
AN ANALYTICAL STUDY OF ETHICAL TRAINING OF TEACHER EDUCATOR'S

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ABSTRACT:

Bearing in mind the perspectives of the teachers, but also several theoretical perspectives regarding the ethics and training of educator's a channel accentuating collaborative and reflective work is equated, where the teacher takes responsibility for his/her ethical action and the ethical development of his/her pupils. The aim will be "to use one's own experience and the dilemmas it presents as a basis for questioning the ethical conceptions of each and every one of his/her assumptions". In the sense of giving voice to teacher educator's, their real dilemmas and tensions, taken here as a broad concept to include difficulties, problems and dilemmas and subjectively presented by subjects in professional situations, are expected to serve as a vehicle, among a number of other strategies. Thus, they will form the basis of subjective experiences of conflict, discrepancy, questioning and uncertainty which push people to opposite directions, with a personal and emotional dimension associated with restlessness, impatience and even anxiety, resulting in a decision process which can be reflective to varying degrees and puts a variety of perspectives, feelings, actions, interactions and their consequences into confrontation, as well as elements of a contextual nature. Hence, the concept points to a dialogic perspective through which tensions are equated, closely examined and sometimes attenuated or overcome, ranging in intensity, being problematic or difficult to varying degrees, creative and strategic or even limited by situational constraints.

INTRODUCTION:

Our society is going through rapid and profound changes due to globalization processes, closer integration and expansion of EU, economic crisis, advancement of technology and social innovation, migrations and challenges to traditional identities and memberships, etc. All these societal transformations present the educational sector and especially education professionals with new challenges. The development of a knowledge-based society and the globalization process are creating new social and individual needs in the areas of culture, scientific and technological development, social cohesion, education, the position and the role of an individual as a citizen as well as in the area of an individual's personal development. Research has proven that early childhood education is the most important phase to initiate a healthy development. Adolescence period is also critical for moral development. Education, given its importance in knowledge production, transfer and in preparing an individual for further life and work, has gained considerable importance in this context and has become, along with science, one of the fundamental pillars of societal development. Within such a framework ethics education, intercultural dialogue and critical thinking have a significant role in forming an ethically mature human person.

Ethics is the foundation of our human relationship to ourselves and the world around us. The purpose and role of ethics has always been the preservation of the human being as a person, human dignity, and the conditions for leading a good life. Today's time, today's culture in which we live is characterized mainly by pluralism with which we have to deal, with crises and turmoil that we are experiencing, with the increasing interconnectivity of the world (globalization) and the dependence of one another, and the "relativization" of values, which is primarily an expression of decreased confidence in society and the loss of certainty about the answers to the fundamental questions of our existence. Ethics protects and nurtures humanity of our existence, both in ourselves and in others, and practice of dialogue is essential. We always live in

relationship to others, namely in a relationship of mutual giving and receiving, therefore recognition of our dependence on others and caring for others is essential. This communitarian nature of ethics is extremely important and dictates reflections on justice, solidarity, compassion, and cooperation. Such efforts and discoveries are closely related to dialogue, which builds upon openness, reciprocity, and mutual recognition. These aspects are important for ethics education, since its main goal is to strengthen such dialogical and emphatic stance on all levels of educational process. One should not stress merely basic ethical norms (such as truthfulness, dignity and respect for life, non-violence, solidarity), but also turn to virtues that are at the heart of each individual and can emerge also on the level of society. Dialogical nature of ethics and ethics education therefore prescribes openness toward the other and invites us to be open in the process of mutual growth and learning.

An all encompassing nature of ethical reflection and awareness calls for an integrative approach, in which ethical topics would be addressed in most if not all the subjects in school (e.g. the notion of fair play and prevention of violence or substance abuse in physical education, etc.), trans-curricularly and in school life in general (e.g. in relation to the phenomenon of bullying). The present guidelines for teachers and educators stems from the analysis of their specific needs and are an attempt to provide them with key knowledge, skills and tools for ethics and values education.

DEFINITION OF ETHICS:

In the general field there is a considerable diversity of conceptual proposals and approaches dealing with ethical aspects of education and teaching. In the Ethika project we are focusing on a quite general approach of EVE, which we define and contrast with others in the following way.

