



Session 1, Monday 11 December 17.00 -18.30

Ethics and curriculum

Monday 11 December 17.00 -18.30, B1 113

Symposium; Ethical dimensions of school leadership

School legislation contains a regulation of school leader's work, but the law cannot always provide clear answers to how a school leader shall act in concrete everyday situations. A number of ethical considerations are linked to issues that arise. In this session, we highlight some of these dilemmas, and the possibilities of developing ethical school leadership, with the aim of developing an ethically sustainable school. The presentations relate to an anthology on ethical school leadership, in which researchers and doctoral students, based on their respective research areas, highlight the ethical perspective of school leaders' work.

In the studies presented in this session, we deduce to Branson's model of school leaders ethical decision-making (Branson, 2009). Branson says that ethical decision-making involves considering a decision based on four different perspectives: legal, critical, caring and professional. However, in the desire to develop ethical leadership, school leaders must develop a personal moral integrity. This encompasses a leader acting empathically, who does good, and is not driven by his own benefit. This entails a leader that is consistent predictable and trustworthy, and also a person that can read patterns in life and act with integrity and care for others.

Strengthening moral integrity is difficult (Branson, 2008). Branson refers to studies that show that it is not obvious that people are always motivated to act morally. Often we appear to be moral hypocrites who make sense of acting morally but want to avoid the costs. We are trapped in a "moral masquerade". Various considerations in Branson's model for school leaders ethical decision-making shows that the moral masquerade can serve as an interesting concept when discussing the ethical positions of school leaders.

Anette Forssten Seiser, Karlstad University

School leadership based on a scientific approach - a foundation for ethical school leadership?

Research topic: There is a broad consensus that the foundation of school should be science. In this session, I will discuss and argue for action research as a way to strengthen the school's critical and reflexive thinking, and in the long term ethical school leadership. Building school leadership on science requires a conscious choice between the scientific traditions that are available. Different sciences are based on various knowledge foundations, and researchers make different theoretical considerations based on how they perceive, and understand, the world and human actions. School leaders need to be aware of these assumptions.

In order to function well as leaders, school leaders need high self-awareness so that they can critically review their practices and their leadership. One way is to use action research methods because action research has the appropriate qualifications that are needed to develop school leadership, based on a scientific approach.

Theoretical framework: Practice Architecture (Kemmis & Grootenboer, 2008)

Method: Action research conducted with a group of school leaders, investigating and testing pedagogical leadership

Results: The result of the action research study was that the school leaders scientific and systematic approach was strengthened. Through a critical and scrutinizing approach, they gained good judgement and became wiser in their leadership. Action research contributed to the school leaders improving their reflective ability, making ethical considerations and making wise decisions. The leadership developed in the action research study could be described as a leadership with the aim to do others and the society good.

Åsa Söderström, Karlstad University

Ethics and School leaders responsibility for the work against bullying

Topic: To create an environment free from bullying is an important work. School leaders have the overall responsibility and power over this work. The legal framework for bullying is clear, but at the same time requires a number of moral considerations in each specific situation. What ethical demands do school leaders face in this work? In 2011, the National Agency for Education presented the results of a survey on school's work against bullying. The results shows a number of effective interventions. Three of these are discussed in relation to school leadership.

Theoretical framework: Bullying as a group phenomenon. School improvement capacity. Ethical school leadership.

Methodology: Questionnaire to about 10 000 pupils. Group interviews with 840 principals, teachers and pupils from 39 schools.

Findings: Three findings are discussed: 1) Stability in the school is as a key factor in the work against bullying. What responsibility does school leaders have to create stability in the school? 2) Knowledge about the relationship between pupils is another key factor in order to discover and handle bullying. It requires both courage and moral integrity from school leaders to reveal in which classes and among which teachers bullying occur. 3) It is important to create knowledge about the norms and values in the school and how these norms and values affects the occurrence of bullying. School leader needs to create space for conversations about norms and values and be willing to examine the impact of his/her own norms on the school climate.

Håkan Eilard, Karlstad University

What happens with schools when the state inspects them?

Research topic: Inspection of Swedish schools has grown fast and furious since the beginning of year 2000. Inspection often evokes different ethical questions. In this session we highlight some phenomena that arise from school inspection. Ethical aspects about care and justice of students is targeted, as well as the question of how the Swedish School Inspectorate assess teacher's education, and force schools and local school authorities to develop the education, by bringing legal arguments and even by using fines.

Theoretical framework and Method: Drawing on theories about performativity and juridification, this article explores ethical aspects in school leadership and school management in the process of inspection. The session is based on three case studies in Swedish schools, which are sourced by research interviews and by informal data collected from school actors after inspection.

Results: Inspection heavily bumps ethical questions. Results from the study highlights general ethical difficulties in inspections of schools and particularly the inspection phenomena of governing schools by distance. It also pinpoints principal's ethical dilemmas when trying to take care of student's wellbeing at the same time stay on his or her teacher's side and also telling the truth to the inspector.

Ethics, norms and critical perspectives

Monday 11 December 17.00 -18.30, B1 114

Catarina Schmidt, University of Gothenburg

The danger of a single story - the need of negotiations around subject content

Drawing on a study (this paper is part of the larger project 'Understanding Curriculum Reforms - A Theory-Oriented Evaluation of the Swedish Curriculum Reform Lgr 11') from two multilingual Grade 6 classrooms during 24 social science lessons over one year, I focus in this paper on classroom talk in the subject religion. The aim is to identify repertoires of classroom talk, and the discourses they form with regards to students' diverse identities. When relating students' particular differences to subject specific content, it addresses one of the most crucial questions of ethics and democracy in society, namely how students in the same classroom can respect and learn from each other while having different values, beliefs and dreams. The universal concern is that citizens have obligations to each other, including a respect for legitimate differences in for example religion (Benhabib, 2004). At the same time, Appiah (2007) argues that some values must be considered universal, which in my interpretation are such as those outlined by the Convention on the Children's Rights. Research on critical literacies stresses the need for negotiation, repositioning and re-design of subject content (Comber & Simpson, 2001; Janks, 2010). The analysis of the video recordings and the interview transcripts highlights that students are participating and being recognized in various ways in relation to their diverse resources and hence given various possibilities to represent themselves (Schmidt & Skoog, 2017a; 2017b). The result reveals an uncertainty of dealing with diversity, and highlights the need for critical perspectives to be integrated with subject content in responsive and explorative ways and where student's diverse identities are taken into account.

Elza Dunkels, Umeå University

Exploring the theory of childism

This paper aims to offer a perspective on children's position in society. Drawing on the theory of childism (Alderson, 2005, Dunkels, 2016), it explores the concept of a power structure underpinned by age and its possible implications for childhood conditions. The theory of childism identifies a power structure that allows and promotes discrimination and stereotyping of children and youth, and the present paper offers a possible development of this theory. For this purpose the paper uses gender theory, specifically that of ambivalent sexism (Glick & Fiske, 1996) and intersectional theory (Berger & Guidroz, 2009). Furthermore, it uses the Swedish concept *normkritik* (Bromseth & Darj, 2010), stating that destructive societal norms need to be de-constructed and in this process, privilege is identified and challenged. The paper concludes that childism amounts to being an existing power structure that needs to be exposed and counteracted in order to promote equal rights.

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Dunkels, Elza (2016) Nätmobbing, näthat och nätkärlek – kunskap och strategier för en bättre vardag på nätet]. Stockholm, Gothia fortbildning.

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Michele Tracy Berger & Kathleen Guidroz (2009) The intersectional approach: transforming the academy through race, class & gender. Chapel Hill, University of North Carolina Press.

