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University of Dublin

Trinity College

Doctor in Education.

Towards a Code of Ethics for Teaching at Second-Level in Ireland.

by

Declan Mac Daid

Supervisor - Dr. Aidan Seery

A thesis submitted to the University of Dublin, Trinity College.

July 2010.

DECLARATION

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Summary

This thesis presents a code of ethics for teaching to second-level teaching in Ireland, asking and answering two main questions -

> What can be offered as an ethical code to underpin this activity called 'teaching?'
>
> Could this offer of an ethical code for teaching be explored to see if it has resonance amongst teachers?

These two research questions, and the presentation of answers to them, were set within a broad framework of questions, which formed the chapters of the thesis.

> What can we say is the nature of 'teaching?'
> What is the philosophy if any that underpins it in Ireland?
> What can be offered as an ethical code to underpin this activity called 'teaching?'
> Could this offer of an ethical code for teaching be explored to see if it has substance, if it has resonance amongst teachers?
> If so, can the hypothesis and exploration be combined into placing a theory on offer to teaching in Ireland?

The thesis explored the nature of teaching and its possible moral and ethical underpinnings. It also examined and outlined codes of ethics, codes of ethics in teaching internationally and the current position in Ireland regarding ethics in teaching. Taking into account the nature of teaching, the common threads of the main schools of teaching historically and of the schools of moral philosophy, it then offered a draft code of ethics for teaching in Ireland, placed within the present setting, history and context of teaching in Ireland.

The draft code was then explored empirically for resonance and reaction in two focus groups comprising Chief Executive Officers of Vocational Educational Committees (local or district education authorities and second-level Irish school principals. A revision of the code was then undertaken to reflect the findings on the language from these two groups.

The revised code was then explored for resonance and reactions in three stages with second-level educators comprising:

> Three focus groups of second-level teachers.
> Eleven individual semi-structured interviews with second-level school principals.
> A self-administered written questionnaire to second-level teachers.

All of the participants in the empirical research were representative of the four different types of second-level schools in Ireland.

A code of ethics for second-level teaching in Ireland has been created and explored for resonance. This resonance being explored was a resonance that sought to establish a richness and a significance in the proposed code, especially in evoking associations and reactions favourable to it amongst the research participants. Included in this resonance was a possible relationship of mutual understanding or trust and agreement about the code amongst people who participate in the practices of teaching.

The code was found to have a resonance amongst Irish second-level education executives, principals and teachers in both qualitative and quantitative research. The main conclusions to draw were that there was a place for a code, a need for a code and that there was substantial support for an introduction of a code.

A contiguous conversation about teaching in Ireland, while exploring the code for resonance and reaction, connected the resonance of the code with the lives and practices of teaching and teachers throughout the empirical research. This conversation about teaching strongly acknowledged the place, need and importance for a code of ethics. It also held that most teachers already practised ethically and would welcome and support the code being presented to them.

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Abstract

Ireland does not have a code of ethics for teaching. It should have a code to underpin and guide the profession and the practices of teaching. This thesis sets out to devise a code of ethics for teaching and then explore it for resonance with practitioners in empirical research. It is a thesis in two parts – a scholarly inquiry and a case study.

The nature of teaching is explored and analysed to establish teaching as a human activity with moral dimensions. Some schools of teaching are examined to determine common attributes and values, which might contribute to a code of ethics for teaching. The main schools of moral philosophy - virtue ethics, deontological ethics and utilitarian ethics – are explored to determine what these can contribute. Three domains are established from these – care, relationship and professionalism – which are offered as three pillars of explication within which a code of ethics for teaching at second-level in Ireland is devised and presented for research. The proposed code was explored empirically for resonance and reaction, undertaken by way of a case study of five Chief Executive Officers of Vocational Education Committees, six principals and twenty-nine teachers in five focus groups. Eleven principals were also chosen for individual semi-structured interview. All participants were chosen by geographical location on the east coast of Ireland for ease of access and travel, and represented three levels of practitioners – senior management, school principals and teachers across the four types of second-levels schools. CEOs were chosen by the criterion of their appointment: principals were chosen by probability sampling, which involved randomly sampling clusters (four second-level school types) and then randomly sampling members of the selected clusters to produce a final sample. A mix of convenience and purposive sampling was deployed in the selection of teachers. Quantitative questionnaires were also distributed to two hundred and fifty-eight teachers in the selected principals' schools. The key findings identified were that the code resonates strongly with the research participants who welcome an explicit code of ethics, which would underpin what they consider their practices in teaching. The themes of care, relationship and professionalism are appropriate as pillars of explication in a code of ethics for teaching. These themes can also be found within the recent work of the Irish Teaching Council. The findings also capture and explore 'a deep conversation' about teaching in Ireland within which the three domains of care, relationship and professionalism are explored.

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Chapter One - Introduction

1.1. Introduction

The Irish experience and practice of epistemology (Sterling, 1996), and consequently of teaching and learning, is the fusing of three major influences in European history. The Greek influence contributed classical learning and the use of the mind and reason to attempt to construct models of perfection and the notion of knowledge as the contemplation of perfection. It was an effort to create order in the world of knowledge. The Roman influence attempted to bring social and political order to as much of Europe as came within their reach. The Judaic influence contributed a regard for the history of humankind as being dynamic, living and happening and not just a repetition of events.

In general this fusing of these influences is the background in its most broad for European society and culture. Knowledge and learning were not solely that of a philosopher talking to a select group of admirers, or to himself, but moved out into society and became a constant and repeating interaction between theory and practice and was the background to what Hutchins & Adler (1990, eds.) title their book "*The Great Conversation.*" This conversation in another aspect was and remains an argument about individual freedom and social order, and, stretching back over the centuries, about education and citizenship. These three historical, social and cultural influences – the use of the mind in contemplation of knowledge, order in the social and political world, and a regard for the history of mankind as dynamic - are held here to be among the underpinning influences of modern education. According to Oakeshott (1962) it is within education that the intellectual and moral habits are acquired.

> Education, properly speaking, is an initiation into the skill and partnership of this conversation in which we learn to recognize the voices, to distinguish the proper occasions of utterance, and in which we acquire the intellectual and moral habits appropriate to conversation. And it is this conversation which, in the end, gives place and character to every human activity and utterance.
>
> (Oakeshott, 1962, pp 196-98)

Arguments and evidence will be advanced in this thesis to establish that education is a uniquely human activity and is a moral activity which is involved, as claimed by Carr, with ethical issues.

> It seems difficult to conceive of education in other than normative terms – and it has indeed been regarded as a fundamentally moral practice.
>
> (Carr, 2000a. p 248).

Normative ethics is concerned with criteria of what is morally right and wrong and includes the formulation of moral rules that have direct implications for what human actions, institutions and ways of life should be like. To educate, one needs to know what to teach and what the outcome of that teaching needs to be. This thesis will argue that education is an activity that is held to be good and of value to those participating in its processes and is so supported and endorsed by society as worthwhile. Ethical principles will be shown to be constitutive of teaching as a professional practice involving teachers, students and parents in schools in a pursuit of learning and knowledge. Winch (2004, p 183) claims that "all substantive questions about teaching are moral questions whose resolution is ultimately a practical one "and, along with Oakeshott (1962) and Carr (2000a), claims some of the core issues in education – the acquisition of intellectual and moral habits, the ethical principles and considerations (of moral right and obligation) - as being constitutive of teaching as a professional practice. They hold teaching to be a profession of practical and moral concern and a human endeavour with ethical dimensions. It can be "understood as the sovereignty of an enterprise accountable to the public for the freedom accorded to it in its exercise of a distinct and difficult office" (Hogan, 1992, p 137). And "teaching as a way of life receives its distinctive character from its inherent relationship to learning as a human undertaking." (Hogan, 2003, p 216).

As the focus of this thesis is on the ethical principles that might underpin teaching, it will be argued that its underpinning principles are found within the very practices of teaching itself. In establishing this, it will therefore also be argued that the sovereignty and distinctive character of teaching as an activity warrants an ethical code. I hold that second-level teaching in Ireland, as an activity of worth, a profession of practical and moral concern and a human endeavour with ethical dimensions, warrants an explicit ethical code to help underpin and guide its current good practices and inspire a continuing excellence of practice. I also hold that an explicit ethical code would give substance to the many implicit ethical practices currently in teaching, representing and reflecting my passion for teaching and the endeavours and concerns of teachers with

teaching. I believe that there is a distinct place for an explicit code to articulate formally the guiding principles which already underpin our practices as teachers at second-level in Ireland.

The profession of teaching in Ireland does not have an explicit code of ethics; I hold here that it should have one to provide principles to underpin its practices, to maintain and enhance its standing as a profession, and also increase confidence in its organization by showing outsiders that teachers are committed to following ethical guidelines in the course of their teaching.

The end of the things that we do, according to Aristotle (NE, 1894a, 17-20) is the chief good, and teaching and learning are two of the ways in which we try to reach the chief good - eudemonia - human flourishing for everyone. This is the final cause of both teaching and learning and in this thesis I am exploring the nature of teaching as one way to help achieve the chief good - human flourishing for everyone - as its final cause. Learning may be an outcome of teaching – but not the final cause which is the chief good – eudemonia. Hence my intention in this thesis is to undertake a scholarly inquiry so as to present a code of ethics for second-level teaching in Ireland which will then be explored in empirical research for resonance. My intention is to examine teaching, not teachers and not learning, in spite of their strong associations both in educational thinking and in educational literature. While the natural outcome of teaching is of course learning, teaching in this thesis is being treated as independent of any model or conceptualisation of learning.

It is also not within my intention in this thesis to explore, assess or examine the implementation aspects of a proposed code, as to do so could and would only be properly encompassed in another major study. A study on the implementation of an ethical code for teaching would be intense and best grounded in a major practical study, one of substance and of a standing it its own right.

Although it is acknowledged that there is a *Code of Professional Conduct* and a *Code of Professional Practice* of the Irish Teaching Council (2007) I deem neither to be a code of ethics for teaching. A code of ethics should serve as a basis for ethical decision-making in the conduct of professional work in that it should set

forth clear principles to guide practice and to inspire professional excellence and should be the underpinning code from which a profession should then formulate its code of practice and of conduct such as those of the Teaching Council. Educational policy themes in Ireland, equality of participation and opportunity, life-long learning, the addressing of disadvantage and related initiatives within educational settings and the common awards framework are in need, in my view, of underpinning principles within which to give effect to, and guide, teaching practice. For the resolution of educational policy in teaching is ultimately a practical one.

The ethos of Irish education has been traditionally phrased as one of an holistic approach to education, often enshrined within school mission statements. There is moral purpose in this holistic ethos, expressed practically within the profession of teaching as a pursuit of learning, of human flourishing, welfare and well-being of the students in the care of the teacher and of the school. Moral considerations thus arise in its practices. Teaching's practical expression through the actions of teaching are worthy of examination within a normative framework to try to establish an underlying set of moral principles which might govern it.

Thus this thesis concerns itself with an examination of the nature and the practical expression of teaching in Irish second-level schools so as to try to discover some underlying principles which might then be explored in empirical research for resonance with teachers. It is held here that, within the interlink of the domains of professionalism in teaching, of care in teaching and of relationship in teaching, learning takes place. The practitioners are teachers and the practice and activity is teaching. There are ethical issues and ethical principles involved in the practices of teaching and their examination in the Irish setting is intended to, and may result in, an explicit written code of ethics being offered to second-level teaching.

1.2. Irish Educational History

The tradition of balancing between theory and practice has been a hallmark of education in Irish and European education for centuries, beginning with medicine and extending to botany, physics, engineering, education and the social sciences. The learning process has been a continuing and dynamic interplay of theory and

practice, added to by new discoveries and new knowledge. Such a learning process assumes that things can change, and can change for the better of humankind.

Teachers are in a profession, and in some views *the* profession, through which this interplay is continued in an engagement with knowledge and for the well-being of people. They are not the only persons who maintain this interplay but they are its main proponents. In such a long and historical context are the particularities of the Irish setting for teaching and teachers in second-level education.

It can be argued that Irish educational history at both first and second level is bound up with six themes - Roman Catholicism, colonialism, poverty, rebellion, independence and wealth. Irish education in its management, funding, curriculum, accreditation, teacher education and the question of who should be educated is a difficult history – from the Stanley Letter of 1831 (Hyland & Milne, 1987, p 98) founding first level education to the most recent piece of educational legislation – the *Education (Miscellaneous Provisions) Act 2007.*

> Education in modern Ireland is so laden with controversy, however, that an objective telling of the tale presents very considerable difficulties to the most circumspect of scholars . . .
>
> (Hogan, 1983, p 41)

There are a number of texts which treat this history but do so in different ways. *Irish Education: Its History and Structure* (Coolahan, 1981) is a core historical text. The focus of Mulcahy & O'Sullivan's *Irish Education Policy: Process and Substance* (1989) is different as the authors provide an account of the policy-making process in Irish education and the continuing interplay of forces of the Department of Education & Skills (DES), the churches and the teaching unions. *Sociological Perspectives* (Clancy, Drudy et al, 1995) provides a counter-balance in its perspectives on people and education. In contrast, Hogan, in *The Custody and Courtship of Experience* (1995b), has focused on the particular sovereignty of teaching as a human activity; Flanagan (2003) holds the function of teaching as a moral imperative; Seery (2008) focuses on teaching as a profession and on the ethics that are encompassed within teaching.