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This option is sustained by the interviews in which a number of dilemmas and tensions were mentioned, particularly in terms of the relationship with pupils, parents, peers and employees. It is the aim, therefore, to use interviewee or third party (through the presentation of cases and reading of interview extracts) dilemmas and tensions to closely examine ethical issues, deontological and ethical thinking and a variety of competencies, both of a personal nature, namely cognitive (such as ethical knowledge, ethical reflectivity and ethical conceptualization with the construction of their own models and systems) emotional and volatile (connected to motivation, decision and action), interpersonal competencies (such as empathy, active listening, conflict solving, etc) and also transversal competencies such as responsibility, autonomy and creativity.

On equating dilemmas and tensions as a general starting point and analysis themes for training, we can direct the task of their examination by appealing for reflective writing on ethical, practical and contextual dimensions (stemming from a more general tension dilemma formulation and asking each person to create narratives about specific situations operating with these broader dilemmas), diversified reading, complex novelizations, debates and role-playing. It is also important to look for a creative unit that will overcome the conflict and bring about integration. This may and should involve giving attention to each aspect of the conflict and establishing dialogue among a number of alternative positions, but may also involve the cumulativeness of the alternatives, by overcoming the conflict through a creative unit where, for example, new values or other solutions are appealed for, where values are not in contradiction; or even by maintaining contradiction, developing images which reconcile the apparently irreconcilable. Furthermore, equating the dilemma can also be worked on through a commitment to collective well being on various levels or to principles and values considered hierarchically to be more basic and fundamental. On the other hand, it may also involve keeping particular and contextualized solutions open, through the participation of the collectivity and the surveillance of each moment and unique totality of each situation. Thus is tension,

understood in a positive sense, the founder of creative movements that may be used as opportunities for reflection and change in training contexts.

However, the tensions and dilemmas are only one of many other possible entries. In fact, this is all about trying to integrate different objectives and perspectives of ethics and training, where acquisition, analytical and procession experiential dimensions come together in a dialogic and research channel and where deliberative, relational and critical approaches are closely examined, emerging differentially through the interests and needs of each group. It is about training based on “the ethics of discussion, geared towards the promotion of (...) real communicational communities and where teachers take on the role of real moral agents. It is about an integrating model that should obey a double orientation “geared towards raising awareness of ethical aspects and problems (...) and of oneself in action, as a whole and ethically responsible person”.

This is a kind of training that reinforces an ethical perspective based on an intrinsic grounding, a critical and creative, practical and theoretical reflectiveness, but also an emotional and intuitive experience, open and flexible to contexts, so that unique and universalizable principles and values may be born, constructed in a community, through the democratic participation of each and every one of those involved. Thus, the development of a moral code is proclaimed, which functions creatively in the confluence of several perspectives: where a moral code of comprehension through reflection, empathy and equanimity come together with a moral code of care and connection, through giving value to one’s neighbour and to the consequences of actions towards others, where “priority is given to moral emotions and feelings as stimuli for moral action and judgment (...) with emphasis on the individual rather than the universal”. They all join together in the experiential ethics of attention to oneself, to others and to contexts and of virtues, all emerging from this entire experience without forgetting the more deontological and teleological channels which support and direct the experiences that stem from them.

This kind of training adopts the positive aspects that post modernity accentuates — namely the plural, local and historically contextualized voice of its participants, voices and visions that are in conflict within each person and in the confrontation of several. However, the voices and visions transport these transversal dimensions of principles and basic values taken as universalizable within each person. We are, therefore, dealing with a type of training where dialogue, intrinsic to the relationship between modernity and post modernity, is updated.

This type of training is still, nevertheless, subject to a complex vision where individual, interpersonal, institutional; community and even planetary spheres are regarded in an interdependent manner. A complex vision assumes articulation between a whole and a part, between common well being and individual well being, highlighting principles and values such as responsibility, autonomy and solidarity, considered in participatory and democratic contexts. It is training that favours a creative, reflective and self-regulating dialogic perspective between the universal and unique, thought and action, reason and affectivity, intentions and results, contents and contexts, where flexibility and fluidity are the qualities inter penetrating that which is most stable and updating meanings, so that the moment and movement are important parts of the process.

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