Merete Wiberg and Carsten Fogh Nielsen, Aarhus University

Levels of ethical competence: To know, to judge and to draft

In Denmark there is no subject called ethics. Therefore, reflections on and discussions of ethical issues take place within other disciplines such as 'Danish', 'Christianity' or 'Social studies'. However, an important aim of the Danish School (Folkeskole) is "to prepare the students to be able to participate, demonstrate mutual responsibility and understand their rights and duties in a free and democratic society.." (The-aims of the folkeskole). Given this aim we find it extremely relevant to investigate how teachers support students' ethical competences. This paper addresses deliberations concerning a suitable design of a planned investigation of ethical competences in the Danish Folkeskole. In order to address how students are taught according to the aim quoted above, a point of departure is the German educational thinker Dietrich Benner's construction of levels of ethical competence. Benner distinguishes between 1) knowledge of ethics; 2) ethical and moral judgment and 3) ethical and moral competence to draft a suggestion of action ('Handlungsentwurfskompetenz') (Benner & Nikolov 2016). In this paper we will focus on the third level. Benner's important point is that teachers are not to educate or train children to become perfect or fully qualified ethical competent persons. Therefore, an important task of the school is to teach children to draft suggestions of moral actions. In the paper we will discuss how to design an investigation that encompasses how children learn to deal with this third level of competence.

Reference

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Ethics and teachers

Monday 11 December 17.00 -18.30, B1 116

Chung Kim, VIA University College

Teaching morally and teaching morality. Teaching as a moral practice

Research topic: Over the past 25 years, there has been a renewed attention to the moral significance of the professional teachers' practices. The initial research has exposed that the teachers' moral beliefs and values have a significant influence on classroom interactions and the students learning and wellbeing, and that consequently moral agency is an essential part of the teachers' practice (Tom, Jackson et al., Strike & Soltis). In a second stage, the research has investigated the moral dilemmas that teachers experience and the moral understanding that is involved (Colnerud, Husu & Tirri, Campbell). This paper is presenting the results from a doctoral study investigating how the teachers' moral agency can be developed thereby strengthening their professionalism.

Theoretical framework: The study investigates the teachers' moral agency in the context of teacher professionalism with a focus on the teacher's professional autonomy, agency and development (Priestley et al., Goodson & Hargreaves) and vulnerability, moral satisfaction and distress (Kelchtermans, Santoro).

Methodology: A multidisciplinary approach combining empirical investigation and intervention, a study of teacher professionalism and philosophical inquiry. The presentation will focus attention on the empirical part: an investigation of nine teachers' experiences with moral dilemmas and professional autonomy and a course of professional development of the teachers' moral agency.

Expected results: A main conclusion is that the teachers' moral agency can be professionally developed. It will be argued that a theoretical framework for explicating the teacher's moral agency can be constructed from the perspective of the teaching practice as the realization of moral goods.

Cok Bakker, Utrecht University

Complexity experiences as triggers for the moral development of teachers

Moral decision-making by teachers is more complex than just applying the school's rules and procedures. Related to these rules and procedures a teacher makes his/her own interpretations of these rules and procedures, which is crucial in understanding how professional behaviour finally occurs. Let alone the spectre of 'biographical arguments' that feed the way a teacher finally decides to act. This subjective dimension of the teacher's professional performance appeals to moral education as constitutive part of teacher education.

In our research group at Utrecht University, with about 15-20 researchers, we explore the normative and subjective dimension of teaching in a wide range of concrete teaching situations. Given the variety of disciplinary backgrounds of the researchers we committed ourselves to a joint project and a central research question: How could we develop understanding of and grip on the complexity of teaching, theoretically and methodologically, including the way teachers deal with this?

This joint project has resulted in an interesting list of concepts and methodologies from very different academic disciplines that reveals how this very elusive and hard to grasp subjective dimension of professional teaching is an important trigger to develop ethical competence. The broad variety of the interdisciplinary 'harvest' of the project, like e.g. the notion of 'contingency' (from theology/philosophy) or 'triple-loop learning' (from educational/organizational theory) could be of a big help to understand the narrative nature of ethical competence. The project has led to a publication (Bakker & Montessori (2016). Complexity in Education: From Horror to Passion) of which an overview and a summary article will be presented.

David Carlsson, University of Gävle

Ethics – a missing theme (?) when student teachers and teacher educators construct the competent RE teacher

In my PhD-thesis, constructions of RE teacher knowledge are investigated based on observations of six RE supervision dialogues in teacher education (Carlsson, 2016). In this paper I am returning to the empirical material from the thesis, investigating it from an ethics perspective: What discourses about ethics are articulated in RE teacher education supervision dialogues? Preliminary findings show that few articulations can be identified when searching for the terms ethics, moral and values. The next step in the research process includes the main research question - an attempt to investigate the non-articulated: Is ethics a present theme when exploring other statements that can be understood as different conceptions of ethics in light of ethical theories? To be able to answer this research question, an expanded understanding of the content of ethics/ethical competence must be at hand. My inspiration comes from a few different, but from this perspective related, views on ethics. In the Swedish school system, ethics is a part of the RE subject where a “multicultural ethical competence” must be developed (Franck, 2014, p. 198). In relation to Franck, the conception of understanding different others might also be considered the affinity of (aspects of) the ethical theories of Nussbaum (1995), Bauman (1996) and Benhabib (1994). I will use this conceptualization when exploring the empirical material and in that way be able to analyze the construction of the competent RE teacher in terms of ethics and/or ethical competence as a possible present, or missing, theme in RE teacher education supervision dialogues.

Session 2, Tuesday 12 December 09.00 -10.30

Ethics and curriculum

Tuesday 12 December 09.00 -10.30, B1 113

Barbora Badurova, Matej Bel University

Ethical education in Slovakia and the problem of values

The goal of the paper is to analyze the problem of values in ethical education in Slovakia from the philosophical (metaethical) point of view. The paper is based on the theoretical analysis of the national curriculum and relevant literature. In the first part author sketches the content of the curriculum of ethical education in Slovakia. The subject is taught in the country since 90s and it is based on the concept R. R. Olivar. The second part highlights the problem areas related especially to the nature of values. Author points out that there is a vague presentation of the nature of values and the curriculum has mostly psychological and pedagogical but not philosophical basis. The third part of the presentation sketches possible solutions from the point of view of theory of values and presents the possibility of neosentimentalist account of values.

Christo Lombard, University of the Western Cape

Developing multi-perspective ethics curricula for tertiary and school teaching in South Africa

In this paper a case is made for multi-perspective ethical teaching at tertiary and school level and examples are provided of such inclusive paradigms, based on multiple theoretical and practical frameworks and contexts. For tertiary teaching the under- and post-graduate offerings at the University of the Western Cape (where more than 250 students are majoring in Ethics each year, with many continuing with post-graduate studies), are analysed. For school level teaching the same is done with the curriculum for Bible, Religion and Value Education (BRAVE) of the fast-expanding private Curro school group.