Much of the history of first and second-level education has been about *control* of education – who controls what part and how it is held. The churches generally

control the *management* of education; the DES generally controls the *funding* and the *curriculum*: the teachers' unions generally control the *conditions of service of teachers*: the other 'partners' in education – the parents and students – control *nothing* and Irish society *funds* it. Within such a history and setting the practice of teaching operates, functions and happens. This "deliberative engagement with children" (Seery, 2008, p 184) is in a pursuit of knowledge and for the welfare and well-being of both teachers and students, and for society at large.

Within this Irish educational history there is nowhere to be found an explicit written code of ethics for teaching. Teaching in Ireland is not underpinned by an explicit code of ethics for teachers, for teaching or for education. However, this is not to say that teaching in Ireland lacks a culturally-rooted sense of what is right and wrong or that it lacks morally well-intentioned practitioners and teachers.

It is argued in this thesis that teaching and learning happens within the interlink in teaching of the domains of professionalism, care and relationship and from within these three domains it is intended to present a notion of a code of ethics for teaching, to explore it for resonance and to establish if it could be presented to Irish second-level teaching. The intention is that these three domains will serve as pillars of a proposed code of ethics for teaching in second-level schools in Ireland. In the ensuing discussion about teaching the intention is also to show that

> All substantive questions about teaching are moral questions whose resolution is ultimately a practical one. . . .
>
> (Winch, 2004, p 183)

This thesis seeks to offer, in practical terms, through the literature, moral philosophy and schools of teaching, a code of ethics for teaching in Irish second-level schools by way of qualitative and quantitative research.

1.3. Research Questions

There are two main research questions for this thesis:

1) What can be offered as an ethical code or principles to underpin the activity of 'teaching?'
2) Could a particular ethical code or principles for teaching be explored to see if it has resonance amongst teachers?

The first part of this framework will consist of an examination of the nature of teaching as a practice and its possible philosophical underpinnings, supported by

the literature at large on philosophy, education, ethics, and teaching. The intention is to present a possible code of ethics for teaching that can then in the second part of this thesis be explored for resonance with teachers with a view to proposing an ethical code for teaching in Ireland.

1.4. Proposed Thesis Layout

This opening chapter places teaching in its historical and cultural context in Ireland in the first quarter of the twenty-first century. It highlights teaching within an ethical setting where many substantive questions about teaching may be moral questions whose resolution may be ultimately a practical one. It provides a broad outline of the research questions and of the structure within which they are answered.

Chapter Two examines the nature of teaching and draws on some of the schools of teaching from the classical era to critical pedagogy, establishing teaching as a uniquely human activity with ethical dimensions. The themes of vocation/calling, relationship, control, autonomy and profession are explored. These contribute to an epistemological position with regard to teaching. Professionalism, relationship and care are identified as themes in this chapter

Chapter Three examines the main schools of moral philosophy and elaborates upon the possible shared ethical issues in teaching. The contributions and ideas of virtue ethics, utilitarian ethics and deontological ethics are outlined and developed upon, to contribute to a declaration of a philosophical position on ethics, most especially in teaching. Domains of care, of professionalism and of relationship are expanded upon.

Chapter Four offers a code of ethics for teaching in Ireland in a number of domains – care, relationship and professionalism (introduced in Chapter Two) by bringing together an understanding of the nature of teaching from Chapter Two and by outlining a philosophical stance from Chapter Three. The literature on care, professionalism and relationship is explored and reviewed here to support the three domains. Due accounts are included of codes of ethics in operation in other jurisdictions. The publications of the Irish Teaching Council are considered.

Chapter Five describes and outlines the research methodology. The research is designed as a case study of the attitudes and reactions of three groups within the case – senior executives in education, second-level principals and second-level teachers. It describes and uses the methods and instruments of focus groups, interviews and questionnaire. It places the research in its setting and includes its ethical dimensions, research limitations and the role of the researcher.

Chapter Six is an exploration and analysis of all the data in thematic groupings. Conclusions are offered from the research analysis. A conversation about teaching in Ireland is identified as being concurrent with the data analysis and is outlined in detail.

Chapter Seven outlines the story and the conversation emerging from all the data, and answers the research questions:

1) What can be offered as an ethical code or principles to underpin the activity of 'teaching?'
2) Could a particular ethical code or principles for teaching be explored to see if it has resonance amongst teachers?

The answers to the research questions, and the conversation that occurs and develops within the research, places, for the first time, an explicit code of ethics on offer to second-level teaching in Ireland. The answers, and the conversation about teaching that occurred on a platform of exploring a code of ethics for resonance and reaction, may contribute to the quality of teaching in Ireland, to enhancing the professional practices of teachers in Ireland, to improving the standing of teaching as a profession with an integrity of its own and to a deeper understanding of the nature of teaching, its role in Irish society and its enhancement through a code of ethics for teaching.

Chapter Two – The Nature of Teaching

2.1. Introduction

This chapter examines some facets and characteristics of the nature of teaching, presented here both as an art and as a science. The argument will be developed that teaching as an art and as a science has purpose and intention in its performance and implementation. The argument is also developed that, in having purpose and intention, the activity of teaching may have moral dimensions. An examination of thoughts on teaching is undertaken to contribute to an understanding of the key dimensions of the nature of teaching. The moral purpose and integrity of teaching in a social setting are examined through the lens of these theories of teaching. Finally this chapter outlines some characteristics of teaching that in their coming together within the particular setting of teaching might provide a unique framework from which a case for an ethical code for teaching is to be developed in later chapters.

2.2. Teaching as a Human Activity

The activity called *teaching* is a broad, multifaceted, complex activity and service which occurs in many formats and relationships, in family, in school and in the workplace.

In presenting the nature of teaching as both an art and a science, five assumptions are made. First is that teaching takes place in a formal school: the school is funded by the state: the teachers are qualified to teach: there is a curriculum: students are between the ages of twelve and eighteen years of age. In this setting the responsibility for the quality of teaching occurs at three levels: the teachers who undertake the activity of teaching, the school principals and Boards of Management who organise and direct them, and the Department of Education & Skills which sets national policy and funds education.

Second it can be assumed that this quality assurance and control of practice are influenced by the professional training those teachers have, which in Ireland is a

general degree coupled with a post-graduate qualification in education. In addition, it can be assumed here that there is the setting and the 'hidden curriculum' of the location of the professional practice of teaching, which Knight (2006, p 31) termed 'fields of play,' and the distribution of professional knowledge and practice on and amongst different fields of play. In highlighting the activity of teaching itself, he states that

> However much . . . professional learning happens non-formally, it comes from professional practice. It arises through participation in activity systems and even when people participate in formal learning, non-formal learning is still present in the 'hidden curriculum' that always attaches to the formal curriculum.
>
> (Knight, 2006, p 31)

Third it is also assumed that teaching is complex and skilled and not a skill to be learned by the trainee like a trade or craft

> Teaching for problem solving, invention and application of knowledge requires teachers with deep and flexible knowledge of subject matter who understand how to represent ideas in powerful ways. . .
>
> (Darling-Hammond, 2000, p 168)

Fourth it is also assumed the concept of craft fails to explain the complexity of teaching adequately since a profession cannot exist without an underpinning body of knowledge. To develop principles, concepts and theories, and to fail to validate practice, is to restrict the occupation to the level of a craft.

Fifth, like Elbaz (1983), this notion of teaching as a craft alone fails also, as it is unable to take account of what may be described as the moral craft of teaching. Teaching is a social activity and thus, as Elbaz argues, has a moral purpose. Sockett, for whom the occupation of teaching was essentially a moral endeavour and so could be discussed in language drawn from the moral realm, elaborated on this by discussing teaching in a series of virtues which were a "sustainable moral quality of individual human character that is learned." (1993, p 90). Tom (1980, 1997) and Hogan (1995a, 1995b) both consider there to be a morality in teaching because of the unequal relationship of teacher and student.

> Teaching is moral in at least two senses. On the one hand the act of teaching is moral because it presupposes that something of value is to be taught. On the other hand the teacher-student relationship is inherently moral because of its inequality.
>
> (Tom, 1980, p 317)

Hogan supports this view, stating that teachers in this unequal relationship must have no proprietorial designs upon their students. The "*releasement* and

enablement" of pupils is for him "*the venture of uncovering the tenor and scope of the pupil's ownmost promise.*" (1995a, p 172: his italics) and is a virtue of teaching. Both emphasise the question of relationship in teaching, a theme which will be constant throughout this thesis and which will become a domain in the proposed code of ethics.

Liston and Zeichner (1987) have also suggested that the reflective and moral craft approaches to teacher education do not recognize the complexity of moral deliberation. Thus "prospective teachers should be encouraged, instead, to utilize distinct moral principles to examine teaching issues and to strive to act in morally virtuous ways." (Liston and Zeichner, 1987, p 2). David Carr (2002) states that

> It seems difficult to characterize teaching as an educational enterprise or endeavour exclusively in terms of technical, craft, or artistic skills without significant reference to the ethical or moral dimension.
>
> (Carr, 2002, p 207)

Teaching then is more than a craft – it is as much an art as it is a science in its actions and organisation. Both the art and the science of teaching have purpose and intention in their performance and implementation – the education of students in their teachers' care - and it can be argued that they have moral dimensions.

The next section presents two contiguous perspectives on the nature of teaching – teaching as an art and teaching as a science – outlining various features of both and which are used to contribute to an understanding of the nature of teaching and to underpinning the purpose and intention of teaching as a distinctly human activity with a moral dimension.

2.3. Teaching as an Art

The essential notion is that teaching is a helping and co-operative art. Rousseau (1712-1778) saw the teacher as a person who engages in a very demanding art. Dewey (1859-1952) viewed Rousseau's philosophy as overemphasizing the individual and Plato's philosophy as overemphasizing the society in which the individual lived. Dewey viewed the mind and its formation as a communal process: the skills and knowledge which students learned should, in his view, be integrated fully into their lives as persons, citizens and human beings. Within the

process of development into this full life as a human being is the role and place of teaching which Dewey refers to as an art.

> It is difficult always to be a creative artist. I think, however, that we should get on more rapidly if we realized that, if education is going to live up to its profession, it must be seen as a work of art which requires the same qualities of personal enthusiasm and imagination as are required by the musician, painter or artist.
>
> (Dewey, Middle Works, 1899 – 1924, Vol. 15, p 186)

The very subject of art itself, argues Iannone, (1998)

> Throws off the covers that hide the expressiveness of experienced things; it quickens us from the slackness of routine and enables us to forget ourselves by finding ourselves in the delight of experiencing the world around us.
>
> (Iannone, 1998, p 118)

Eisner (2002a, p 4) continues this theme more broadly "in describing the forms of thinking the arts evoke and their relevance for reframing our conception of what education might try to accomplish." Further he states that

> The distinctive forms of thinking needed to create artistically crafted work are relevant not only to what students do; they are relevant to virtually all aspects of what we do, from the design of curricula, to the practice of teaching, to the features of the environment in which students and teachers live.
>
> (Eisner, 2002a, p 8)

In an argument for an acceptance of teaching as a form of art, imagination, creativity, and persona are included here as inherent in teaching, for these are the attributes of the creative artist, painter, sculptor, writer and musician. By the term 'artist'

> We mean individuals who have developed the ideas, the sensibilities, the skills, and the imagination to create work that is well proportioned, skilfully executed and imaginative, regardless of the domain in which an individual works.
>
> (Eisner, 2002a, p 8)

2.3.1. Teaching as an Art – the role of persona

Teaching is not an isolated role but rather, socially and intellectually, is professed to an audience. There is a relationship between teacher and student like that of parent and child. Such differing though related roles need different yet related approaches in the art of teaching; they require varied formats, varied presentations to achieve teaching objectives and elements of performance are displayed and played to assist with such achievements. This is the art of the persona in teaching. The *persona* is the mask or appearance one presents to the world. Importantly, the

persona, used in this sense, is not a pose or some other intentional misrepresentation of the self to others but rather it is the self as *self-construed*, and may change according to situation and context. This is what a teacher presents to his class, and another one to his colleagues, and another one socially. It is not false but appropriate to the audience and to the context of presentation. It is the theme of 'persona' that Jay Parini (2005) employs in the metaphor of the 'mask' as a symbol of constructed identity and as used in Greek tragedy. The use of the mask is not to hide an identity that a teacher has but rather "teachers should perform their classroom selves and that those selves will be different from those performed while serving on a thesis committee or mowing the backyard." (Parini, 2005, p 37).

A teacher must be an actor for much of the teaching time, persuading, cajoling, but the art of teaching as creative, inspiring and motivating is also real and relevant to the nature of teaching. This learning to be a performer in the classroom may give the young teacher self-confidence and thus confidence in his teaching. "The idea," according to Ruenzel, (2005, p 42) "is to develop a teaching self that is both a compelling fiction and yet not false." Parini (2005) views *tone* as being the attitude of the teacher towards the material being taught. Tone would

> Suggest the authentic, the personal and the unique. It is the vehicle of the persona, itself a carrier of authenticity, of the *feelings* and *sensations* of thinking that it is a teacher's job to convey.
>
> (Free, 2006, p 168)

James Lang (2007) examines the work of Elaine Showalter (2003) and of Parini (2005) as proposed methods for teachers to craft a teaching persona that will encourage students to learn and to conduct themselves appropriately around that.

