr.ch; aernip@ethz.ch

Key words: Intervention Study, Moral Education and Development, Natural Science and Philosophy

Today, morality is always referring to a concrete content. Mostly, if democracies decide or vote on moral issues, they treat a concrete and paramount issue. Thus, morality becomes referred to a real situation or context, this in opposite to the Kohlbergian tradition where only the judgment structure was important. - In this study, as a preparation for democratic decision making, we would like to elicit how students, after they experienced in a laboratory, discuss gene transformation of plants in class. We also would like to analyse how they use ethical models for solving such controversial issues. The second purpose of this study was to analyse how a couple of dependent variables (attitudes, beliefs, knowledge, including the four components from Rest, 1986, moral motivation, moral judgement, moral sensitivity and moral character) concerning to gene manipulation of plants changes through an intervention study with the respective students.

Preliminary results show high changes in the moral attitudes, to moral stage and the ethical sensitivity. Students also can represent the ethical models from Rawls, Jonas and Spinoza, but have difficulties of applying it. We anticipated a differentiation in biology, philosophy, economic knowledge, and hoped that the practical work experience in the laboratory enhanced the motivation to discuss the subject later in class.

The data-analysis shows so far that students, before the intervention, had no idea about what biotechnology means. Nonetheless they have a very strong position for or against this new technology. Interesting was, that after the intervention, students said, that they have now more knowledge about what exactly means gen manipulation and biotechnology and they had more arguments for or against the usage. But their beliefs didn't change significantly. They still have their naïve concepts about the technology. Why are student's resistance to change, especially in such important areas concerning

political, social and scientific future? What role plays the knowledge about and the emotions / feelings toward a technology?

Requirements for Learning on Bioethical Dilemmas

Hiemke K. Schmidt^a, Martin Rothgangel^b & Dietmar Grube^c

^aUniversity of Goettingen, Germany; ^bUniversity of Vienna, Austria; ^cUniversity of
Vechta, Germany

hiemke.schmidt@psych.uni-goettingen.de

Key words: Religious Education, Bioethical Dilemma, Interest, Domain Knowledge, Individual Differences

In Germany, religious education is an inherent part of everyday school life. The aims of religious education are diverse. One aim is to enable students to reflect on questions regarding bioethical dilemmas and forge their own opinion. Lessons on bioethical dilemmas are expected to enable students to take part in public discussions, hold their own opinion and to take part in the decision makings on these bioethical problems as it is wanted in a democratic society. However, research on religious education is relatively rare. This study addresses basic requirements for learning on bioethical dilemmas. Someone who holds an opinion on a bioethical dilemma is expected to justify his or her opinion with a number of arguments. So students have to learn a number of arguments to be in the position to forge and explain their opinion. Prior knowledge and interest play a major role in learning. This study deals with the question what part different spheres of domain knowledge and interest in the topic play on learning arguments concerning a bioethical dilemma.

It was conducted on 79 students, participating in religious education given to senior classes in secondary schools. The students mean age was 17 years. Students were tested on their knowledge and how they learned on the topic of prenatal diagnostics.

Students were given questions on different domains relevant as domain knowledge to prenatal diagnostics. These domains included biological processes during pregnancy, medical knowledge, knowledge on legal requirements as well as knowledge about Christian values, philosophical positions and knowledge on living with a disability or psychosocial consequences of abortion. Additionally, students were asked how much they had known about the topic of prenatal diagnostics and how much they were interested in this topic. After a short introduction on what prenatal diagnostics are, students were asked to read and learn a text discussing different arguments on prenatal diagnostics. The arguments were counterbalanced to the number of pros and

cons. After a week students had to reproduce all arguments they still remembered. After a twelve weeks delay, students were asked again how many arguments they remembered.

Data shows significant differences between males and females. Females remember more arguments, although their prior knowledge is not different from that of the males. But the differences in the number of remembered arguments disappear when interest in the topic is controlled for statistically. Males and females differ in the relevance the particular domains of prior knowledge have for their reproduction of arguments.

These outcomes suggest that the role of prior knowledge and interest on learning on bioethical dilemmas is not as easy to understand as in other domains. The individual interest on the topic seems to take a much more prominent role than in other domains. The authors attributes this to the personal relevance a bioethical dilemma like prenatal diagnostics may have to an individual.