“Multiple” includes a plurality of theoretical approaches such as deontological, utilitarian, virtue and feminist, also the ethical perspectives provided by the moral codes of the world’s religions. It also includes different fields of ethical reflection, such as those on gender, sexuality, professions, economics, and ecology. It includes different areas of ethical relationship, such as self, peers, groups, cultures, social orders, and the cosmos. It includes different levels and stages of moral development. It also includes human rights discourse dealing with different “generations” of rights, such as political rights and duties of citizens, socio-economic rights, and development rights. Different teaching and assessment methods can be employed to maximize ethical learning angles, and different approaches towards ethical decision making can be explored. Multi-perspective ethical teaching and learning thrives on “mixing” philosophy, religion, citizenship, plurality, sustainability, normativity, virtue, context and critique and relativizing rigid systems and “schools”, so as to keep alive the quest for truth and goodness. (247)

Ethics, norms and critical perspectives

Tuesday 12 December 09.00 -10.30, B1 114

Vilborg Johannsdottir and Jona Ingolfsdottir, University of Iceland

Facing new work challenges in inclusive schools in Iceland: ethical competence and action competence across boundaries

This study focuses on the complex work and ethical challenges facing social pedagogues (SPs) due to a paradigm shift from the medical understanding of disability to the relational human rights-based understanding. This ideological shift calls for shared commitment of all actors and collaborative practices as stated in Article 24 of the UN convention on the rights of disabled people (CRPD) where the right to inclusive education is outlined. SPs are one of the professions working within inclusive primary schools in Iceland. Their professional role and ethical competences are rooted in the human rights approach manifested in the CRPD. The study described here focuses on the status and contradictory role of SP's as contributing actors within the inclusive schools. The aim is to get insight into how the paradigm changes rooted in Article 24 affect the internal and external circumstances of their working environment. A mixed method study was conducted consisting of a half-open questionnaire followed by semi-structured interviews. The study draws on human rights perspectives and cultural-historical activity theory as an analytical framework. The findings show that 50% of practising social pedagogues is employed to support diverse groups of children, especially those vulnerable to exclusion and marginalisation. The findings indicate that the professional status and expected practise of SPs in schools has historically developed in line with the medical understanding of disability and diagnostic outcomes which is contradictory to disabled students' rights and the SP's professional ethics and protocol. This implies a tension between ethical and action competences across boundaries.

Jona Ingolfsdottir and Vilborg Johannsdottir, University of Iceland

From the systemic to the relational: negotiating expertise and ethical competences

In this presentation the findings from an ongoing mixed method research, focusing on the ethical work challenges faced by social pedagogues within inclusive schools in Iceland, are analyzed and interpreted with the help of the cultural-historical activity theory (CHAT). CHAT offers a new perspective in analysing inter-professional collaboration and relationships within complex systems. According to CHAT the inclusive school can be seen as a collective activity system with a systemic formation that has a complex mediational structure. Contradictions play a central role as sources of change and development. In this context contradictions do not necessarily indicate problems or conflicts but are more like historically accumulating structural tensions within and between the elements of the system which is in progress, i.e. the inclusive schools. Our preliminary findings support this as they indicate discrepancies between policy ideals and the reality of segregated provisions within the 'inclusive' schools. Furthermore our findings show a lack of common vision among the major entities towards the conception of the core values of inclusive schooling as well as their professional ethical protocols. Moreover issues of trust versus control were recognised when it comes to how different stakeholders identify themselves related to the hierarchical status and power inside and outside the inclusive schools. Finally it is argued that the concept of 'relational expertise' and ethical competences are beneficial to increase the capacity of social pedagogues to better utilise collaboration and resources across boundaries to support their own actions.

Ulrika Svalfors, Uppsala University

The Equality Competent Student. Discourses on Inclusive Teaching in Higher Education.

Among the generative values that higher education is obliged to promote amongst students in Sweden and Europe, are diversity and equality. Different theories and practices have emerged in response to the need to teach diversity and equality, and to realize these values in teaching in higher education, such as critical pedagogy (Giroux 2007), norm critical pedagogy (Kalonaityté 2014) and antioppressive pedagogy (Kumashiro 2002). All of these strategies aim at making the teaching more inclusive (Rose 2010) and thereby enabling greater participation in the teaching, which in turn promotes learning and raises quality (Biggs and Tang 2007). Some of the strategies overlap in content and suggestions of practice, other contradict each other.

To be able to integrate values of diversity and equality, the strategies need to relate to students earlier knowledge and promote integration (Elmgren and Henriksson 2016, Kolb 1984). They also need to enable students to differentiate theory from practices, as well as to relate them to each other (Marton 1997, Ramsden 2003). The success of the strategies will in this way depend on the extent to which they take into account the subject the students study and the scientific view that exists there.

This study aims to identify different discourses of inclusive teaching in higher education, both internationally and nationally in Sweden, and how the scientific context is constructed in those discourses. Material studied is mainly research, but policy documents in international and national networks in relation to inclusive teaching are also of interest. The theoretical framework is discourse theory (Laclau and Mouffe 2008) – several discursive formations exist and struggle over meaning. The method used is discourse analysis where contested concepts are identified, as well as the chains of equivalence that instill meaning in the disputed concepts. Expected findings are a number of discourses where the scientific context mainly is implicitly constructed.

Ethics and teachers

Tuesday 12 December 09.00 -10.30, B1 116

Helena Anderström, Jönköping University

Teacher's social representations of ethics education in social studies

This study draws attention to how teacher's view and reason about ethics education in social studies. Based on the theory of social representation, the study aims to answer questions about the content and themes which are expressed in the teachers' conversations about ethics education. The study also wants to emphasize the communicative resources used by participants when they create a common understanding of ethics education.

The study's empirical data consists of six focus groups interviews with teachers working with student in school year 4-6. Teachers in three teams (a total of 13 teachers) met at two occasions to talk about ethics education in social studies.

The result from the analysis is presented in three parts. The first part draws attention to teachers' social representations of ethics education in social studies. Four social representations were found and they consist of teachers' ideas about content, methods and strategies, and the purpose and goals and difficulties in ethics education. The second part shows that the teachers express three social representations of how ethics education is related to, religious education, social studies and the school's overall mission. The analysis shows that ethics education is an important part of the religious education but also in the other subjects in social studies and the school's overall mission. The third part draws attention to the communicative resources that teachers use to create a common understanding of ethics education. Examples of communicative resources used in the conversations is teaching materials, national tests, the curriculum and their own teacher education.

Marita Cronqvist, University of Borås

Learning ethical leadership in teacher education

In teacher education the use of videopaper and a didactic tool, called Didethics have been used in combination to examine possibilities to visualize and reflect an ethical leadership.

Videopapers, a multimodal text covering selected recorded video sequences with associated reflective texts, can be useful in teacher education to visualize and make explicit tacit knowledge (Almås & Krumsvik, 2008; Smith & Krumsvik, 2007) and to help bridging theory and practice (Lazarus & Olivero, 2009).

Ethics, as implied and expressed in teachers' actions or manners is problematic if it remains implicit and unspoken (Colnerud & Granström, 2002; Sockett & LePage, 2002; Thornberg, 2008). Student teachers often enact values unaware of how children perceive their actions and therefore, self-awareness need to be supported in teacher education (Schussler & Knarr, 2013). A didactic tool, Didethics (Cronqvist, 2015), aims to visualize ethics by asking questions based on meanings of professional ethics.

The analysis of videopapers was made phenomenologically with the aim to understand the didactic tool's ability to visualize ethics in teaching as a phenomenon. Out of a movement from the whole to the part, meanings of professional ethics as formulated in the model and reflections on them were searched for.

The study shows that the didactic tool visualizes ethics in different ways and actualizes the question of what it really means to visualize ethics. Reflections are of many different kinds. Some of them are general on the student's professional role while many reflections are on improvement of implementation or why things went well.