> Our teaching personae should be consistent not only with our convictions about our discipline, but also with our classroom practices and the learning objectives we set for our students.
>
> (Lang, 2007, p c2)

2.3.2. Teaching as an art – the role of imagination

Imagination in teaching may contribute to more active participation by teachers and students by 'tapping' into a core human faculty – that of being able to imagine and create images in the mind. Classical philosophy viewed imagination as the faculty of producing copies of sensible objects; the romantic view saw it as a creative power capable of generating new objects or concepts. The transitional

thinker was Kant (1724-1804) who saw imagination as a mysterious power in linking concepts to percepts and eventually as a power to modify and even create concepts. The cognitive and the aesthetic are held together by the imagination. It was Dewey's view that, through imagination, we have a world rather than a meaningless mix of just an existence, that imagination is the medium of appreciation which he defined as the "the large and generous blending of interests at the point where the mind comes in contact with the world." (AE Later Works, Vol. 10, p 271.) Imagination links the past experiences, present actualities and future possibilities in imaginings.

Thomas Alexander (1993) defines 'imagination' as a capacity to see the actual in light of the possible.

> Imagination is temporally complex, an operation in the present, establishing continuity with the past, anticipating the future, so that a continuous process of activity may unfold in the most meaningful and value-rich way possible.
>
> (Alexander, 1993, p 169)

Egan (1992, p 65), in looking at the middle school years, stated that it was important in teaching to stimulate and develop the imagination of students: imagination for him was not just a capacity to form images but rather a capacity to think in a particular way, to think of the possible rather than just of the actual. In one study on teaching imaginative skills to youths from lower socio-economic groups, Wonder & Rolin (1998) concluded all the youth reported a greater ability to relax and were able to describe various imaginative experiences they had during the intervention where they had been taught imagination skills. Iannone, (2001, p 132) suggests that curricular and teaching materials should help activate the imagination by using drama, narrative and metaphor where imagination for him is the link between the cognitive world and the aesthetic world. In the practices of teaching, with imagination as part of its core nature, the selection of stories, books, images, scenarios, pictures, art, and music all demand careful selection as to their impact on the minds of the students in their provoking of images and responses. Among the universal possessions of all human beings, argues Gregory, (2005, p 96) is the capacity for imagination as understood in both the classical and Kantian senses. Armstrong (2005, p 81) states that the "imagination makes its appearance from the moment that learning begins and that it is the imagination, above all, that drives learning forward."

It is one normative part of the teacher's role, then, to connect with that capacity of the student to place themselves, for example, within the poetry or literature being taught and to wonder what they might become. Conversations, artwork, craftwork, writing and reading can be stimulated and enhanced by use of the imagination. It is an inherent part of the nature of teaching that imagination be present, active and free.

> The aesthetic is the opening up of the immanent potential for meaning: an endorsement of perception which generates the communicative possibilities of imagination in creative action.
> (Whitehead, 2004, p 195)

In this article dealing with the role of fine art practitioners in promoting the educative dimensions of the aesthetic within the curriculum, Whitehead makes a link between imagination and creativity.

2.3.3. Teaching as an art – the role of creativity

Creativity involves "promoting aesthetic knowledge as a corrective to technology. It also involves the intuitive and practical phases of the creative process itself." (Whitehead, 2004, p 196). There is a part of the nature of teaching that is beyond mathematics and grammar, skill and competence, a part that is of the person and his view of the creations in the world of pieces of art, sculpture, music and drama. To try as a teacher to appreciate and to value such creations is to support the idea of creativity itself and, in supporting creativity as part of human nature, to support creativity of whatever kind in the students in one's care.

"Creativity is the ability to solve problems that one has not previously learnt to solve." (Mayer, 1989, p 205). "Solutions to some of the intractable social problems arising from ethnic and religious diversity, disease, malnutrition, wars, etc. call for new and creative approaches." (Abdallah, 1996, p 59). For creativity moves beyond the fine and performing arts to the entire world of knowledge and what that knowledge could be.

> Knowledge is in fact a singular enterprise and there are no fundamental contradictions between how we may pursue it in the natural and in the human world for they are both integral parts of a singular universe. Nor is knowledge separate from creativity or adventure or the search for the good society. …knowledge will always remain a pursuit, never a point of arrival.
> (Wallerstein, 1997, p 1250)

Creative thinking occurs when a problem-solver invents or discovers a novel solution to a problem. One of the common themes in many of today's social and educational commentaries is that the twentieth century actually had more changes, challenges and problems than at any previous point in history.

> There is much emphasis on seeing implications, producing alternatives, predicting trends, predicting the consequences of decisions, elaborating alternatives, asking pertinent questions, decision-making, obtaining new information, recognising and understanding one's potentialities, changing one's own characteristics and the like. There is a strong element of creativity in all of these.
> (Torrance, 2001, p 304)

It is important to teaching as an art that teachers are mindful to the possibilities of all types of thinking in their students – linear, lateral, creative, and "Teacher education programmes should alert prospective teachers to those activities that promote and enhance creativity and those that block and stifle it." (Abdallah, 1996, p 55.) Teachers can and do create the climate for such enjoyment in education that includes anticipation, expectation and excitement. Their active participation can contribute to an infectious enjoyment of educational activities on both their and on the students' parts. As Woods & O'Shannessy (2002, p 182) state clearly "Schools need to share and celebrate pupils' creative achievements within the whole-school environment, and in the community."

Teaching as an art, with persona, creativity and imagination, is thus held to be a distinct human activity, with purpose, including enjoyment, stimulation and intention, to develop the young mind in the pursuit of knowledge and of well-being.

2.4. Teaching as a Science

The essential notion of teaching as a science has a number of interpretations. First there is the corpus of knowledge that is required by the teacher in a second-level school about his/her individual teaching subject. Second there is also an objective body of knowledge about the professional practice called 'teaching.' For the science of teaching requires that teachers should become sensitive to the cognitive levels of their students and should become adept at recognising reasoning abilities required to process written materials and complete assignments so they can anticipate where students are likely to have difficulty. All these are features in the

science of teaching. "We have stipulated those two domains of knowledge to be subject matter knowledge and knowledge of organization and management of classrooms. " (Berliner, 1986, p 9). The science of education as with all sciences is

> *An ongoing conversation* and quest, punctuated occasionally by important findings that can and should alter practice but more often characterised by *continuing investigations*. These investigations, taken *cumulatively*, *can inform* the work of practitioners who are building their own *local knowledge* (sic).
>
> (Riehl, 2006, pp 27-8)

The introduction to the science of teaching begins with teacher education.

2.4.1. Teaching as a Science – the role of teacher education

It can be assumed that any profession has 'standards' of knowledge for its practitioners, a knowledge base which he/she learns, is taught, reads and studies as part of the requirements of entry to the profession. Examinations, coursework, assignments and practice experience all test for 'standards' of knowledge to determine if the candidate has the declared and measurable level of knowledge that would deem him/her eligible for entry into that profession and is part of the domain of professionalism to be addressed later. This requirement of a declared and measurable level of knowledge is called here, in the context of qualifying as a teacher, a *first* body of knowledge. This is the corpus knowledge and objective body of knowledge required which includes practical training, carried out as teaching practice by the student teacher. However another view of teaching practice goes beyond the 'body of knowledge' view and expands it into a learning experience about teaching itself. "The essential function of teaching practice is that the student begins to see, experience and understand the teaching situation and the teaching process." (Burke, 1993, pp 52-53).

For professionals in education - the student teacher, the practising teacher and teacher educators - the role of research in informing practice, enhancing knowledge and contributing to professional development plays an important role and constitutes what is called here a *second* body of knowledge and the next section on the nature of teaching as science examines the role of research in contributing to and informing the nature of teaching.

2.4.2. Teaching as a Science – the role of research

For teaching as a science there is a first body of knowledge - what is experienced and learned by the student teacher. But underpinning all the declared coursework and assignments is a second body of knowledge which has informed the students' education and the professionalism of the student teachers and their lecturers and mentors – the scientific basis of teaching itself. An interpretation could be that this scientific basis of teaching is a combination of knowledge that people have learned in their undergraduate life, combined with their experiences of teaching and with the culture and the traditions of teaching in the setting in which they work – handed-down wisdom – resulting in a particular teaching philosophy, methodology and practice. Another interpretation could be that this scientific basis of teaching comes from suitable research with scientific rigour into teaching and learning which informs and sometimes results in changes in teaching methodologies and practices as subsets of the nature of teaching.

> Theory can provide the professional with a surer view of the situation, serve as a guide to the selection of principles, and provide a basis for evolving improved practices in light of improvements in one's theoretical outlook.
>
> (Sergiovanni & Starratt, 1993, p 4-5)

These interpretations may have their place in a theory of teaching but all are underpinned to some extent by scientific theory which is accessible and measurable. "Practice would be improved if practitioners were more familiar with the results of research." (Hammersley, 2001. p 2).

The purpose of structured, organised research in any field is to discover answers to questions through the application of scientific procedures. Rothman (1991, pp 520-528) refers to the problem of the gap between the people and systems that collect knowledge in the social sciences, and those that apply social science knowledge in practice. Grossman, (1980, p 39) refers to "The need is to experiment with alternatives that will demonstrate the relevance of research skills to practice." Research is a detailed study of a subject, especially in order to discover new information or to reach a new understanding where "The goal is to move educational research in many different directions in the hope that more interesting and useful ways of knowing will emerge." (Lather, 2006, p 35). Hemsley-Brown & Sharp undertook a systematic literature review to explore how

teachers use research and which features of research encourage teachers to use research findings in their own practice, concluding that

> Education practitioners appear to have very little incentive to access research findings and the language and presentation of research is perceived as alienating, particularly when the findings rely on statistical analysis.
>
> (Hemsley-Brown & Sharp, 2003, p 460)

This is part of the science of teaching and can contribute to more quality teaching, more knowledge about teaching and to improvements in teaching itself on the part of practitioners. Teaching happens in a classroom and the next section will examine an aspect of teaching as a science in the ways of teaching as occurs in actual practices in schools and classrooms.

2.4.3. Teaching as a Science – the role of teaching organisation

Teaching as a professional practice also requires science in its daily practices – in preparation, planning, organisation and delivery, assessment and administration. Eisner (1985, p 177) maintained that teaching requires routines with which to work; that the teacher must have available repertoires to draw on. Bird (1998, p 238) wrote that scientific method "is applicable in a methodical fashion and it is general in its application." Korthagen (2001, 2004) has questioned strongly the quality of teacher preparation for the realities of the classroom practices that he/she will meet in his/her first year of teaching and the dichotomy between that and what he/she learned during formal teacher education. This has been a theme raised about teacher preparation but many writings are not clear on what exactly is missing.

> The beliefs that are not only held within the school but become embedded within its practices and day-to-day operation exert a powerful influence on the beginning teacher which may well override the effects of the training institution.
>
> (Kilkenny, 2001, p 119)

Here the nature of teaching includes theories and practices of class management, discipline, oral and written communications to and from children and parents, roll-books and registers, sick notes and medical appointments of children, etc. Preparing class materials, photocopying, toilet and yard duties, supervisory and substitution roles, written reports on students for parent-teacher meetings are some of the annual, monthly and daily tasks within the nature of teaching as it is practised. Few if any teachers come prepared for these aspects of their role in a

school with other staff, students and parents and their induction into these aspects of the nature of teaching ought to be important to, and part of, their professional and personal futures as good teachers.

It is argued here that the notion of teaching as a science, incorporating teacher education, research in education and in teaching, and teaching organisation, has purpose and intention. The purpose is to educate teachers, inform their practice, establish their knowledge and assure quality and competence in teaching. The intention is to enhance their teaching and the learning by their students.

2.5. Conclusions

The opening section of this chapter has explored the nature of teaching as both an art and as a science. "Viewing teaching as part art and part science is not a new concept." (Marzano, 2007, p 5), echoing Berliner (1986, p 9) who had characterised effective teaching as part art and part science. Five statements have been offered in relation to teaching as a human activity – the setting, the professional training, the complexity of skills, an undergirding science and, as a human activity, that it has a moral dimension. The conclusion here is that teaching is a human activity, that both the art and the science of teaching have purpose and intention in the performance and implementation of this human activity which is the education of students and thus teaching has a moral dimension. For the activity being studied in this thesis is teaching in second-level schools in Ireland with teachers as adults and children as students in what will be outlined later in the section on the characteristics of teaching as an asymmetrical relationship.

The purpose and intention of teaching as a moral activity is examined in the next section in the exploration of the nature of teaching where some of the sets and systems of ideas and of thoughts about teaching from schools such as the classical, *Bildung*, analytical movement and critical pedagogy are outlined and some of their proponents are recounted to explore the ideas and concepts being offered because

> By exploring the connection between a major philosophical thinker and education . . . educational questions are to be understood in relation to the wide range of each of these major philosophers' ideas, including their political, social and ethical philosophy. That is, education is not treated as an isolated field that is connected to philosophy only through a concerted effort; rather it is understood as a presence within the broad constellation of philosophical questions.
> (Mackler, 2005, p 462)

This statement of Mackler reflects a position being taken in this thesis in placing education and teaching in a philosophical setting to explore a possible code of ethics for teaching in Ireland.