Discovering Virtues with children

Luigina Mortari

Valentina Mazzoni

Verona University

luigina.mortari@univr.it; valentina.mazzoni@univr.it

Key words: Virtues, Socrates, Aristotle, Children's Understanding, Ethical Discourse

In order to promote moral education we hypothesized that it should be meaningful from a pedagogical perspective to go to the ancient moral philosophy and particularly to the Socratic and Aristotle's outlook. In their philosophy the concept of virtue is central, i.e. to develop a moral stance is the same as cultivating a virtuoso way of being. On this presupposition we projected and realized an experience of "education to virtues" and on this experience we conducted a qualitative research.

The research consists of two phases: an explorative phase and a transformative one. The research involved 18 primary classrooms with children from 8 to 10 years old. It started in May 2009 and will end in June 2010. The data generated has been a very large amount, which will take a lot of time to complete the process of analysis. The presentation is on the explorative phase.

To promote an ethical education with children the first objective is listening to children and exploring their moral thinking. The first step consisted in exploring the moral thinking of children. The questions that conducted this explorative phase were: *What is the broader understanding of children on virtues? Do they know this word? If yes, what is the meaning they have in their minds? If not, which are the words they use to face ethical discourse?*

We developed play activities in order to collect children's moral thinking on virtues and we analyzed the data qualitatively in order to understand the children's standpoint on virtue.

Two activities composed the explorative phase in order to encourage children to express their own view: a game on virtue and a story. The aims of these activities were the following: (a) asking children's own virtues (aim of a "basket" game); (b) inducing children to reflect on the way through which virtues are learned (Capoccione's story).

The paper aims at presenting the explorative phase and the data; the findings allow us to describe some of the children's thoughts on virtue (children recognized some important features, identified a lot of examples and discovered moral dilemmas).

Eros the Essential Ingredient in Morality, Education and Moral Education

Mark Bortz

Achva- College of Education, Israel

bortz@zahav.net.il

Key words: Eros, Schisms, Responsibility, I-Thou Relationship, Buber, Levinas, Korczak

To show how essential Eros is to morality the presentation will start with a scene from the film „Cabaret”, set in Germany around 1931: An extraordinarily handsome, charismatic youngster sings „Tomorrow Belongs to Me”. The words are simple, about nature and family life. Yet as the scene progresses it shows that the youngster is dressed in the Hitler Youth uniform and is recruiting other youngsters and adults into the movement.

The scene dramatically portrays numerous schisms: Logos as opposed to Eros, sentimentality rather than true Eros, collective values versus values that arise from the individual’s soul and authenticity, masculine as opposed to feminine energy, and spiritual energy versus soul energy. This scene and the schisms it portrays dramatically reinforce Emmanuel Levinas’ basic tenant that we only become fully human, not to mention moral, by behaving responsibly to the other.

The importance of Eros in education will be shown from a scene from the film „Smart People“: A college professor is dating a woman for the first time. He passionately describes his field of interest, but ignores her. She is present only as his audience or as a source of narcissistic gratification. Later we learn that this is how he relates to his students. This scene dramatically portrays Martin Buber’s view that we can only truly meet when the other becomes a „Thou“. For Buber authentic living, by implication education, takes place in the dialogue within an „I-Thou“ relationship. Being present for the other and aware of the other’s presence (Buber 1970, 1973, 1988).

I will suggest moral education can only take place in a relationship informed by the ideas and ideals of both Levinas and Buber. To illustrate this I will focus on the legendary educator Janusz Korczak. Korczak wrote and taught about moral education. But more importantly we need to look at his life, particularly his relationship with children he educated, and his tragic, but heroic death accompanying the children he

was responsible for. Korczak's way of being with children was a profound expression of both Eros and true moral behavior and education.

I will conclude by focusing on unintegrated Logos and Eros, or thinking dominated stances in morality, education and moral education by contrasting Apollo with his more related or Eros-orientated half-brothers Dionysus and Hermes. I will suggest that integration of Logos and Eros is best expressed by Erich Neumann's concept of „wisdom of the heart” – a concept he developed in his analyses of Mozart's „Magic Flute”. This concept becomes dramatically alive in the ideas and more importantly lives of Buber, Levinas and Korczak.

Habermasian Socio-Philosophical Theories and Socio-Constructionism in Pedagogical Practice – A Theoretical Discussion

Lena Fritzen & Anna M. Tapola
Linnaeus University, Sweden
Lena.Fritzen@lnu.se

Key words: Argumentation Analysis, Lifeworld and System, Pragmatic, Ethic and Moral Discourses

The aim of this paper is to formulate a theoretical framework, which may enable us to uncover different moral-laden issues in pedagogic practices. In the construction of this theoretical framework, which also includes an analytical tool, we attempt to integrate a socio-constructionist approach towards learning (Berger and Luckmann, and Searle) and Habermas's theory of communicative action and his discourse ethics.