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Staffan Nilsson, Södertörn University

Morality and ethical competence for after school teachers

Today 411 300 of the pupils in Sweden attend after school (<https://www.skolverket.se/om-skolverket/press/pressmeddelanden/2013/over-40-elever-per-grupp-pa-fritids-1.194902>), and 84% of all the pupils in Sweden in the age span 6-9. Usually after school teachers spend time with the pupils both in the class room and in the actually after school. Because of this, after school teachers are for many Swedish children the adults they see and meet the most during some very formative years in their lives. If moral development or development of ethical competence is something that can be stimulated (and discouraged) by teachers, and adults in general, after school teachers are arguable a potentially very influential group in this respect.

I will in this paper present and discuss the result from semi structured interviews done with after school teachers focusing their view on morality, moral development and the possibilities and responsibility for the after school and the after school teacher to contribute to the pupils moral development. Do the after school teachers for example see themselves as moral examples and do they believe that moral examples are important for developing ethical competence? What, if anything, do they think that (most) pupils lack when it comes to ethical competence? How do they think ethical competence can be developed?

Session 3, Tuesday 12 December 15.00-16.30

Ethics and curriculum

Tuesday 12 December 15.00-16.30, Room B1 113

Gull Törnégren, Dalarna University

The capacity for moral judgment as a key aspect of ethical competence

It has been argued that the character of the knowledge field of Ethics in the Swedish school context has an unclear character, caught as it is in a tension between the normative impetus of the portal paragraph on fundamental values in the curriculum for the compulsory as well as the upper secondary school, and a more formalist description of its knowledge requirements in the syllabuses of religious education. Thus a need for research concerning different conceptions of ethical competence has been identified. (Osbeck et al., 2015) The aim of this paper is to contribute to this, through an investigation of how the capacity for moral judgment could be included as a key aspect of the teaching and evaluation of ethical competence. The analysis is based on Benhabib's (1992) understanding of moral judgment as based on the capacity for what Arendt called "enlarged thought", drawing on narrative and hermeneutic competences to mold to oneself a dialogue with all the others that one knows that one has to come to an agreement with. I argue that the capacity for "enlarged thought" can be fostered through training critical analysis of different kinds of narrative materials as life stories, novels, films, legends and religious stories, as a way of coming to and understanding of the alterity of the concrete other, through an understanding of how her most cherished values are embedded in the webs of narratives through which she forms and presents her identity. (Young 1997, Stone - Mediatore 2003, Nussbaum 1998, Törnégren 2013).

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Martin Ubani, University of Eastern Finland

Students experiences of studying ethics in democratic lessons

The purpose of this paper is to discuss preliminary research results from a stimulated recall study on sixth-grade students. In the lesson, democratic methods were used to increase the participation of the students. The content of the lesson was ethics and it took place in Lutheran RE lesson. The lesson was video-recorded and students interviewed by using the video from the previous lesson. In addition, the students answered a questionnaire. The study showed increased sense of participation, however some students preferred traditional frontal instruction when studying.

Anna-Lena Lilliestam, University of Gothenburg

Freedom of speech – a contested concept

Freedom of speech is a highly contested concept in today's society. Is it one of the foundations of a democratic society or does it give different groups the right to insult each other, leading to tensions in society? Teachers in a Swedish Upper Secondary school wanted their students to reflect over this central concept. The students discussed in groups a citation from Voltaire: "I may disagree to what you have to say, but I shall defend to the death your right to say it". The teachers gave two instructions to the groups: first they were supposed to "discuss his opinion and justify it", secondly "discuss what opinions that should not be accepted in society".

The recordings from the group discussions were analyzed in order to find out what aspects of the concept that appeared in the students' discussions. The analysis shows that the students only put forward problematic aspects and appropriate limitations of Freedom of speech, while its importance for a free and democratic society remained obscure in the discussions.

An interpretation of the results is that the idea of dying for something you don't like is counter-intuitive. My hypothesis is that the teaching should give the students an opportunity to question their everyday view that only the opinions you like should be heard in public. This can tentatively be accomplished by formulating questions with a more distinct focus on Voltaire's radical position on Freedom of speech.

Ethics, norms and critical perspectives

Tuesday 12 December 15.00-16.30, B1 114

Staffan Nilsson, Södertörn University

What may be Lost in Ethics? –

Critical Reflections on Ethics and Education from a Virtue Ethical Perspective

The major focus of politics of education and virtue ethics ought to have at least one interest in common: The development of good persons, good citizens and living a good life. The moral formation or development of ethical competence has always (often implicitly) been an important purpose for schools and education. However, education has never been of central interest for the academic disciplines of ethics and moral philosophy, at least in a Swedish context.

Virtue ethics, widely recognized as the main alternative to deontology and consequentialism, is an exception. This is mainly because the concept of virtues as something that constitutes the good, flourishing life. It is also something that has to be developed during a person's life. No one is born virtuous and ethically competent.

I will in this paper discuss what school education can contribute to (as well discourage) when it comes to the development of good, virtuous persons. My point of departure will be two of the most prominent virtue ethicists nowadays: Rosalind Hursthouse and Julia Annas. In this philosophical discussion, I will pay special attention to the virtues honesty and integrity, which arguable are of importance for citizens in a "democratic" society, such as Sweden. Current school curricula in Sweden, as well as the case of Edward Snowden, will be used as empirical material for the discussion.

I will, among other things, argue that for schools to contribute to the development of good persons, and living good lives, it is necessary to acknowledge and consider the limits of the obligatory school, including ethics or value education.

David Kronlid, Uppsala University

The failure of Swedish value education

This paper presents a model of ambivalent value education, which purpose is to enhance teacher's and student's metaphoric imagination in order to enhance learning competences to navigate the realized ambivalence that characterizes moral experience. This is contrasted with current Swedish value education that is organized according to the dominant metaphor (McFague 1982) of value foundation. The paper situates value education in a context of wicked sustainable development issues (Rittel & Webber 1973), morality as a genuinely ambivalent state of affairs (Baumann 1994), and moral meaning making as a process heavily influenced by metaphor (Lakoff & Johnson 2003). Starting in a sequence from a steam punk novel (Grossman 2013), it is argued that Swedish value education is morally and pedagogically flawed as it frames value education as a practice in which students are guided towards taking up a moral system, which ought to be identical in substance and procedure regardless of moral dilemma, moral agents, and situations. Instead value foundation should operate in, and thus constitute, a pedagogical space between radical normative relativism, the false safety of cognitive ethical space, and toothless descriptive value pluralism. This can be accomplished only if value education includes values that do not harmonize with "democratic" and "deliberative" substantial and procedural values. Thus, value education should not mediate a moral outlook in definite singular but rather pedagogically embrace undemocratic values in order to be co-constitutive of moral growth, non-innocent responsibility, and genuine care for the other. To reach this end, metaphorical imagination and diversity is key.

Johannes Lunneblad, University of Gothenburg

Reporting school violence a social dilemma. A Critical Analysis of Responses to School Violence

Sweden has been pictured as distinct from other Europe countries' in the way of handling crime committed by children and youth. This is now about to change and more schools tend to treat violence in schools as a crime. Different types of violent acts in schools have become a police matter, rather than a social and pedagogical problem. However self-assessment surveys conducted with students in grade nine from 1995 onwards do not reveal any marked increase in violence among young people over time. The focus on social order in terms of legal issues is probably more related to societal discourses and school policies, than to young people's actual behaviour and the prevalence of violence. The aim of the present study is to explore how different professional groups – school health teams and police officers – related to and understood different measurements taken to handle school violence. In particular we focused on the increasing tendency to report crimes in schools, and the consequences of this trend. The results indicated, on the one hand, an ambivalent attitude towards filing police reports among the school health teams. On the other hand, the police officers were highly critical towards the reluctance among the school health teams to report “crimes” to the police.