2.6. Theories of Teaching

A theory can be an organized set of ideas that serves as a framework for interpreting facts and findings and as a guide for scientific research and practice. It can also be a supposition or system of ideas explaining something, especially one based on general principles independent of the particular things to be explained. Theories of *teaching* have generally not been examined unless in tandem with theories of *learning.* In addition theories of *teaching* have tended to become theories related to *teachers*. My intention here is to examine teaching, not teachers and not learning, in spite of their strong associations both in educational thinking and in educational literature. Teaching in this thesis is being treated as independent of any model or conceptualisation of learning.

Any theory of education, within which a theory of teaching might be promulgated, can be a sum of its history, of ruling political power realities, of philosophical developments and arguments – many of which take a teleological stance – Marxist, Christian, post-modern, market-philosophy and such. They may well be seen as variations of the same general theme or themes: power, ideology, control, efficiency, market-driven, manpower planning, social theories, Christian values or Catholic ethos. But teaching *is* different from other professions by virtue of its deliberate, direct and continuing human engagement with students through the practices of teaching in a pursuit of learning.

Such an engagement has thus moral dimensions in the intentional and purposeful interactions of people with one another in education and it may have an integrity

and sovereignty of its own; it needs, therefore, an ethical underpinning. For if teaching is to be held in esteem as a discipline it should echo the conviction of Socrates as a distinctly human practice, a practice that is sustainable and has a sustainable integrity within itself. If teaching is to engage in 'disciplined self-criticism in the pursuit of learning' (Hogan, 1995b, p 27) in an interaction in a school setting with young persons as it is structured today, then it should have a standing of its own as a professional discipline with integrity. The examination of the different schools of teaching that follows serves to underpin this statement and research position.

2.6.1. The Classical Era

It is important to differentiate between the dynamic teaching format of Socrates and the writings of Plato on the philosophical aims and curriculum content of education. It was their view that people are unified and made into a community by means of education whose focus, in the city or *polis,* was to be virtue. Aristotle differed from the traditional Greek way of private education and endorsed a public education funded by the body politic, the city or state, in a format suited to the particular political system or institution.

In the Socratic method of teaching a series of questions are posed to help a person or group to determine their underlying beliefs and the extent of their knowledge. It is a negative method of hypothesis elimination, in that better hypotheses are found by steadily identifying and eliminating those which lead to contradictions. It was designed to force one to examine one's own beliefs and the validity of such beliefs and was based on Socrates' theory that it was more important to enable students to think for themselves than to merely fill their heads with "right" answers. Therefore he regularly engaged his pupils in dialogues by responding to their questions with questions, instead of answers. This process encourages divergent rather than convergent thinking where open-ended questions allow students to think critically, analyze multiple meanings in text, and express ideas with clarity and confidence. Socratic questioning is a highly disciplined process where the questioner acts as the logical equivalent of the inner critical voice which the mind develops when it develops critical thinking abilities in order to discourse and develop the 'good life' with its moral dimensions. The Socratic tradition

would have the state as the funding agent for education, but education, even as an ethical activity with purpose, was to serve the *polis*, the state. Plato, Socrates and Aristotle all considered education to be of enormous ethical and political importance.

2.6.2. Bildung

The concept of *Bildung* flowered in Germany between 1770 and 1820 and is a key notion in the German tradition of educational theory.

> Originally meant to indicate a specific state of mind and ideal of perfection, it now serves as a symbol of the unity of whatever refers to the field of education, particularly to its organisational and functional aspects.
>
> (Prange, 2004, p 501)

In *Bildung,* curriculum can be seen as a picture of the universe in which people live and is intended as a means to help young people gain a concept of their world. It was a movement that laid great hope and store in the classical works of antiquity and the power of classical studies to improve the human condition. Included in its development and exposition were educationalists and writers such as von Humboldt, Schiller, Hegel, Schelling and Froebel.

> Education is on the side of society and the social requirements of the day . . *Bildung* is on the side of individuality and moral accountability. Bildung . . . is the *religion* of the (German) educated middle classes under the circumstances of political impotence; it is the expression of intellectual and moral autonomy under the factual restrictions of the day, as a sort of reminder of liberty that could be.
>
> (Prange, 2004, p 505-8)

In "*The Limits of State Action*" von Humboldt (1792) argues that a state seeking to provide for more than the physical safety of the citizens will inevitably destroy the freedom and the creativity of the individuals and that the only source of progress in a liberal society is the free interaction of free people. In von Humboldt's thought, humankind must strive for self-cultivation within society and requires society for their full development. *Bildung* was not a utilitarian enterprise to prepare students for particular ways of earning a living; rather, it was a lifelong process, distinct from vocational or professional training, and was to inform teaching at all three levels of the Prussian school system--elementary, secondary, and university, which von Humboldt reorganised.

> This new general education would produce the sort of flexible cultivated intellectuals and officials that Prussia needed and that the old specialised universities and knights' academies had failed to produce.
>
> (Grafton, 2001, p 378)

The thoughts and contribution of Padraig Hogan on *Bildung* are properly acknowledged here in the next two paragraphs.

What is probably most significant about *Bildung* is that it introduced a new set of aspirations into German (and northern European) educational thought and discourse in the Nineteenth Century. In many European countries during this time recurring conflicts occurred between the interests of church and state. Far from a set of interests of one or other institutional body, the idea of *Bildung* highlights the individuality of each person and emphasises the point that, through sustained engagements of learning, each person can become human in his or her unique way.

One might object here that this was not an original German idea, but that it was the traditional ideal of liberal education. But it would be incorrect to make this claim. Classical authors like Plato and Aristotle had clear political aims for the education they recommended as outlined earlier and so however liberal their educational aims might seem, these aims received their character from the wider *polis*, in which education as a *public* concern was to be ordered and pursued. It is a similar case with John Henry Newman, but in this case, the liberal education which his writings advocated served an ultimately theological ideal.

The German authors who shared the *Bildung* ideal invariably had a very high regard for the classical literature of ancient Greece and Rome because they had a conviction that this body of literature contained works that illustrated what was most worthy and noble in human thought and aspiration, and thus had an immense potential for cultivating human sensibility and character. Where one accepts the personal responsibility of engaging actively with such a cultural inheritance in an intensifying way as one passes from youth to adulthood, and beyond, the *Bildung* ideal could be said to be realised in practice. It would mark the responsible use of freedom through learning; the freedom to search for meaning and to have different aspects of one's identity disclosed through such a search.

Bringing about and sustaining such engagements would mark a distinct field of endeavour, needing its own discretionary freedoms. Thus it would be separate from the endeavours of churches, of politicians, of commerce and so on, though not necessarily in conflict with these. Humboldt was acutely aware however that the history of education was replete with instances of non-recognition, or indeed a denial, of such a distinctive endeavour. The analytical movement helped to create education as a distinct endeavour philosophically.

2.6.3. The Analytical Movement

From the 1950s onward, a philosophy of education was beginning to develop as separate to general philosophy, and by the 1970s educational studies in the UK would include philosophy of education as one of its disciplines. Israel Scheffler (1954, p 333) had argued for a "philosophy of education . . . as the rigorous logical analysis of key concepts related to the practice of education." The practitioners of this so-called analytical philosophy of education

> Attempted to clarify the concepts that were central to educational discourse . . . often in the hope that this would eventually lead to advances in educational practice.
>
> (Philips, 2006, p 240)

Simultaneously the early developments in social research and social scientific research methodologies came to influence the direction of the analytical philosophy. There had not been a distinct philosophy of education but more general philosophy into which education was 'fitted.' Dearden (1982, p 57-8) outlines this transition as a response to changes in general philosophy from which educational studies by the 1980s would be divided into several disciplines inclusive of educational philosophy. Key British figures to emerge at this point were Richard S. Peters (1919 -) and Paul Hirst (1947-2003), along with Robert Dearden (1934-2005) and John White (1934 -). Peters' analysis of the concept of education was that

> 'Education' is a family of morally legitimate procedures which aim to develop intrinsically worthwhile states of mind with wide-ranging cognitive content. . . . a development of mind through initiation into public traditions which incorporate impersonal standards and which, if mastered, give a distinct quality to life.
>
> (Dearden, 1982, p 58)

It involved "the intentional transmission of something worthwhile." (Peters, in Curren et al, 2006, p 193). So in undertaking a philosophy of education he

concerned himself "not only with the analysis of educational concepts, but an examination of what is desirable and justified in educational practice" (Curren et al, 2006, p 184). The analytic philosophy was to be a domain of practical or action-guiding philosophy grounded in normative ethics. Hirst's view (1983, p 149) was that "Research within 'the disciplines of education' must enable questions about the belief and value systems underlying educational practices to be answered." Action-research and case study research was already taking place in education by this time of Hirst's theorising. Peters, well-established as a philosopher in his own right, made a distinction between

> 'Education' as used by those who think of what is going on as leading up to the emergence of an educated person and between 'education' as a word still used, as it was once entirely used, to refer to a vast range of practices concerned with bringing up children.
>
> (Peters, 1972, p 15)

"Education" for Peters has normative implications; it has the criterion built into it that something worthwhile should be achieved. There is, however, the notion that education as a practice has an integrity of its own and that the study of 'education' is first and foremost the study of a human practice and that it has moved beyond the 'foundation disciplines' approach to its study. But the 'content' and indeed the value of what is chosen to be taught to students in the 'process' of education remain an abiding field of discussion and argument.

However David Carr would see an outcome of these changes resulting in the decline of epistemological theorising as a central concern of educational philosophy and as a key constituent in the theoretical education of professional educators. Peters had "regarded epistemology as the key to understanding what he took to be the basic knowledge transmission role of education." (Carr, 1998a), p 2). Hirst provided in tandem with Peters the 'forms of knowledge' epistemology which was to influence official curriculum policy-making. Yet Carr (1998a) sees the seeds of the present dichotomy between education and curriculum policy makers and the practitioners of education – the teachers – as having begun with the joint approach of Peters and Hirst with their foundationalist approach to curriculum thinking. For Carr the present education system in the UK is where

> National curriculum initiatives have inclined to a Platonic paternalism with regard to the rank-and-file teaching workforce required to deliver the 'official' curriculum since the basic contours of curriculum design have been *settled* (sic) by professional educational theorists . . .
> (Carr, 1998a, p 4)

Thus Carr regrets the loss of philosophical reflection as an important analytical tool in the theoretical equipment of teachers. This was the opposite of what Peters and his colleagues had set out to do in the 1960s.

Classical teaching, *Bildung*, Peters et al had placed the student and the teacher at the heart of the teaching process as persons of value and worth: knowledge had its own value in its pursuit. The issue of personal autonomy being achieved through education as a development of the mind through the search for truth, essentially in the traditional academic disciplines, as was Peters' stance, was superseded by top-down management of the curriculum by governments. The de-professionalising of teaching and efforts to 'educate' a compliant workforce were and are still today concerns shared and expressed by teachers and educators.

The next major school of teaching attempted to address this perceived loss of personal autonomy, on both the teacher's and the student's parts, by proposing an approach based on collaboration of teacher and student, on joint questioning, in trying to overcome the perceived injustices, most especially in education, for the less well-off. Education in such a process would aim to be transformative. Critical educators "draw from their own personal biographies, struggles, and attempts to understand their own contradiction in the context of the contradictions of schooling and capitalism." (Torres, 1998, p 14). They also help us to debunk "two educational myths of liberalism . . . the notion that education is a neutral activity, and that education is an apolitical activity." (Torres, 1998, p 104).

2.6.4. Critical Pedagogy

Critical pedagogy is about education for social justice and the creation of a more just and democratic society, and about the modelling of those principles in the classroom. The core themes in critical pedagogy theory are where the teacher works to lead students to question ideologies and practices that the students themselves consider oppressive (including those at school), and encourage

liberatory collective and individual responses to the actual conditions of their own lives.

A number of writers can be included within the critical pedagogy school. Freire (1921-1997) is the most obvious with his *Pedagogy of the Oppressed* (1968, (trans. 1970) in which he emphasised dialogue, which included respect and people working with each other. He had a concern with practice, action that was informed and linked to values. Education was to be about making a difference in the world, enhancing both community and building social capital: social capital exists in the structure of *relations* between individuals, defined by O'Brien & Ó Fathaigh (2005, p 72) as "leading people to act in ways that made for social justice and human flourishing and freedom." Friere argued for informed action, a balance against those who wished to lessen theory to underpin actions. The consciousness for which he argued was one that would have the power to transform reality. He sought

> To develop a pedagogy of the oppressed that would produce revolutionary subjects, empowered to overthrow oppression and to create a more democratic and just social order.
>
> (Kellner, 2006, p 171)

For Freire, who was strongly associated thus with the world of adult education, educational activity was to be situated in the lived experiences of those in the educational process.

Michael Apple held the view that schools communicate society's economic, political, and cultural knowledge to students, and therefore, schools are an important variable within any equation which will successfully alter, or not, the status quo. Henry Giroux (2006) addressed the themes of an ascendance of cynicism and anti-democratic tendencies in the USA and of the need to defend ". . . the institutions and mechanisms that provide the pedagogical conditions for critical engaged citizenship." (2006, p 63). For him higher education in particular has a role "in reclaiming the links between education and democracy, knowledge and public service, and learning and democratic social change." (2006, p 63).

Peter McLaren states unequivocally that the standardisation of teaching and learning appropriates and distorts the very 'democratic' principles carried forth by critical educators.