The background of this paper is based on the fact that there are several theories that are relevant for moral and democratic education research (e.g. Kohlberg), but that many of those theories are focusing moral and/or issues linked to the individual(s), or relationships between individuals. Consequently, a large portion of those theories are particularly concerned with the psychological or socio-psychological levels. However, in this paper our interest points in the direction of more all-embracing theories that go far beyond the level of the individual(s). Therefore, we have chosen to explore the potentials that may exist in Habermas's critical socio-philosophical theories, namely his theory of communicative action and his discourse ethics, together with early socio-constructionist theories. This approach enables us to include broader societal strata in the discussion, and not least, phenomena that involve structures in society.

The discussion we want to contribute to concerns whether it is possible, and advisable, to integrate socio-constructionism and Habermasian critical socio-philosophical theories in research on issues related to moral and democratic education. We would also like to discuss what such integration can lead to; advantages and disadvantages; opportunities and constraints.

Significant Democratic-Decision Education through Integrative Study of Social Problems

Nir Ressissi

Affiliation unknown

Nirrs185@magal.org.il

Key words: Democratic Decision; Integrated Social Science; Social problems; Curriculum; Team Teaching

Most of our contemporary national societies are highly complex, diverse and dynamic, facing intense social problems like unemployment, terror, poverty, crime, immigration, violence, gaps, controversies, exclusions etc. Our states' agencies, especially the more neoliberal ones, have great difficulties in their attempts to face those challenges. When it comes to democracies it is up to the citizens to decide whom they prefer to serve them in their need for those attempts to succeed.

However, most of our democratic states' citizens are not really prepared for the rational making of this critical repeated decision: Nobody ever taught them how to demand from political parties and candidates to offer them clear alternative public policies; how to consider or even understand the differences among policies; how to characterize or even recognize a social problem, etc.

There is no doubt about the „nobody“s' identity: Our school systems in general and the social studies in particular: None of us is really surprised when the press „reveals“ over and over again the weak social literacy of educators and the fact that most high-school graduates – i.e. our states' citizenry reserves - do not really know and understand the social problems of their societies, which are basically interdisciplinary and integrated in their nature.

In fact, most social science curriculums of our school systems – i.e. Geography, History, Sociology, Economy, Political Science and Mass Communication – usually follow the social sciences faculties' disciplinary tradition, each using its own concepts and theories and ignoring those of the neighbor disciplines (unfortunately the designated civic studies curriculum is usually far from meeting the above challenge).

It seems that the routine disintegrated way of conducting the Social Science in our school systems is opposed to their necessity to encourage the cooperation among all teachers of all the social disciplines, who share the same teachers' room anyway. This

new team teaching must be focused on integrated complex issues derived from certain social problems rather than on narrow disciplinary guidelines.

In order to enable the needed lasting cooperation, a program for teacher education must be developed, which is based on a modular, multidisciplinary, perennial spiral rationale for a Social Literacy Curriculum, aimed at inviting both pre-service and in-service teachers for a systematic structured experience-based meeting with daily typical social issues, by introducing them to the basic concepts and views of the different relevant social disciplines. Those diverse issues should be planned so as to be relevant to the lives of their future or current teenager students, relating to experiences in personal, interpersonal, family and community circles as well as the current wider country, regional and global ones.

The presentation and the discussion will focus on some theoretical and practical ideas about why, for the sake of significant democratic-decision education, and how we should and can integrate different social sciences around some Social Issues and problems like those mentioned above.

The Democratic Humanistic Ethical Perception of Paulo Freire

Nira May & Heidi Flavian
Achva- College of Education, Israel
hida1424@netvision.net.il heidi.flavian@gmail.com

Key words: Paulo Freire, Social Transformation, Dialectic Contradictions, Emancipation

Paulo Freire's pedagogical philosophy focuses in the potential of education for social transformation. Freire as a pedagogue and an educator saw the world from an historical-social-political perspective. He was convinced that education, as a mediator between person and the world, is a significant means to affect social reality and contribute to its change.

Freire's philosophy was influenced by the writing of many scholars such as critical Marxists, like Marcuse, Kosík and Goldmann. His theory of the pedagogical-political praxis was shaped by post-colonial ideologists like Fanon and Memmi, Analysis of those influences reveals new angles of significance in understanding the philosophy of Paulo Freire.