Ethics and teachers

Tuesday 12 December 15.00-16.30, B1 116

Emma Arneback and Andreas Bergh, Örebro University

Help, my colleague expresses racism! On professional ambivalence and moral responsibility

This contribution is based on an ongoing study on teachers' anti-racist actions. The project is based on John Dewey's moral philosophy with an interest in teachers' experiences of racism and anti-racism in education. In the 25 teacher interviews conducted so far, teachers express that they have a moral responsibility to counteract racism among the pupils. But what should they do when a colleague expresses racism?

Our study shows that this is a common experience among the informants, visible in colleagues' racist jokes, speech and actions. In situation like this, there seems to be an uncertainty about their moral responsibility leading to professional ambivalence. On the one hand, the teachers feel that they are obligated to the values in the curriculum, on the other hand, they are uncertain about whether the moral responsibility could be applied in relation to colleagues.

The interviewed teachers act in relation to this ambivalence in different ways. Some describe their moral responsibility as general and choose to counteract all kinds of racism in school, even among colleagues. Other states that this is beyond their moral responsibility as a teacher, and choose not to act or to inform the principal. The choice not to act has in previous research also been explained in terms of loyalty between colleagues. The uncertainty that occurs among the informants shows how the boundaries of moral responsibility becomes erased when moving from classroom to staff room.

Lars Samuelsson and Niklas Lindström, Umeå University

Mastering methods for moral reasoning as a form of ethical competence: A methods-based approach to ethics education

This paper focuses on an aspect of ethics rarely treated by scholars or in textbooks, namely the methods for reasoning by which one can arrive at justified moral decision. While these methods are rarely spelled out, they seem to be taken for granted in ethical debates and by scholars working within the field.

We argue that the ability to master these methods is a clear candidate for ethical competence – a form of such competence which is both theoretically and practically useful in ethics education at various levels, particularly in comparison to standard theory-based accounts to ethics education. While others have criticized theory-based approaches to ethics education, the methods-based approach that we explore has not been suggested as an alternative.

Hence, our research topic is methods for moral reasoning as a basis for ethical competence and ethics education. We have used two complementary methodological tools for arriving at our conclusion that mastering such methods is a form of ethical competence, useful in schools. We combine (1) personal substantial experiences from teaching ethics, in particular to teacher students, with (2) philosophical analysis of ethical debates and theories. By (1) we get important indications about the usefulness of a methods-based approach to ethics education. (2) helps us reveal what ethical debates and theories assume about requirements on moral reasoning. What emerges is a set of basic seemingly uncontroversial methods for moral reasoning, which can be roughly structured under the headings “information”, “vividness” and “coherence”. Hence analytical moral philosophy provides our main theoretical framework.

Henrik Lindqvist, Maria Weurlander, Annika Wernerson and Robert Thornberg, Linköping and Karolinska Institutet,

Student teachers ethical dilemmas of work placement education

Student teachers meet a variety of ethical dilemmas when dealing with distressful situations in teacher education. The aim of the present paper was to examine how student teachers cope with ethical dilemmas that were part of their work placement education. A constructivist grounded theory study was conducted. Symbolic interactionism was used as a theoretical perspective and not as an explanatory framework. It states that subjective meanings are co-constructed and interpreted between people in interaction. As such, and in line with a constructivist standpoint, the data was co-constructed between participant and researcher. Twenty-two student teachers were interviewed about distressful situations in teacher training and identified ethical dilemmas in the data were then analyzed with grounded theory methods such as coding, constant comparison and memo-writing. According to the findings, the distressful situations that students reported involved ethical dilemmas concerning students and teachers. In relation to students, the ethical dilemmas concerned, among other things, meeting students who lived under poor conditions and seeing students being bullied. Ethical dilemmas evoked by teachers that student teachers met or witnessed during work placement education were, for example, derogatory talk about students and their families, and sexism. According to the analysis of how student teachers cope with the distress that the ethical dilemmas evoked, the most prominent coping strategies were to position oneself as a change-agent, to position oneself as a part of a group, and efforts to separate oneself from the distress

Session 4, Tuesday 12 December, 16.45-18.15

Ethics and peer relations

Tuesday 12 December 16.45-18.15, B1 113

Camilla Forsberg, Linköping University

Managing social vulnerability

Bullying is a social problem because it usually takes place in front of other people and has an impact upon all of those involved (Migliaccio & Raskauskas, 2016). To gain a better understanding of bullying, we need to learn more about the social processes and contexts in which bullying emerges (Walton & Niblett, 2013). Semi-structured pair- and group interviews were used to study 40 girls from 7th and 8th grades perspectives on bullying. Data collection and analyses were performed with a constructivist grounded theory approach that informs analyses of interaction and social processes (Charmaz, 2014). Symbolic interactionism was used as a theoretical perspective to ask questions of what objects (e.g., things, people) the girls constructed their perspectives on bullying and what social processes they engaged in. The preliminary results suggest that a prominent core process in the participants' discussions of bullying was to manage a social vulnerability. This social vulnerability was constructed on previous experiences of being temporally excluded in their own friendship groups and on a constant fear of risking to be excluded. The participants struggled with this social vulnerability to secure their own inclusion which evoked several sub-processes such as (a) choosing the right friends; (b) the categorization of others as deviants and exclusion (c) normalization of bullying and harassment.

Malin Wieslander, Linköping University

Local value contract as resource for group norm negotiation

There are many obstacles for employees to introduce discussions about ethical issues at workplaces. Some examples are the significance of maintaining smooth peer-relations and a strong group cohesion, as well as internal power relations. It is argued that in professions with strong 'esprit de corps' (such as rescue-services) the importance of friction free scenes suppress the ability for various opinions and controversies in everyday discussions. This paper explores how local contracts about common principles on a group level can render opportunities for employees to address and negotiate existing values and norms, especially where there is a perceived suppressed communication climate on an institutional level. The paper focuses on a few cases from a field study in a police district, where some working groups highlighted the importance of continuously revising and discussing values on a group level. Departing from a theoretical perspective that focuses on the significance of social interaction, the paper analyses field observations, field notes and interviews with police employees on a subordinate level and first level managerial position. Artefacts, such as value contracts and an assessment of the contract, are also analysed. The preliminary findings shows how the use of a group contract and the assessment about the contract's values and norms functions as a resource and creates a discursive space for group members to address and negotiate existing practices.

Olugbenga IGE, University of Gothenburg

Ethical issues in social media usage among secondary school students: The Nigeria experience

This article aims to identify and discuss students and teachers perspectives on the use of social media. Reports suggested that more than half of secondary school students have used an online social network at the age of ten. Unfortunately, little studies are available on the factors that motivated their usage of different social network media. This article, therefore, examines ethical issues in secondary school students' social media use in Nigeria. Space Transition and Routine Activity theories were utilized to explain the phenomena of unethical social media usage among students. Methodologically, data was generated using a field-based MO guided by research questionnaires to collect data from teachers and students in secondary schools in Nigeria using multi-stage sampling technique. The qualitative data was 'open coded' to produce an initial code until analysis had reached theoretical saturation, while the quantitative data was analysed using descriptive statistics. The findings highlight the popular online social network media utilized by students as well as their activities on these social network media. The ethical implications of these findings are discussed. One conclusion of this article is that teachers should adopt the value transmission approach of teaching ethics to engender ethical social media usage using social studies, religion and national values, and civic education disciplines to secondary students in Nigeria.