> We need to be able to speak our struggle not just in abstract terms but in ways that touch hearts and minds . . . That is why any revolutionary struggle must be dedicated to educating the emotions as much as the intellect and why anti-imperialist struggle must be waged on the three continents of reason, passion and revolution . . .
>
> (McLaren, 2005, p 324)

Yet there is an apparent lack of a development of information or method on *how* teachers and teaching should undertake the actual praxis of what critical pedagogy claims should be done. Eisner (2002b) wrote about educational theories being theory-rich but experience-poor, lacking in practical information about instructional strategies; Brewnig (2005, p 107) raises the same question about trying to link experiential education and critical pedagogy. How does one link theory into practice, she asks, "as a means to work toward one of its potential educational aims, the development of a more socially just world?"

The language of critical pedagogy may be exciting, direct and cutting: but is it sufficient to underpin educational change or indeed create an educational theory, a theory of *pedagogy*? Duarte (2006, p 111) states that it lacks a "historical consciousness that would interrogate the historical grounds from which the present times have arisen." The need to examine the history behind what has happened historically is as valid in examining the second-level Irish education systems as it is for USA or UK or Brazilian education systems. But it is most clear that it must be examined historically - the history of the people and their culture, their development as a country from colonialism to democracy, from poverty to well-being. There is a historical consciousness, a rehabilitation of history that comes from Gadamer (1975, 1979). He saw that tradition can be cultivated by studying it, criticizing it in the name of today's insights, and applying the wisdom of the past to present problems.

2.6.5. Conclusions

The focus of Classical education in the city or *polis* was to be virtue and education and was considered to be of enormous ethical and political importance. It was designed to force one to examine one's own beliefs and the validity of such beliefs. *Bildung* was a movement that laid great hope and store in the classical works of antiquity and the power of classical studies to improve the human condition. Education was seen as a process of developing individual

consciousness and one which should not be contaminated by becoming the instrument of such forces as the economy, the government or even the universities. Education in the analytical school and for Peters has normative implications; it has the criterion built into it that something worthwhile should be achieved. Education as a practice has an integrity of its own and that the study of 'education' is first and foremost the study of a human practice. The analytical movement was to be a domain of practical or action-guiding philosophy grounded in normative ethics. Critical pedagogy aimed to make a difference in the world, enhancing both community and building social capital, leading people to act in ways that made for social justice and human flourishing and freedom.

The four schools examined have some strong notions about education which can also apply to teaching. These notions are the validity of beliefs, the value of education, the achievement of something worthwhile through education, the integrity of education, and by extension, the integrity of teaching as a human practice, with the intention and purpose of the flourishing of human freedom and human well-being. Beliefs, values, norms and traditions emerge through these writings as part of the practice of teaching. This is most accurate in the Irish second-level teaching context where this study is placed, and due account must be taken of the 'fields of play' (Knight, 2006, p 31) and of the history already there. The particular culture and history that shapes Irish teaching, the customs of the tradition-embedded community are defined here as "ethos" meaning "moral, showing moral character" and Aristotle's sense of ethos can broaden it to encompass expertise and knowledge in terms of an ethos related to teaching. Irish education in the twenty-first century has been shaped by its history and its control by the teaching unions, the Department of Education & Skills, the churches and Irish politics. Any research must bear this history and culture in mind. For behind text and history there must always be an anterior account of constitutional and democratic theory, of interpretive method that assigns text and historical meaning their proper place and this is most relevant for this study in the Irish second-level context.

From the examination of the art and science of teaching and from the strong threads of validity of, and belief in, the value and excellence of the human condition that emerge from the four schools of teaching, 'education' is a "family

of morally legitimate procedures" (Deardon 1982, p 58) that aims to develop intrinsically worthwhile states of mind with wide-ranging cognitive content. Autonomy, informed action and critical thinking have arisen here as worthwhile aims in teaching and they are aims which will be held forth for empirical research.

The practitioners are teachers and the practice is teaching. Teaching was considered from ancient times to be ethically important; an individual could become a better person through education which, for all the schools and in its being a distinctly human activity, has normative implications. Teaching is still ethically important, especially in the Aristotelian sense of virtue, character and moral worth. The next section outlines the distinctive characteristics of teaching that ground it ethically.

2.7. An Introduction to Teaching

> The elementary unit of social life is the individual human action. To explain social institutions and social change is to show how they arise as a result of the action and interaction of individuals.
>
> (Elster, 1989, p 13)

One 'unit of social life' in education is the teacher; another is the student and another is the parent. The actions and interactions are those of teaching and learning in the classroom with and by students and teachers. It is these actions and interactions that Max Weber (1864-1920) had addressed with a primary focus on the subjective meanings that people attach to their actions in socio-historical contexts. The distinction between his two kinds of rationalities rests on two different kinds of ends towards which rational action can be orientated. 'Zweckrational' action is instrumental and concerned with practical results; the ends of action are defined in terms of practical results. 'Wertrational' action is expressive, i.e., concerned with realisation of symbolic meaning in the activity itself. The ends of such action are defined in terms of the values inherent in the action itself, or adherence to a code of conduct.

This thesis is placed firmly within this broader view of rationality, a substantive rationality that incorporates values, moral reasoning and ethics as an underpinning base for social action. In agreement with Weber, values, moral reasoning and ethics should underpin teaching. The concern is that, without such an

underpinning, "The autonomous and free individual, one whose actions had continuity by reference to ultimate values, would be less able to exercise his or her substantive reality." (Ritzer, 1993, p 125). Kalberg (1997, p 1735) acknowledges Schluchter's (1978) strong case made from Weber's writings that "we can find in Weber an ethical system appropriate to our modern epoch." This by no means removes an instrumental rationality from education but places the two rationalities in their appropriate places to serve their appropriate purposes in the social order. The instrumental rationality of due accounting for investment in education, for useful and relevant outcomes and achievements has its place but not above a substantive rationality. Gleeson & O'Donnabhain (2009) have called for a debate in Irish education

> In relation to the prevailing bureaucratic model of accountability. . . . to achieve balance between process and product, between responsive and contractual accountability and between individual and system outcomes.
>
> (Gleeson & O'Donnabhain, 2009, p 27)

Weber offers a sound basis for an interpretation of the actions within education and the direction now chosen first is an overview of teaching.

2.7.1. Profession and Teaching

The notion of teaching as a profession is a relatively new one. Traditionally, parents, elders, religious leaders, and sages were responsible for teaching children how to behave and think and what to believe. Germany introduced the first formal criteria for the education of teachers in the eighteenth century. In this respect teachers took over responsibility for part of the parental responsibilities and acted *in loco parentis* for the education of children on behalf of the parents. In the nineteenth century, as society became more industrialized, the concept of schooling became more universal. Formal teacher education developed from teacher training, and in most nations today most teachers are university graduates.

The concept of professions was originally used – from medieval and early modern times – to refer to academic occupations that relied on university-based knowledge systems in contrast to other occupations such as the crafts and trades.

> In this regard there was a close coupling between the professions and the higher faculties of the traditional European university; theology, law and medicine. This coupling with learned knowledge also formed the background of discussions on the social status of teaching.
>
> (Vanderstraeten, 2007, p 622)

Practitioners in all sorts of occupations have become increasingly dependent on specialist knowledge, degrees and qualifications as they have "tried to copy the presupposed traits of professionalism in order to improve their social status and prestige." (Vanderstraeten, 2007, p 622). Hargreaves (2000, p 153) situates his article on the development of professionalism for teaching within historical stages.

> Many parts of the world have witnessed several stages in the evolution of the idea of professionalism in teaching, each phase carrying significant residues and traces from the past. . . . At the heart of this historical legacy is a particular set of practices that, for decades, defined the essence of teaching itself.
>
> (Hargreaves, 2000, p 153)

The complexity and the historical context for this thesis are within the specifics of teaching in Ireland. In this section five themes will be explored: control, autonomy, character and manner, interpersonal relationships and vocation / calling. I will also attempt to explore further if these five themes have ethical dimensions to them in the actions of teaching. If, by exploring the five themes, and if ethical dimensions are found in them, then it may emerge that it would be appropriate to offer some notions for a code of ethics for teaching.

2.7.2. Control

It is a general maxim that professions control the occupation within which they function by controlling entry to training, undergraduate and post-graduate education, registration, accreditation, licence to practice and/or disciplinary functions. The same bodies which control these professions also control the code of ethics they adopt and implement, and it is within the codes of ethics, of behaviour and of practice that they maintain standards and discipline practitioners.

It can be assumed that 'control' is neither a good nor a bad thing in itself; indeed it is an amoral word. Control becomes only good or bad in the context of specific purposes or methods, how it is exercised and for whose purposes. With regard to the professions and education

> It is a truism that there will always be control exerted over the enterprise of education. Thus, the question is never that of control vs. no control but rather "who will control?" and "who should have the power to control?"
>
> (Rotigel, 1972, p76)

This interpretation of professionalism does entail social power and so Rotigel (1972, p 77) further observes that "It is sadly true, however, with regard to education that the power to direct the enterprise is not vested in the teachers themselves."

> Professionals use their skills and knowledge to exercise judgment in dealing with their clients, but important judgments about curriculum, assessment, and pedagogy have been removed from teachers. Recently trained teachers have been trained to implement the decisions of others.
>
> (Association of Teachers & Lecturers Position Statement 2005)

Zarifa & Davies (2007, p 259) extend this claim to Canada in that "Governments are subjecting professionals to more stringent controls, often for public relations purposes rather than to make workplaces more effective." and they consider that "such control has been at the expense of teachers."

In Ireland, the question of *control* of education is a vexed and complicated question, set within the social fabric, the history, religion, politics and trade union movements as these developed and interwove in the Irish context. The history of Irish education, at first- and second-level, has been a history of struggle for control by vested interests for the *management* of the system. Such control is the conduit for state funding, employment of resources and of staff, and for continuation of denominational ideas and philosophies. The state itself controls the curriculum and the examination structure as it did in the late nineteenth century: it continues to provide *for* education and *not education itself.* The teachers' responses have been, for the most part, a trade union response with regard to conditions of service, employment rights, security of tenure and little accounting for their practices.

However, control in education can be seen to work in two ways – the control exerted by powers such as political parties, churches, unions and/or state agencies outside teaching over education and the control exercised by teachers over whom they teach, what they teach and how they teach. Tomlinson, (1995) made his case for supporting a General Teaching Council (GTC) in the UK on the basis inter alia

that teachers would control their profession. Keep (2006, p 62) concludes that unless the English state 'lets go' (sic) of some element of control "it will be trapped into having to do more and more, as other actors take a passive role and fail to develop their capacity to act as strong partners" in the education and training system.

There are, within the theme of control, ethical issues for teaching; first, if it is being controlled, in who controls the profession, how it is being controlled and for what purpose: second is the type of control being exercised by teachers on students: the third is the control being exercised by teachers on themselves in their teaching. The second and third of these may have the more ethical importance and relevance in this thesis for the practices of teaching. Weber's concern with the ruling of 'impersonal forces' (Gronow, 1988, p 320) now raises, in contrast to the issue and question of control, the issue and question of its corollary – autonomy.

2.7.3. Autonomy

Autonomy is the capacity of a rational individual to make an informed, uncoerced decision. In moral and political philosophy, autonomy is often used as the basis for determining moral responsibility for one's actions. In ethics, autonomy refers to a person's capacity for self-determination in the context of moral choices. Kant argued that autonomy is demonstrated by a person who decides on a course of action out of respect for moral duty. In a medical context, respect for a patient's autonomy is considered a fundamental ethical principle and is the central premise of the concept of informed consent.

Even though Deardon (1972, p 448) had described autonomy as "a new aim in education" in 1972, it has really only become a topic in more recent times, initially referring to a learner's autonomy and his/her capacity to learn without being taught. SDLS – self-directed learning schemes – take learner autonomy as a starting point and the capacity for SDLS is to be developed in a dynamic process. Autonomy, self-direction and self-access in language teaching and learning have been the main features of this development. Pearson & Moomaw (2005) undertook empirical research to determine a relationship between teacher autonomy and professionalism, citing additional studies in this area, and amongst

their conclusions was that there was a relationship between an increase in curricular autonomy and a decrease in on-the-job stress.

Teacher autonomy has been viewed in different ways, as a generalized right to freedom from control, as teachers' capacity to engage in self-directed teaching and as teachers' autonomy as learners. Ozga (1988) summarized what she considered was happening.

> Teaching is going through a series of crises, from which it is likely to emerge as different in significant ways from teaching as it was characterized in the 1960s, the 'zenith' of teachers' professional autonomy. The nature of teaching is being fundamentally altered by a number of different policy initiatives, the cumulative effect of which is to greatly increase central government control over the teaching force.
>
> (Ozga, 1988, pp 9-10)

Taylor & Runte (1995) had submitted the opinion that the real issue for teachers is not whether to utilize an outdated – in their opinion – view of teaching as a profession but rather that the real issue is that of maintaining and extending teacher autonomy. Ozga (1988) moved from 'teacher' to 'teaching' in her writing, coupling teaching with the ethical stance within their profession by surgeons and physicians of 'clinical autonomy' as opposed to 'doctor' autonomy. It should be the *profession of teaching* that seeks autonomy. But the question is – what kind of autonomy?