Those new angles help to present Freire's ethical perception and to understand that it absorbs its values from a democratic humanistic point of view, which supports the natural ethical tendency of justice, revulsion from discrimination and mistreatment of the weak. Freire's pedagogical approach is based on his essential democratic, humanistic and radical philosophy, his analytical, dialectical-historic-materialistic method and the central status he gave to the terms "to become more", "pedagogical praxis" and "dialogue".

According to Friere, structural reading of reality leads the pedagogical-educational praxis and clarifies the dialectic contradictions that motivate society. These contradictions are based mainly on a background of a pluralistic society that consists of groups with different identities. The praxis suggested by Freire is to conduct a dialogue between them and unite against oppression in order to establish a democratic and socialist society.

Affected by Marx, Althusser, Goldmann and Kosik, Freire suggests developing a dialogue between the leadership and the people, between learners-teachers and

teachers-learners to increase their awareness of the role of subjectivity in the emancipation process.

It can be argued that Freire's approach is an integrated, consistent and dynamic perception in all the themes he dealt with: liberation of the conscious toward a broader awareness, a better critical ability and higher justice. He paved a venue to more freedom, more justice and more equality. His writings are characterized by moving forward in a dynamic continuity toward higher levels by all means to realize the praxis of hope that can "always become more".

Freire proposes a cultural reconstruction by opposing formal narratives of the Ministry of Education and of the dominating belief delivered through the media that there is no opposition to neo-liberal globalization and to market economy. The cultural reconstruction will include rewriting of personal and collective narratives to expand subjective liberating and empowering views. According to Freire, in the space of public discourse, the collective memory is powerful and obligatory. Therefore, praxis moves through creating space for democratic political civil discussion that will include active participation of all the secluded marginal groups in order to bring about the change. The praxis of resistance through narratives, renewal and creation of emancipated language emerged from Freire's understanding that the oppressed plays a major role in fixing the subjective conscious of oppression.

The Manifestation of "War Culture" among Secular and Religious Pupils in Israel

Sara Zamir

Achva-College of Education, Israel

sara.zamir@gmail.com

Key words: Peace Culture, War Culture, State General Education, State Religious Education, Civil Religion“.

The aim of this present research has been to trace possible differences between pupils of the state general education and the state religious education in Israel regarding the manifestation of „war culture“.

Since 1997, the United Nations General Assembly has adopted resolutions in support of a culture of peace. The 1997 resolution calls for a „transformation from a culture of war and violence to a culture of peace and non-violence.“

In drafting the UN Program of Action on a Culture of Peace, eight characteristics of a culture of war were taken into consideration and alternatives proposed to each one. The document provides a conceptual framework to address the deep cultural roots of war and violence and the basis for a coherent strategy for a transformation to a culture of peace and non-violence. This resolution became the base of the Program of Action on a Culture of Peace, and the responsibility for the program was given to UNESCO, the United Nations Educational, Scientific and Cultural Organization. To put the resolutions into action, UNESCO launched the International Year for a Culture of Peace (2000) and the International Decade for a Culture of Peace and Non-Violence (2001-2010).

„War Culture“ is of holistic nature. It is reflected in and influences all realms of life, both the national as well as the personal. Even in Western democratic cultures, aggression and Zero Sum Games form the basis of the competitive struggle. They rule the lives of the individuals involved as in the manner of Darwin's „natural choice“: From early childhood the individual learns to fight for his space and defend himself against the aggression of others.

The hypothesis of this research claimed that pupils of the state general education would tend to adhere to war culture characteristics for those are imbedded in the secular upbringing of a country in constant threat and hence constitute an integral part

of „civil religion“ with certain fundamental beliefs, values, holidays, and rituals, parallel to, or independent of, their chosen religion.

The research sample comprised of 909 boys and girls from the seventh, eighth and ninth grades in general and religious state junior high schools, located in southern, northern and central Israel. The questionnaire included statements of war culture manifestations relevant to schools' context (as bravery stories and commemorative songs).

The results showed that pupils of the state religious education tended to adhere to war culture characteristics more than pupils of the state general education.

These findings were explained mainly by the fact that the religious society in Israel, contrary to the secular one, becomes more national and more patriotic and therefore adopts the civil religion, originated primarily by secular existence, in order to strengthen the very socialization towards nationalism.