Ethics and sustainability

Tuesday 12 December 16.45-18.15, B1 114

Annika Manni, Umeå University

Ethical dimensions of children's meaning-making in environmental and sustainability issues

In this presentation I will outline some ethical dimensions found in children's meaning-making processes when studying environmental and sustainability issues. The presentation is based on my doctoral thesis where school children aged 10-12 took part in two empirical studies. The first study was a comprehensive questionnaire including open ended questions. The second study was a case study in one grade 6 class for one school semester. Both studies focused how children in these ages understood, valued and made meaning in environmental and sustainability issues. The overall methodology for my thesis was mixed methods. The methods used when analyzing were in the first study thematic content analysis for the open questions, and statistics on both a descriptive level and a relational level. In the second study, the case study, a number of empirical sources were used in order to analyze children's meaning-making processes over time in two different school contexts, one more practical outdoors and one indoors, more digital. The theoretical frameworks used in these studies are John Dewey's theories on aesthetic experience and learning, and also Martha Nussbaum's theories regarding emotions and values. My results reveal that there are different kinds of ethical dimensions in children's understanding, valuing and actions. One dimension concerns aspects of environmental ethics when children express how they value nature. Other dimensions concern how children form values from emotional responses. Finally, I will discuss what might be learnt in ethics when environmental and sustainability issues are focused in educational activities.

Maria Ojala, Örebro University

Ethico-moral dimensions and emotions in climate change education: Exploring senior high-school teachers' meta-emotion philosophies

Concerning climate change (CC) and other sustainability challenges the need for a new global ethics has been emphasized. This puts moral demands on people to take into account not only their immediate environment, but also future generations, people living in faraway places, and animals/nature. How to best include these ethico-moral dimensions in ESD has been discussed. This presentation focuses on the importance of moral emotions. Scholars have argued that art and literature can be utilized to spark empathy or moral outrage in regards to creatures who are spatially and temporally distant. Some, however, claim that this is not enough since people can cope with upsetting emotions evoked in ways that stifle moral impulses, leading to inaction. Others complicate the matter further arguing that these emotion regulation strategies are influenced by larger “unsustainable” emotion norms. What’s missing in the literature is an exploration of teachers’ views of the role of emotions in ESD. Taking departure in theories about emotion regulation and moral development, meta-emotion philosophies, and teacher beliefs, it is argued that these are important to consider since they can influence didactical choices, which in turn influence learning processes around ethico-moral questions. The aim is to investigate senior high-school teachers’ meta-emotion philosophies regarding CC-education, i.e., views and feelings about students’ emotions and their role in learning processes, and strategies to handle emotions in the classroom. Seventeen senior high-school teachers were interviewed. Thematic analysis is performed and results will be discussed in relation to the theories mentioned above and to practical implications for including ethico-moral dimensions in ESD.

Ole Andreas Kvamme, University of Oslo

Curriculum process as recontextualisation of sustainability values

In an earlier study I have examined how universal values formulated at the outset of UN Decade on Education for Sustainable Development have been recontextualized in Norwegian policy documents. That study was informed by the critical hermeneutics of Ricoeur with perspectives from Benhabib, conceiving the recontextualisation as a dynamic process working from above and below. A common feature was the lack of explicit value statements in the strategy documents.

In this paper I am interested in the curriculum activity as a social process. I am keeping on to the perspectives of Benhabib who, standing in the deliberative tradition, is attentive for social interactions. I bring in perspectives from the curriculum theory of Reid who like Benhabib is attentive to both deliberation and the ethical dimension involved. The focus is on the recontextualisation of sustainability values.

I have carried out semi-structured interviews of twelve key actors, mainly bureaucrats, involved in the UN Decade in a Norwegian context. The interviews were tape recorded and transcripts made. The analysis is guided by a theoretical framework informed by Benhabib and Reid. Striking is the reporting of the revision of the initial strategy accomplished in the middle of the decade. A broad represented group was established by Directorate for Education presenting a draft with explicit value statements and a thorough critique of the initial strategy. The draft was stopped by Ministry of education, and a revised strategy almost identical with the initial strategy was passed. The critique brought forward was never published.

Ethics and teachers

Tuesday 12 December 16.45-18.15, B1 116

Airi Bigsten, University of Gothenburg

How can the phenomenon of fostering be understood in the context of preschool?

Research topic: In the curriculum for preschool (Skolverket, 2016) it is stated that teachers should be role models when letting children experience values in everyday life in preschool. In every situation preschool teachers are supposed to foster children to become good citizens. As a teacher you can't avoid fostering children (Fjellström, 2004). This means that the teaching profession is normative in character. The purpose of the study is generate knowledge about preschool teachers motives when reasoning about fostering children.

Theoretical framework: In order to be able to understand the phenomenon of upbringing from the preschool teacher's perspective the study adopts a phenomenological lifeworld (Merleau – Ponty, 1962) approach.

Methodology:

Stimulated recall (Calderhead, 1981) was used in this study. Thereby the intention was to get hold of teachers motives when reasoning about their own actions when fostering preschool children.

Conclusions: The result show that to be able to foster citizens here and now but also in a future perspective it is important to meet each child as a unique person, order must be kept in preschool as well as giving children hope and support to learn what they want to learn. Understanding the phenomenon of fostering children is understood by the concepts of uniqueness, order and existence. The power of the teacher is of importance according to what values are put forth when fostering children.

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David Lifmark, University of Gothenburg

Fiction and ethics in school

There are many ways to learn ethics, in the sense of being able to reflect upon what may constitute a good life, upon relations and actions that are deemed moral. Some stress the importance of learning from virtuous role models. Others underline the significance of being trained in ethical theory and applying it wisely to dilemmas in human life.

This paper explores aspects of fiction reading as a resource in teaching and learning ethics in school. In the first part, Martha Nussbaum's optimistic account of what reading fiction, especially novels, may contribute to is outlined. It includes possibilities of envisioning the lives of others, in previous times and in the present, in distant places and in the vicinity. The narrative imagination that fiction reading may stimulate is of utmost importance, especially in a world of global interdependence, in societies where people live under varying circumstances, and where injustice and oppression abound. Literature's potential of portraying complexities in human lives and relations is regarded as a source for discussion and reflection in the classroom and hopefully, according to Nussbaum, for morally responsible actions as a citizen.

The second part consists of preliminary findings from an ongoing study in two schools (grade 9) where pupils read fiction. The texts, chosen by the participating teachers, are related to five themes which previously have been identified by pupils as morally important: Friendship, Education and

future, Migration and refugees, Climate and Globalization. Results from interviews with teachers and pupils will be presented and discussed.

Kennert Orlenius, University of Borås

Teachers' professional ethics: responsibility and feelings of guilt

Teachers' professional ethics is connected to issues about responsibility and accountability. For instance in Sweden the teacher unions since 2001 have formulated guidelines in terms of an ethical code. Some researchers argue for the importance of ethical codes, others disagree. Why? Different opinions are analysed and discussed in the seminar and also related to the pedagogical practice. A point of departure is that the practice of teaching is complex and embraces moral dilemmas. Are ethical codes a solution or a pitfall for teachers in these cases?

An ethical code of behavior could be seen as a matter of course, a commitment taken for granted for every teacher. However, what about structural obstacles and challenges? Does an ethical code in fact counteract moral responsibility and support feelings of guilt owing to insufficient, external prerequisites in practice?

Conclusions concern teachers' capability of sound judgement and discernment.