> Teaching is far too complex to be reduced to a simple recipe . . . Teachers need the autonomy to respond to the highly individualized dynamics of the classroom, to re-teach using different strategies when students struggle and to divert from the lesson plan during those magic moments when student interest takes an idea in a new direction.
>
> (DuFour, 1999, p 203)

Richard C. Smith (2003) in reviewing teacher autonomy offers Aoki's (2000) definition as perhaps the most explicit 'catch-all' definition.

> Characterised by a recognition that teaching is always contextually situated, teacher autonomy is a continual process of inquiry into how teaching can best promote autonomous learning for learners. It involves understanding and making explicit the different constraints that a teacher may face, so that teachers can work collaboratively towards confronting constraints and transforming them into opportunities for change.
>
> (Aoki, N., 2001, p 82)

Smith suggests that this involves 'the capacity, freedom, and/or responsibility to make choices concerning one's own teaching. (Smith, 2003, pp 1-2)

There are different dimensions to the idea of autonomy in teaching. These are reflected in the notions of capacity for self-directed learning, of the capacity for self-directed professional development and of freedom from control by others over one's teaching. Such notions reside in a view of an adult, having capacity, being an independent human being in his/her own right, that he/she is capable, having been informed or informing him/herself, of taking uncoerced decisions that are relevant to him/her in his/her well-being as a person.

In that the decisions and actions of teachers have a direct bearing on the well-being of others, and for the purposes of this study, minors under their care and control, teaching does not have total autonomy, moral, professional or personal. The DES (Ireland) as the democratic authority and paymaster, the parents as the primary educator, the student as the recipient – all bring an ethical dimension in their inter-relationships to the work of the teacher and thus to teaching.

Thus autonomy should be an issue for consideration in any proposal about an ethical code for teaching, expressed and understood within the world of teaching. Gardner (1993, p 171) wrote that, on the uncertain area of autonomy, "we must take great care lest we devalue both what we are trying to develop and what our learners are exploring." The matter of student autonomy for first- and second-level students – legally children as they are almost all under eighteen years of age – would be deserving of a substantial study. This area more properly fits within the theme of the relationship of teacher and student which is addressed further in this chapter. However it should be an aim of teaching that students develop their critical thinking skills as they progress towards adulthood, and an aim and outcome of critical thinking is the development of the ability to think and act autonomously. An emerging autonomy for students should be both an aim and an outcome of teaching.

2.7.4. Character and Manner

In the relationship of teacher and student the teacher is the adult. The influence of adults on children, on their welfare and well-being, has been well accepted as profound and long-lasting. So the character of the teacher, as a major adult in a child's life - and the child may have many teachers over the period of his/her

education - and the moral qualities in that character, may be relevant to this study. Character is one of the attributes or features that make up and distinguish an individual from other individuals and, more importantly for this study, a feature used to separate distinguishable things such as teaching and teachers from other categories of profession or activity. Within the realm of teaching the issue of character that might be both special to teaching and have ethical implications is now addressed.

Fenstermacher (1990) offered three distinguishing attributes of teaching that differentiate teaching from other professions, and that may even be delineated as tensions in teaching. In contrast to the physicians' mystification of knowledge, the work of a teacher is explicit; the maintenance of a social distance is not possible for teachers with children in their care about whom they must acquire personal knowledge; there is a reciprocity of effort on the part of teachers with the work of their students. He considers that, for professions other than teaching, the client commits and places himself or herself in the care of the professional. For the profession of teaching the student is placed by his/her parents in the care of a teacher at the legal direction of the state. The relationship of teacher and student is different from that of doctor and patient, or from that of lawyer and client by virtue of the explicit nature of teaching, the reciprocity of effort and the close social distance. It is also different by virtue of what is addressed later as an asymmetrical relationship.

There is also a supposedly common purpose in the serving of societal interests and especially in professions such as medicine, law, education and social services. This common purpose, as a moral good, is referred to as the common good and the common good has moral dimensions in its determination.

> It is this moral dimension which helps to shape and sustain the relationship between the profession as a group, its individual members and those who receive professional service.
>
> (Frankel, 1989, p 110)

Jackson, Boostrom & Hansen (1993) refer to how teachers handle the demands of the job, including whether they are aloof, reserved, warm, intimate, kind, cruel, scatterbrained, or methodical, as style. Hansen (1993) suggests that teachers exhibit style via their personal qualities, and that those personal qualities are moral because they act as models of conduct for students. Garrison (1995)

suggests that pedagogical style reflects professional virtue and that professional virtues include the ability to organize creatively curricular materials, subject matter, class time, and students' needs and desires. An empirical study by Fallona (2000, p 686) utilized a table (*Table One*) as a framework for her study and paper on the application of Aristotelian virtues to teaching.

Table One

Moral virtue	Aristotle's definition	Application to teaching
Bravery	Having the courage and the moral strength to do the right thing	Making judgments in troubled circumstances about what is to be done and how to accomplish it
Friendliness	Having affection for someone and wishing for them what we wish for ourselves	Showing care and respect for children and accepting responsibility for them
Truthfulness	Being a person who is straightforward	Being honest, having integrity, and seeking the truth
Wit	Having tact and joking in a tasteful way	Having tact and joking/having fun with students in a tasteful way
Honor	Showing admiration and esteem toward those who merit it	Positively reinforcing students who merit it for their good efforts and work well done
Mildness	Having a good temper	Having a good temper
Magnanimity	Possessing pride, dignity, and self-esteem	Expressing dignity and pride in yourself, your students, and your profession
Magnificence	Achieving the finest and most appropriate result	Modeling excellence for students
Generosity	Having the character of a giver who does good	Giving of yourself to your students (e.g., time)
Temperance	Desiring pleasure moderately and not more than is right	Keeping the expression of feeling and actions under the control of reason
Justice	Being fair and treating equals equally and unequals unequally in proportion to their relative differences	Fairness in the application of both rules and norms to individual children

Fallona, (2000, p 686). Manner in teaching: a study in observing and interpreting teachers' moral values.

One research group (*MTP – Manner in Teaching Project,* University of Michigan, USA) studied 'manner' in teaching – their definition of moral virtues in teaching - on their understanding that

> If teachers were to contribute to the moral and intellectual development of their students, the teachers themselves had to possess and exhibit the moral and intellectual traits they sought for their students.
>
> (Richardson & Fenstermacher, 2001, p 632)

Their study indicated that virtuous behaviour on the part of teachers was not the only way to influence young people, that the rich and varied conceptions of the classroom by teachers contributed to development, and that the world of the school beyond the classroom – activities, outings, games - also had its influence.

The quality of teaching is influenced by the temperament, disposition and personality of a teacher as are the students themselves. They are part of the nature of teaching which can contribute to the well-being and welfare of students.

2.7.5. Relationship

In attempting to look at particular aspects that might be peculiar or even unique to teaching, and which might have resonance in presenting a code of ethics for teaching, there is one major differentiating issue for this study. It is that of the *asymmetrical relationship* of teacher and student. The question here is to ascertain if such a relationship can be viewed as having ethical dimensions and thus might be offered as a part of a code of ethics for teaching. This would make teaching as a profession different, unique and special from other professions - because of its asymmetry, with the teacher *in loco parentis*, drawn out over a long period of time, and because of the moral issues that arise in such a relationship.

Vanderstraeten (2007) points out some special differences in the relationship in education for it is that of an adult usually with minors and that this relationship is protracted over a long period of time.

> Only in teaching is a professional's unique personal service to clients so attenuated and public. At the same time the architectural structure of school classes and the long time-span of students' contact with the teacher expose the teacher almost automatically to their clients' scrutiny.
>
> (Vanderstraeten, 2007, p 626)

Relationship in teaching could be viewed as consisting of three entities. One is the relationship of teaching and learning; two is the relationship of individual teachers with the profession of teaching, both colleagues and management, and three is the relationship of teacher and student and it is this third entity that is the theme of this part of the chapter.

In teaching there are teacher-student relationships which have been the subject of substantial research over the last decade. Brekelmans et al (2005, p 14) explored the importance of teacher experience for building and sustaining teacher-student relationships during their professional career. They outline two decades of research on teacher-student relationships in secondary schools, reporting that "Positive teacher-student relationships are important and associated with more

active coping behaviours, especially when adolescents have problems at school." Baker (2006, p 227) studied the relationships of teachers and young children in their contribution to assisting adjustment to school itself, concluding that "There are positive associations between a good relationship with their teachers and the academic and behavioural indicators of children's school success across the time period of elementary school." Zimmer-Gembeck & Locke (2007) reported from their study that positive relationships with teachers predicted more active coping behaviours, especially at school. Carter et al (2007) reported a strong correlation between school engagement and high levels of health-promoting behaviour in students.

It is in the classrooms of the school that such engagements and relationships can form and can take place. A dominant theme in the interviews in Byrne & Smyth's (2010) research on early school leaving in Ireland is that of "negative relations with teachers, replicating findings from other studies of early school leaving in Ireland (Smyth, 1999; Malone and McCoy, 2003)." and one of their main conclusions is that

> Consequently, whole school planning along with initial and continuous teacher education need to take account of the necessity to foster positive teacher-student relations.
>
> (Byrne & Smyth, 2010, p 181)

While there has been a focus on the teaching side of the relationship, a study by Pomeroy (1999) focused on excluded students' perspectives on the relationship. She concluded that the student-teacher relationship was of prime importance in school, but that the excluded students in her study and others in their final year of schooling did not consider it appropriate for teachers to devalue or disrespect them. The preferred model that emerged from her study was one of mutual respect in a working relationship, while recognizing the different roles students and teachers have. A second study by Teven (2007), in the USA, investigated the impact of teachers' misbehaviours and caring on student affect, teacher evaluation, and teacher competence and trustworthiness. His conclusion was that teachers should maintain appropriate classroom behaviour and communicate caring towards students to preserve their credibility and affect in the classroom. A study on student well-being by Van Petegen & Van Keer (2008) in Holland concludes that student perception of interpersonal teacher behaviour predicted student well-being: they held that, as student well-being can be considered a

major indicator of quality of education, then a positive classroom climate can contribute to it, and a positive classroom climate is part of the relationship of teacher and student.

This relationship of teacher and student essentially takes place through encounters between them, mostly in conversation and dialogue, through interactions within the classroom. Martin Buber (1947, p 104), for whom *encounter* was an event or situation in which relation occurred, stated that "Education worthy of the name is essentially the education of character."

> The right way to teach, he (Buber) said, was 'the personal example springing spontaneously and naturally from the whole man'. This meant that the teacher should constantly examine his conscience. Indeed, every man should do this; but a teacher most of all, as he could not teach others if his own example was flawed.
>
> (Hodes, 1972, pp 136 - 7)

Buber's concept of *encounter* is inclusive of the situation where educators and students meet, where the fundamental situation between the two is dialogue, and where the two learn to live in relation to one another. For Shim (2007) it involved the whole teacher.

> Teaching is not just a functional action but involves the whole being of teachers: the personal or spiritual transformation and relationships with learners. Teaching without learning is a monologue in which no change or growth happens and it cannot be considered teaching.
>
> (Shim, 2007, p 2)

The change or growth to which Shim refers is that of both student and teacher, and change or growth in a particular situation of human interaction of adult and child is an ethical situation as it involves growth or change to something that is held to be better, more fulfilling and contributing to human flourishing. Teaching should also be inclusive for the student of acquiring knowledge, of developing critical thinking and a critical consciousness, of achieving a role in society as a member and as a worker, and of sustaining complete development as a human being. It should result, as referred to earlier, in the development of autonomy in the student.

Endres (2007) cites two areas where these interpersonal dimensions of teaching might gain recognition – research on the effects of class size and the legal guarantees required in special needs education within Individual Education Plans (IEP). The second of these has heightened significance in the Irish education

context as it is about to be a legal requirement through the National Council for Special Needs (NCSE). Tom's statement that "the teacher-student relationship is inherently moral because of its inequality" (Tom, 1980, p 317) keeps attention on the issue of teaching as a moral practice, but still holds that relationship is a characteristic of teaching. As teaching is a moral practice, then the relationship of teacher and student is a moral one and a valid area for ethical consideration.

"The ethics of teaching," writes Higgins (2003a, p 131) "focuses on how the practice of teaching contributes to the flourishing of the teacher." The choice to go into teaching may be a choice to contribute to one's own development as a person as well as to contribute to the flourishing of students; Higgins (2003a) would contend that such an important question as to the contribution teaching as a choice of career makes to the teacher has been neglected and he investigates the question of ethos of *service* (his italics) in education in his substantial paper. The question of 'why teach?' in his conclusion is related not just to sociological or to psychological areas of a study of teaching but also to a philosophical concern with professional ethics. On this basis, he states that the area of an ethics of teaching is open to inquiry not as an ascetic ideal, which he considered to limit teaching, but one in which the possibility of self-flourishing can be part of a vocation of teaching.

2.7.6. Vocation and Calling

Earlier in this chapter some of the various views on 'profession' have been explored and at this point there is a further elaboration that may have a standing in its own right which is a view of the teaching profession as a vocation.

> The neglect of the term in education is equally remarkable, given how consistently teachers and persons preparing to teach report that an ideal of service is what draws them to the work in the first place. The sheer number who espouse the language of service suggests a widespread vocational inclination within the profession. But why, then, is the concept not employed more often in considerations of teaching?
>
> (Hansen, 1994, p 1)

In approaching teaching as a vocation Hansen in contrast to Higgins saw two dimensions. One was that the teacher with a vocation feels he/she is serving others and, two, also derives personal satisfaction from his/her work. Hansen defined

vocation as "a moral commitment to work which ultimately evolves and is accomplished in practice" (Estolla et al, 2003, p 240). Teachers, in identifying themselves with the concept of a vocation, may be identifying themselves as persons who teach, as persons who serve. "So one has some sense that this is a higher calling than most other things. And I suppose there is that quality still in the teaching profession." (Collins, 2007, p 93). Teachers might consider accepting the concept of teaching as a vocation and calling, for it is one way of how they might perceive themselves and the professional life they have chosen/ By virtue of this perception and choice such an identity may assume a moral function and have an ethical dimension to it.

Taylor (1989) argued that the idea of Christian vocation is one of the defining characteristics of a distinctively modern way of understanding one's self and one's place in the world. Though the narrower view of Christian vocation as paid occupation and the broader view of it as a comprehensive way of life may conflict with one another, they do have two important things in common. Both emphasize particular qualities of character and both, like Taylor's (1989) and Higgins' views (2003a), may invest ordinary life with a special measure of dignity and importance. These can apply to the vocation termed 'teaching.' For the concept of vocation "takes seriously individual ideals of service while also acknowledging the public, and often prosaic, requirements of the work." (Hansen, 1994, p 2)

Sometimes profession is perceived as the delivery of a service according to best practice and thus one finds codes of practice for various professions outlining their work and role. The word *profession* in its etymological roots takes on a broader meaning than that of service according to best practice; it extends into a meaning which includes commitment and a quality of dedication to others. This it took from its earlier association with theology, law and medicine and its present framework of meaning still is linked with these three professions. In its original and medieval origins it was closely linked with the aims of the guilds, trades and crafts, in their commitment to and for the future - to train and to educate others for the future. There is a commitment to a handing-on of knowledge to others as a fundamental function of a profession, of a professional's ontology, which contributes and forms part of the actuality of being a professional. Such handing-on of knowledge is not confined to the profession of teaching in schools – medical

professors along with or as practising medical consultants teach their medical students – but it is a core attribute of the profession of teaching.

Profession is the response one makes: *vocation* is the call one receives. Returning again to etymological roots, the word *vocation,* and its historical associations, had a standing as the descriptor given to those special careers dedicated to the lives of others such as nursing, teaching, and the religious life. "We cannot merely respond to the call but must assume responsibility for it - to hold it in question and question our continual ability to respond." (Hultgren, 1994, p 17). While its use has lessened in intensity and perhaps in status, it nonetheless still has a standing in its own right as a call received and a response made by way of commitment to a particular profession.

> The good of teaching does not exclude the diverse goods of different subjects but it also includes the good of helping others to share in them – at its height by coming to love each for what it is in itself and for what, with others, it can contribute to that love of truth, goodness and beauty which animates a sense of responsibility for one's own life and for that of one's community.
>
> (Dunne, 2003, p 369)

"The desire to contribute to the great good comes forward, to do something that goes beyond the purpose of fulfilling individual, normative, narcissistic needs." (Triana, 2007, p 231). Teaching as a profession has long been viewed as a response to the calling of teaching: for many years in the Irish education setting young persons got a 'call' to teaching from the teacher education colleges.

> The ethics of teaching probes the relation between the teaching life and the good life, connecting the question Why teach? with the question How should I live? It considers what draws us to the practice of teaching and what sustains us there in the face of difficulty.
>
> (Higgins, 2003a, p 153)

Joldersma (2006, p 61) approaches the question of a call to teaching not as a 'how' of teaching method nor as a 'what' of subject matter "but with respect to the subjectivity of the people involved – that is, of the one who teaches and of the one who is taught." He posits that the ethical relation within the call of teaching is at a very deep level, where the teacher feels the responsibility and that he/she can and will discharge that responsibility. Noddings continues in a similar vein, stating that teaching is a relation practice and that it has its own distinctive criteria of internal excellence. "Moreover, it is a practice that bestows goods on both students and teachers." (Noddings, 2003, p 251). Philip Schon had asked a

question in relation to the concept of public service as a calling which is most relevant to teaching today.

> Given the values of an instrumentally driven society and the structure of our bureaucracies, what should we expect of our public service officials by way of high achievement and performance? And what can, or should, be done to transform public service into a true calling or perhaps a profession?
>
> (Schon, 1990, p 2)

Teaching does not need to be re-established either as a profession or as a vocation by way of a response to the calling of teaching but rather the profession needs to re-affirm itself in its own integrity. This re-affirmation could include having a code of ethics for what it does, what it upholds and what it supports.

> Typically when teachers use the term 'professional' or 'professionalism' they do so in an effort to label what they are doing, and to call attention to the fact that what they are doing is good.
>
> (Rotigel, 1972, p 76)

The profession of teaching should be more than either of these views, for teaching can be a calling *and* a profession. From the themes of autonomy, character and manner, control, vocation/calling and most especially relationship, it emerges that there are ethical dimensions to the profession of teaching.

2.8. Conclusions

For the purposes of this thesis teaching has been presented as a profession in the sense of the public understanding of the term 'profession' as being inclusive of teaching and that teaching is at the centre of the interplay of theory and practice in the pursuit of knowledge and of human flourishing. By all accounts, philosophically and historically, teaching is a moral activity, bound up intimately with the pursuit of human virtue, and its practitioners are simultaneously and concomitantly bound up with the pursuit of virtue and with the relationship of teachers and students. The resolution of teaching is essentially a practical resolution. Teaching, then, has ethical dimensions. Ethics, encompassing right conduct, are inexorably tied up with

> Moral reasons (which) are characteristically tied to values related to the well-being or eudemonia of the community or society as a whole. For moral reasons, tied to moral values, are values for everybody because the common good is part of the good of every individual member of the community.
>
> (Bond, 1996, p 127).

The values are for the common good and eudemonia of all members in a society and not for just a government, pressure group, religious faith or political party. Hence a critical approach - critical thinking - is required on the part of the teacher and is necessary to decide on the inculcation of values related to the well-being or eudemonia of the whole community and to any civic responsibility that arises in society as a whole and not just for any individual or group, however powerful, within that society. They should be 'values for everybody" (Bond, 1996, p 127), part of civic society and upholding them is part of civic responsibility.

'Civic responsibility' is a much-used phrase in both educational and citizenship programmes as a desirable aim and a hoped-for outcome for students, that they would develop a sense of civic responsibility, expressed in such things as active citizenship for an improved environment, care of neighbours and of the elderly, volunteerism in their community, and such activities and actions that display a care for others around them. It is perceived by society as a proper responsibility for individual members of a community, city or state concerning, or affecting the community or the people or the state.

This critical thinking is essential whenever one must figure out what to believe or what to do, and do so in a reasonable and reflective way.

> And unless there are reasons for limiting, by *ruling out* (sic) certain kinds of actions and omissions, our freedom to do or not do as we please, a morality according to which certain limiting rules or principles are necessary guides to conduct could have no foundations.
> (Bond, 1996, p 208)

However a critical approach to values in society, and to civic responsibility, must take account, as MacIntyre states, of the moral horizon of a tradition.

> What historical enquiry discloses is the situatedness of all enquiry, the extent to which what are taken to be the standards of truth and of rational justification in the contexts of practice vary from one time to another.
> (MacIntyre, Prologue to the Third Edition of *After Virtue,* 1984, p ix)

Ethical reflection and critical thinking play a role because

> For every society there is the question of whether it is good for that society that the goods of this or that particular practice should have this or that place in its common life.
> (MacIntyre, 1999, p 66)

Teaching, as a service on behalf of the whole community to young people, is an ethical activity and its practitioners perform ethical actions in what they do in

their teaching. It is ethical also, for Bond, on two aspects: for when one acts as a member of the community to which one belongs

> We are acting for the common good which is of profound importance for our own personal well-being. . . . . In acting morally I may well be acting for the sake of others, but in doing so I am acting in a way that will help to preserve or sustain the common good or the good of the community . . .
>
> (Bond, 1996, p 128)

Teaching is also an ethical activity where it represents, and inculcates, the values of society in the people who teach and in those who are taught. It is meant to be representational of the values, of the good, of the well-being that is possible and that is being sought by society itself, put forward through teaching as one representation. Such a representation demands both an ethical and a critical approach on the part of teachers to ensure that the values they inculcate in their students are for the well-being of the entire society as a common good and not as a particular or instrumental good related and connected to only a segment or segments of that society.

Critical pedagogy makes a contribution here, for not only are values to be inculcated but they are also to be critiqued. Teaching forms a link from and to the societal values, expressed through the curriculum and methodologies of teaching and through the activities and practices of teaching itself. Its aims include autonomy, critical thinking and informed action and the promotion of a civic society. In so being such a link and such a representation, teaching has ethical importance in its performance. This importance becomes all the more acute when the link is not from adult to adult, as autonomous persons, but from adult to child. Its importance is beyond rules and regulations to the improvement of the life of students and teachers and society.

> Only as the teacher is willing to fully invest him or herself in the educational encounter is there an adult model for moral responsibility which goes beyond code and conduct to the concern for the enrichment of life.
>
> (Bray, 1983, p 108)

By being so described and because of its involvement with and commitment to young persons in a special, yet asymmetric, relationship, teaching in Ireland should arguably have a code of ethics for its practices and in its performance that are sovereign to teaching. It should have an integrity, a sovereignty of its own within its practices that Hogan (1995b) described as defensible and sustainable.

There are five statements about teaching at the beginning of this chapter. They are that teaching takes place in a setting; that its quality and activity is influenced by the professional training those people engaged in teaching have; that teaching is a human activity that is complex and skilled; that the concept of craft fails to explain the complexity of teaching; that teaching is an ethical activity and has a moral purpose.

The nature of teaching has been explored and presented in the form of two contrasting yet corresponding perspectives, as an art with the roles of imagination, creativity, and persona, and as a science with the roles of teaching organisation, teacher education, and teaching research. The conclusion is that teaching, placed in this chapter both as an art and as a science, has purpose and intention in its performance and implementation.

Four theories, and with them, four schools of teaching – classical, *Bildung*, analytical and critical pedagogy – have been explored and the conclusion is that they have some common threads of thought about education which are the validity of beliefs, the value of education, the achievement of something worthwhile, the integrity of education, and by extension, the integrity of teaching as a human practice and the flourishing of human freedom. The ethical importance of education for the classicists, the power of classical studies to improve the human condition for *Bildung* writers, the normative implications of education for Peters, the inclusion of moral and religious discourses for Hirst, the communication of values, mores and norms for Apple and the pursuit of social justice and human flourishing and freedom for critical pedagogues combine to encourage a view and a belief that ethical and moral issues are embedded in education and especially in teaching. These views are elaborated and supported by the literature at large where

> Good education and teaching are expressive not of some theory-based repertoire of technical skills or competencies, but of a fundamental form of moral association in which all human agents are engaged by virtue of social membership.
>
> (Carr, 2003, p 266)

Beliefs, values, norms and traditions also emerge from the literature as being part of the practice of teaching. The nature of teaching is identified by various writers and schools of teaching as a distinctly human activity. Teaching is always linked

to learning and to the persons who engage in the practice of teaching – both teachers and students - throughout the literature. Control, autonomy, character and manner, relationship and vocation / calling are offered and outlined as core characteristics of this practice of teaching and all of them have ethical implications.

Teaching's unique ways - the particular characteristics of teaching - are to be found in the professionalism and individualism that each teacher brings as a professional and as a person to classroom practices while still functioning as a member of the staff of a school. It is a coalescing of individuality, training, education, practice and knowledge, customs, traditions and learned experiences altogether in one person. People have a "historically effected consciousness," (Gadamer, 1975, p 339) and they are embedded in the particular culture and history that shape them. For this thesis the cultural and historical setting is Irish second-level teaching in Ireland.

The conclusions are, from the examination of the nature of teaching, from the schools of teaching outlined, from the characteristics offered for teaching and from the review of the literature at large, that there is an integrity of teaching, that it can be offered as a human activity of purpose and intent, with moral dimensions in its own right and that it is an activity which is professional, moral and ethical.

An exploration of the issues in some of the main schools of philosophy in moral philosophy and in ethics is now undertaken to ascertain if these schools of philosophy could contribute to a framework on which to build and present a code of ethics for teaching.

Chapter Three - Moral Philosophy

3.1. Introduction

It is appropriate now to examine the main schools of moral philosophy and ethics, as a moral framework ought to be beneficial within which to examine teaching in an ethical perspective. Moral philosophy is an attempt to achieve a systematic understanding of the nature of morality and what it requires of people. The concerns in this thesis are with normative ethics and with a moral framework that can be used in order to work out what kinds of action are good and bad, right and wrong. There are three main traditions in normative ethics - the virtue ethics tradition of Plato, Aristotle and of Alasdair MacIntyre, the tradition of deontological ethics of Kant, and the utilitarianism (consequentialism) ethics tradition of Bentham and Mill.

Normative ethics seeks to inform us how we can find out what activities have what moral properties, to provide a framework for ethics and concerns how in the Socratic sense one *ought* to live and as such can be action-guiding. It is this idea of the truth being pursued, rather than discovered, that characterizes Socratic thought. In the pursuit of truth there is a pursuit of knowledge about one's self, about others and about the world: teaching, as one form of action in the pursuit of knowledge between teacher and student, can be action-guiding and normative. The word 'normative' refers to guidelines or norms and is often used interchangeably with the word 'prescriptive.'