Session 5, Wednesday 13 December, 09.00-10.30

Ethics and religion

Wednesday 13 December, 09.00-10.30, B1 113

Jussi Ikkala and Arto Kallioniemi, University of Helsinki

Ethics and Religious Education - A Perspective from Finland

Ethics and ethical education have been an integrated part of Religious Education in Finnish school tradition until recently. This means that there has not been a separate school subject nor separate lessons for ethics and moral questions. However, in recent years it has been suggested in Finland that ethics should be taught in school without the close connection to religion and religious studies it has had. As an example of this tendency, a mandatory Religious Education course on ethics in upper secondary school was removed from the curriculum and replaced by an ethics course to be taught within Philosophy in the most recent curriculum reform. The main idea in our presentation is to look at how ethics has been profiled in the curricula of Religious Education in Finland during the last decades. The research material will include the five national curricula of comprehensive education accepted by the Board of Education in 1970, 1985, 1994, 2004, and 2014 respectively. The research method is systematic analysis. The purpose of this study is to investigate to what kinds of sources ethical matters are connected in the curricula, and present the main contents of ethics in all the five national curricula. Furthermore, the study will discuss the forms of theoretical thinking to which ethics is profiled in the curricula.

Manfred Pirner, Friedrich-Alexander, Universität Erlangen-Nürnberg

Human rights education and religious education. A social theory framework and its consequences for public education

International Human Rights have come to be considered as legal principles and political values that constitute an important basis of modern pluralistic societies. They can thus be viewed as the result of ‘public reason’ and an ‘overlapping consensus’ (John Rawls) between citizens with diverse religious or non-religious worldviews. Their dissemination, implementation and further development can be conceptualized as a complementary and common learning process (Jürgen Habermas; Heiner Bielefeldt) of such different groups of people. In this theoretical framework religious education and human rights (education) are intricately interwoven and can fruitfully complement each other – just as religious contributions to the common good can complement and interact with perspectives of ‘public reason’. The paper sketches this framework and indicates some implications for a ‘public religious education’ (in terms of ‘public philosophy’ / ‘public theology’ / ‘public religious studies’) as well as for human rights education. It contends that democratic pluralistic societies are well advised to prefer a pluralistic understanding of human rights to a secularistic understanding, and consequently to prefer a pluralistic to a secularistic conceptualization of human rights education in public education.

Symposium: Ethical Literacies and Education for Sustainable Development

Kassahun Weldemariam, University of Gothenburg

The Posthuman Condition and its Ethical Implication

Is Ethics always attributed to the rational and privileged human? Posthumanism is a theoretical landscape that challenges humanism and poses the question: what does it mean to be human? The contemporary posthuman turn challenges the conventional ontological, epistemological and ethical assumptions that grants a privileged position for human subject. What does this imply on our understanding of ethics in educational and research practices? This presentation highlights characteristics of the posthuman condition and challenges how ethics is understood and enacted within educational context at large and within sustainability/environmental education in particular. By refuting the privilege of human as a moral thinker who always knows better, posthumanism calls for a “new”/affirmative ethics based on humans’ own predicament. In this new ethics, the human is no longer a liberal subject to be in charge of ethics. Rather the human is always discursively and materially entangled with the-more-than-human world, and hence ethics should operate within this ontology.

Anna Lyngfelt, University of Gothenburg

Fiction at school for educational purposes. What possibilities do students get to act as moral subjects?

This presentation investigates what possibilities children have to act as moral subjects within the school context, while working with fiction at school. Theoretically, Edmund Husserl (1913), Maurice Merleau-Ponty (1945) and George Herbert Mead (1934) are important, since they by contributing to phenomenological theories of ‘acts’ seek to explain in what ways social agents constitute social reality through language (and other symbolic social signs). The idea that discourse creates linguistic structures to construct the self is essential, as well as the conception of identity as unstable and non-coherent; identity is regarded a performative accomplishment, where the act that one ‘does’ (performs) does not start with the classroom discourse.

To be able to discuss the possibility to act as moral subjects, fiction focusing social issues from a variety of positions have been analysed: ‘Use your language, young man’ (by L. Hesslind), ‘When mum ran away’ (by M. Lind) and ‘From My unknown home country’ (by S. Holmström). These texts are all extracts from textbooks used in compulsory school, discussing moral standpoints stressed by the curriculum (i. e. equality in terms of gender, ethnicity and social background). Also, in all three of them the reader meets a main character that in first person retells something that has happened in the past, and by doing so both (re-) present the book content and evoke action denoting performativity.

Since the texts are extracts from longer stories, and presented together with exercises in the textbooks, the result of the analyses of text extracts (including exercises) are compared with analyses of the full length texts; by doing so the possibilities for students to act as social subjects are being discussed, as well as the constraints of the classroom discourse.

Marie Grice, Uddevalla gymnasieskola

Philosophizing with transdisciplinarity, relational knowledge and ethics in education for sustainable development

Relational perspectives of transdisciplinarity and education are explored from a theoretical angle to raise epistemological and ethical issues regarding education for sustainable development. Dohn's method of philosophizing with (Dohn, 2011) recognizes four ways that epistemology can engage with knowledge sciences. The first three ways, those of conceptual analysis, conceptual clarification and implication, and the interpretation of scientific result are recognized as conventional applications of philosophy. In addition to this a fourth way is introduced, epistemology as a dialogue partner with a voice of its own. This approach goes beyond conventional applications of philosophy (2011). Philosophizing with is used as an analytical tool in the epistemic exploration from concept to educational context where systems thinking seems to provide common ground for ethics and ESD competence.

It is assumed here that teachers and students learn in a relational process through epistemic, ethical and practical boundary-crossing. With a link between critical thinking and moral literacy, it is suggested that the teacher has to understand ethics role in the co-creation of knowledge. In which the educative moment, le moment, might reveal itself. Another lens applied in the abductive approach is Nancy Tuana's conceptualization of moral literacy – involving three basic components: ethics sensitivity, ethical reasoning skills and moral imagination (Tuana, 2007). This framework translates the theoretical elaborations to the practical applications in the classroom and provides a strong pedagogical strand, suggesting that moral literacy is a most practical concept which is both the goal and the means to develop ethical competence in education.

Ethics and educational assessment
Wednesday 13 December, 09.00-10.30, B1 116

Ali Yildirim, University of Gothenburg

High Stakes Testing in Turkey: Ethical Consequences for Teachers and Students

Standardized achievement tests are becoming more common in schools in many countries for reasons of giving feedback to stakeholders, ranking, ability grouping, graduation, and placement for further education. There are also indirect, most often hidden, outcomes of these high stakes tests for students, teachers, school administrators and parents. Testing has traditionally been at the core of education in Turkish schools deeply influencing curricular and instructional decisions of teachers as well as learning orientations of students. All students at middle schools take the nationwide grade level tests, and the results are used for placing students at high schools of different quality and type. Similarly, students in the last year of high school take the nationwide university entrance exam, and their ranking plays a key role in their placement for higher education. This paper discusses the consequences of the national testing in middle schools in Turkey in relation to teachers' instructional decisions and activities, and students' learning processes and psychosocial experiences within the context of a nationwide survey study involving students, teachers, counselors, principals and parents. The emphasis will be given to the implications for ethical development of students and dilemmas teachers face with ever-increasing demands of so-called "test-based education."

Nigel Fancourt, University of Oxford

Ethical reflection and self-assessment: comparing models of self-regulation

This presentation will explore the similarities and difference between on the one hand formulations of the process of ethical reflection, for instance as phronesis or conscience, and on the other recent formulations of the process of self-assessment as a vital element in formative assessment (or assessment for learning). First, different philosophical and theological perspectives on ethical reflection will be outlined. Then previous research on self-assessment will be discussed, before framing it in the light of these philosophical and theological perspectives. Comparisons between the differing elements and their assemblage will be made, for instance the notion of 'criteria' in formative assessment, and the notion of 'conscience' in ethical reflection. The current global demands for self-regulated learning are discussed, particularly the economic demands for continual professional learning; the challenges and opportunities for more explicit forms of ethical reflection will be considered, particularly in relation to summative assessment in schools.

Session 6, Wednesday 13 December, 13.00-14.30

**Ethics and sustainability,
Wednesday 13 December, 13.00-14.30, B1 113**

Karen Jordan, University of Iceland

Integrating character and sustainability education: A case study of a Scottish, alternative, K-18 school

This case study aimed to investigate how teachers at a K-18 school in Scotland perceive their teaching of sustainability education (SE). The case study forms part of a pragmatic, interdisciplinary, multi-method study, which aims to explore what insights character education (CE) might offer into the teaching of the values aspect of SE.

The fostering of values is often promoted within the SE field, however throughout the DESD and now continuing into the GAP there has been less focus on this aspect than the development of knowledge and skills. This has resulted in a lack of guidance for educators, and subsequently many appear uncertain of how to approach values education. CE can provide theoretical and practical insights into this problem.

Semi-structured interviews were carried out with 7 teachers. This data was triangulated with school observations and document analysis. The single case was purposefully selected due to its holistic education approach and emphasis on environmental and outdoor education.

Preliminary findings suggest that teachers take an implicit, rather than explicit, approach to CE in relation to sustainability. There is a focus on developing the whole child through experiential learning, in-depth interdisciplinary project work, open discussion, and teacher role-modelling.

The transferability of the school's approach will be critically discussed. The case study data provides insights into an implicit CE approach in relation to SE, as well as adding to a more comprehensive understanding regarding the integration of CE and SE, thereby adding to the SE discourse and having potential practical application in SE practice.

David Kronlid, Uppsala University and Johan Öhman, Örebro University

Pragmatist Practical Ethical Reflection

Drawing on a transcript of a student conversation at a secondary school addressing climate change this paper discusses how value education can address moral (action oriented) and ethical (reflexive) questions. The paper argues that morally challenging situations, which require ethical reflection, arise constantly in classrooms in relationships between students, teachers, and specific subject matters. As emphasized in Swedish curricula the goal of all Swedish school forms is that students develop certain subject knowledge and develop morally. This development is paradigmatically addressed as including fundamental democratic and human rights (Swedish school law, Chapter 1, Section 5). Accordingly, the paper argues that being oriented in ethical theory and having knowledge of teaching methods in ethics should be a central didactic competence of teachers in all subjects and in all stages and schools. Thus, the paper presents a didactic method, Practical Ethical Reflection (PER), that integrates working on both ethical and moral questions in value education. The method is based on a typology for studies of the ethical tendency in educational practices which highlight the different conditions of learning ethics and morals. In this typology distinctions are made between the three different ways in which right and good are communicated: moral reactions; norms for correct behaviour; and ethical reflections.

Theoretically the method relates to a pragmatist mindset and the view of ethics and morals, as well as the relationship between education and democracy, that John Dewey developed in texts such as *Democracy and Education*, *Human Nature and Action*, and *Experience and Education*. These Deweyan thoughts are also one of the most important influences for the democracy perspective that characterizes the Swedish school system. The paper starts with introducing how Dewey linked morals, democracy and education and ends with a presentation of the PER method.

**Imran Bashir Dar, Karlstad Business School and Muhammad Babar Shahzad,
Pakistan Currency Exchange Company,**

The fear of the known and unknown in being the sustainable business: Environmental concern reflected by Axfood (Sweden)

The study is about the implementation of the environmentally conscious approach to corporate social responsibility in the Food wholesale and retail business. The environmental approach includes eco-friendly packaging, organised logistics and practices of energy conservation. The case studied is Axfood through the investigation of their public reports, observation at stores and interview with the store managers and the Head of Corporate Social Responsibility. The methodology used in the research project is case study methodology during which data from various sources has been used and analysed for information richness and going deep down into the matter for investigation the patterns of environmental concern at Axfood. The empirical exposure gained through observations, repeated store investigation, interviews of customers and store managers and having five interview sessions with top management had formed the result in three learning points. One, the practice of having competition from cheap and quality products on the basis of re-injected revenue and expenses control through recycling and energy conservation is successful. Two, market pressure on companies to focus only on the products that push them to neglect the social audits followed by ambiguous reports is not a sustainable solution. Lastly, learning from competitors, attaining a point of parity through having what others have some uniqueness that others lack is in terms of superior environmental consciousness is the solution for future business.

Ethics and plurality **Wednesday 13 December, 13.00-14.30, B1 116**

Guadalupe Francia, Mälardalen university

Ethnic register as an ethical dilemma in the struggle for Roma children's rights.

Starting from a Children's Rights theoretical framework (Quennerstedt & Quennerstedt 2010) this contribution analyses ethical arguments of ethnic register of Roma Children. With this purpose, it analyses different Roma organization's voices in relation of ethnic register at the European level.

According to Simon (2017) ethnic register data can be used both to stigmatize as well as to develop and implement antidiscrimination policies targeted to vulnerable groups. In both cases the use of ethnic data has ethical implications.

The methodology is based Critical Discourse Analysis (CDA) on mediated Roma voices present in newspapers concerning the Skåne polis register of Roma citizens in Sweden as well as texts produced by different European Roma associations. The reading of the selected texts will start from the following question: Which ethical arguments are argued by different Roma voices to support or to reject ethnic register?

This contribution shows the complexity of using ethnic register of Roma minorities in order to struggle for the Roma Children's' Rights. This complexity claims to pay attention to the ethical implications of both using or forbidding ethnic register in different contexts.

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Kristian Niemi, Karlstad university

Ethics in indian schools: behaving like a citizen

The paper continues a discussion begun at ISREV 2016, and attempts to de-westernize ethics by contrasting Indian ways of teaching the subject to similar Western applications, as exemplified by Sweden. The main focus of the paper is the subject of ethics and moral values in Indian education. There is a common core (NCF), interpreted by state and national school boards, and to which aforementioned parties can add additional content to the curriculum. The study's empirical material from India is based on three such interpretations: Uttar Pradesh' school board and two national school boards (CISCE and CBSE). Textual analysis is combined with ethnographic research, with material such as the NCF and textbooks, interviews, and observations. The study shows that moral values are seen as central in education, not as a theoretical subject discussing ethics, but rather as values inculcated in students and displayed by the latter through behaving as Indian citizens. In India, there is an emphasis on doing and behavior – living the proper life, if you will – whereas Sweden emphasizes theoretical reasoning about values and ethics.

Silvia Edling, University of Gävle

Ethics of dissensus: One approach to handle plurality in education

In the light of current tendencies where the fear of foreigners is increasing in seemingly stably democratic societies and educational debates tend to emphasize large scale investigations to solve various educational issues the relationship between plurality and ethics becomes important to revive. The purpose of this contribution is to theoretically explore and empirically exemplify how an ethic that take into consideration research about oppression (social) and an awareness about peoples intricate difference (individual) might contribute to education. Through the concept of ethics of dissensus she brings a fresh dimension into the discussion about ethics in education by providing an understanding that strives not to overlook the complicated presence of difference between the past-present-future, between two subjects and between the inner and the outer life. Accordingly, Ziarek's reasoning suggests the need to leave the simplified playing field of 'either-or' and engage in the communicative negotiation that constitutes the fragile middle-ground between two extreme poles in history education.