It is now proposed to examine the realm of moral philosophy, as the philosophical study of moral values and rules called *ethics*, through these three schools because each of the three schools to be examined, as normative ethical schools, can be action-guiding and may contribute to knowledge in pursuit of some ethical principles in teaching. The purpose is to seek to establish some fundamental principles of ethics which might emerge from these and be appropriate to the practice of teaching. The attitude and the philosophical mindset that teachers bring to teaching may be influential in their practice of teaching. Campbell & Higgs (1982) cite their views about attitude in relation to professional practice, which

they hold could be suggestive of a new approach to self-evaluation and peer review by those in professional practice. Such an approach could be inclusive of the activity of teaching and, for teachers, of the practices of teaching:

> We want to encourage the kind of critical attitude to professional practice which is required before the usefulness of the more abstract questioning can be appreciated at all. . . .
>
> (Campbell & Higgs, 1982, p 3)

Strike states that

> We need . . . to appeal to a range of moral concepts and principles that are broadly understood and widely accepted and to attempt to resolve issues with minimal invoking of abstract philosophical theories.
>
> (Strike, K. in Curran, 2006, p 511)

This 'critical attitude' and 'appeal to a range of moral concepts and principles' lays the groundwork for an examination of ethics through some of the main schools of moral philosophy and what might emerge as possible contributions towards an ethics of teaching.

3.2. Ethics

Ethics is both a process and an outcome. As a process it is the constant review of, and reflection on, the foundation and continuing values of society and of individuals. As an outcome it is the promulgation and promotion of those values which at a given time promote the welfare of society and the well-being of individuals within that society by effecting stability and providing for growth and development. Ethics is also as an outcome a code of conduct for society and for organisations and groups within society. The social development of society is founded on the most important and morally significant traditions and customs which enrich common values and answer the demands of democratization and the renewal of society.

Moral life is accepted as a good and/or appropriate or right way of behaving by people, distinguished from the behaviour of animals by the fact that humans can think for themselves and not act solely on instinct as animals act. Humans can think about their behaviour, behave, and then reflect on their behaviour and choose to act in particular ways. How humans think and choose how to act has occupied the minds and lives of philosophers over many years and centuries. Influences come from ancient traditions such as that of the Confucian tradition of

China and the Greek tradition of which the most prominent philosopher in the Classical School to write on the question of how man should act was Aristotle.

3.3. Moral Philosophy

Early Greek philosophers engaged in a critique of morality, of the accepted and sacred norms which were the hallmarks of their then society. They indeed held that all men were free, but such freedom was within the context of the Greek city-state, the *polis,* a government run by the free, male citizens of the city-state: slaves, foreigners, and women were all disbarred from the democracy. A woman's role was to run the house and to bear children. Slaves were solely to work. This form of citizenship was based on obligations of citizens towards the community, rather than on rights given to the citizens of the community. It is best said of them that at this time they occupied themselves with conduct and with how people behaved towards each other.

Socrates challenged many of the tenets held by the Sophists, the ruling influence in the city-state of Athens who, in concentrating on appearance, dress and manner, carried their love of argumentation to the point where all seriousness of purpose ceased and quibbling and sophistry began. He instead began to examine the inner man, especially within himself. He was a proponent of discursive reason and conceptual knowledge, especially knowledge of one's self, inner knowledge. Plato's "*Republic*" described the virtues encouraged by democracy, oligarchy, tyranny, and meritocracy. Socrates' conviction was that of the essential value and prime importance of human life. Plato (428 BC – 348 BC) and Aristotle (384 BC – 322 BC) had both focused on virtues as the subject of ethics.

3.4. Aristotle

Aristotle constructs his ethics around the notion of the 'good' and his prescription for becoming good was to act well, and to "investigate excellence so that we may become good." (*Nicomachean Ethics* (NE), 1103b 27). Man is a rational animal; animal with physical needs and appetites within a body; rational because man has also a soul. The highest faculty in man is his spiritual nature and man acts

according to his nature when he subordinates his physical appetites to reason. From an epistemological stance, in Aristotle's philosophy, the faculty of reason in a human being can be trained – educated – to reason towards true conclusions. Truth is objective as it does not depend on the mind of man for its existence; it exists in reality and can be discovered by the reasoning faculty of man. Education thus has a great importance in Aristotle's writings since a person could learn to use his reason to arrive at virtue, happiness and political harmony only through the process of education. For Aristotle

> Teaching and learning never represent merely an interpersonal relationship or the expression of feelings. They are always about disciplined inquiry about some aspects of reality . . . the school should cultivate and develop each person's rationality.
>
> (Ornstein & Levine, 1981, pp 112-113)

The learning which a citizen should undertake in Aristotle's world is of the kind which brings about the cultivation of the mind (Jowett & Davis, 2008, p 258). Aristotle distinguishes between two intellectual virtues - sophia and phronesis.

Sophia is the ability to think well about the nature of the world, to discern why the world is the way it is. "For only then will persons be able to develop the virtues, including the crucial virtue of practical wisdom (*phronesis*) which will enable them to lead a full life as a citizen." (Hinchliffe, 2001, p 35). Phronesis for Aristotle is the ability to think about how and why one should act in order to change things, and especially to change lives for the best. It is the virtue of moral thought, usually translated 'practical wisdom' and sometimes as 'prudence.'

For Aristotle phronesis is not simply a skill, however, as it involves not only the ability to decide how to achieve a certain end but also the ability to reflect upon and determine that end. Phronesis requires that the context of the situation be considered very carefully before acting and for Aristotle the goal of personal phronesis is to reach eudaimonia, genuine happiness or human flourishing.

3.4.1. Aristotle and virtue

One of Aristotle's major questions is concerned with what is the chief good for human beings. In asking such a question, according to Aristotle, one does not know the nature of a thing until one discovers and knows what is its final cause,

what end it tends to realise. "Ethics, then, seeks to discover the goal or end of human beings, our final cause, what is it we are really aiming at or are for in life." (Darwell, Gibbard & Railton, 1996, p 52). Aristotle's question is – what is the chief good?

> If, then, there is some end of the things we do, which we desire for its own sake (everything else being desired for the sake of this) and if we do not choose everything for the sake of something else (for at that rate the process would be empty and vain) clearly this must be the good and the chief good.
>
> (NE, 1894a, 17-20)

From his writings the chief good is *eudaimonia*, sometimes called happiness but possibly more accurately called 'flourishing.' For some people the flourishing life of the human includes pleasure, honour and virtue: for Aristotle it was ultimately virtue. Eudaimonia is constituted, according to Aristotle, not by honor, or wealth, or power, but by rational activity in accordance with virtue over a complete life and such activity manifests the virtues of character. Virtues are states of character; a person is praised or blamed in respect of them and this blame or praise rests with the display of passion with regard to the virtue – e.g. too weak or too strong a reaction to the passion of anger resulting in a state of character – will not be virtuous behaviour. For human beings are not passive about their passions; they can modulate them, mediate them, control them; they can be informed with a conception of how the passions are appropriately felt, expressed and displayed. The *appropriate* way is a human virtue. A person does not cultivate virtue by simply practicing virtue; rather one cultivates the internal states of virtue (as well as refining and honing the skills of action) by practicing the external actions of virtue. Aristotle's virtuous person must not only be aware of his actions, but also take the appropriate cognitive and affective stance towards them.

Both virtues and vices arise from habituation; "moral virtue comes about as a result of habit." (NE 1103a 13). It is from the practice of virtue that the habit of virtue is acquired, similar to the acquirement of artistic skills. The states of character in a person arise from the practice of activities of that state of character – e.g. a person who acts unfairly acquires the habit of acting unfairly. Hence this leads to the importance of upbringing in a person's life, for one's upbringing leads to habits, good or bad. But practice is not everything in the acquiring of virtue as in the acquiring of a skill. Unlike the products of an art or the display of a skill,

the value of actions realising virtue does not simply consist in the *act* of the virtue, in what is done, but in its realising a virtue – in *how* it is done.

3.4.2. Aristotle and character

This leads then to the issue of how a person acquires virtue; he must be directed towards the right course of action by a person who already displays and practices the right course of action. The acquiring of the habit of practising virtue must be founded in directing the young person to the doing of specific virtuous action in specific situations; these actions would be actions as practised by people who would act virtuously; the directing would be done by a person who themselves acts virtuously. This theory of habituation may have implications for teachers in both their actions, how they perform those actions and the influence of those actions on the young people in their care. Begley (2006, p 257) supports the view that ethical practice has a place in education where "people can, with appropriate experience, habitual practice, and good role models, develop excellence of character."

With his development of the theory of the mean as a point between two vices – the under-response or the over-response to given situations – virtue is offered as a state of character that is between two opposing vices and which aims at actions and responses that are somewhere between opposing actions and responses to certain specific passions, emotions and feelings. Again the role of teachers in aiming at, and performing, virtues as means between opposing vices in their work as teachers teaching, may have implications for their practices in teaching. In Aristotle's world the teacher would have to be a person practising and practised in the virtues in order to inculcate these in the young persons in his charge.

Ethical actions are the practice of ethical virtue which is "concerned with passions and actions." (NE 1106b 13). In all passions and actions there is "excess, deficit and the intermediate." (NE 1106b 15). The 'intermediate' refers to that at which this state of character aims. Here practical wisdom comes in, cited by Aristotle as an *intellectual* virtue as opposed to a *moral* virtue where the theory of the mean applies. A condition for practical wisdom is that it involves reasoning that is directed towards an end and the person with practical wisdom must be good at

working out the best way of attaining the end. Thus the person of practical wisdom must *already* be a virtuous person and must *already* have moral virtues.

> It is thought to be the mark of a man of practical wisdom to be able to deliberate well about what is good and expedient for himself, not in some particular respect but about what sorts of thing conduce to the good life in general.
>
> (NE 1140a 25)

> Again, the work of man is achieved only in accordance with practical wisdom as well as with moral virtue; for virtue makes us aim at the right mark, and practical wisdom makes us take the right mean.
>
> (NE 1144a 5)

The central issue for Aristotle is the question of character or personality — what does it take for an individual human being to be a good person? The good for human beings, then, must essentially involve the entire proper function of human life as a whole, and this must be an activity of the soul that expresses genuine virtue or excellence. Virtues of character are dispositions to act in certain ways in response to similar situations, the habituation and habits of behaving in a certain way. Thus, good conduct arises from habits that in turn can only be acquired by repeated action and correction, making ethics an intensely practical discipline. It also means that it can be a very difficult discipline in the practice of the ethics and in the inculcation of such habits leading to good practices in the young persons being taught.

This redirects again to the key question of ethics in teaching – the repeated practice of good habits in teaching, leading to good conduct and the learning of good habits by the young person. Teaching, on the basis of Aristotle's moral philosophy, has a major role to play in the formation of the young person as a human being, and in the possibility of leading and educating them in the practising of virtue. Ethical actions and ethical practices on the part of practitioners play a most important role in his moral philosophy and this is held here to be the case for teachers and their teaching.

3.4.3. Conclusions

Aristotle's thoughts may help identify elements necessary in formulations of character education in the classical sense as well as in education programmes which prepare teachers to implement character education in their classrooms. In

Nicomachean Ethics Aristotle focuses on the importance of continually behaving virtuously and developing virtue rather than committing specific good actions. He also emphasises the importance of context to ethical behavior – and the context for this research is that of second-level teaching in Ireland today.

The second school of thought to be examined is that of deontology where in contrast to the Aristotelian emphasis on continuous virtuous behaviour, the individual action of the person is the focus.

3.5. Kant

3.5.1. Introduction

Kant (1724-1804), in contrast to Aristotle, examines human thinking as coming from a standpoint of independent human reason: the study of man was about man as subject and object. He argues that one knows, a priori, that

> We inhabit a natural world of spatially and temporally extended objects that are causally connected. Kant is distinctive for insisting that this causal order and our claims to knowledge are restricted to the natural world, but that we have no reason to think that the knowable natural world is all there is.
>
> (O'Neill, 1991, p 176)

Human freedom for Kant is the capacity to act autonomously, in a self-governing way, and morality applies to this domain of freedom. His striking discovery is that a rational will must be regarded as autonomous, or free in the sense of being the author of the law that binds it. His fundamental principle of morality - the categorical imperative - is none other than this law of an autonomous will. It denotes an absolute, unconditional requirement that exerts its authority in all circumstances, both required and justified as an end in itself. Thus, at the heart of Kant's moral philosophy is a conception of reason and it is the presence of this self-governing reason in each person that Kant thought offered decisive grounds for viewing each as possessed of equal worth and deserving of equal respect.

> His writings on ethics are marked by an unswerving commitment to human freedom, to the dignity of man, and to the view that moral obligation derives neither from God, nor from human authorities and communities, nor from the preferences or desires of human agents, but from reason.
>
> (O'Neill, 1991, p 175)

3.5.2. Kant's moral philosophy

The first fundamental aim of moral philosophy, and so also of Kant's *Groundwork* (1785), is to "seek out" the foundational principle of a metaphysics of morals, a theory of the essence of things, of the fundamental principles that organize the universe. Metaphysics is supposed to answer the question "What is the nature of reality?" The aim was to come up with a precise statement of the principle or principles on which all ordinary moral judgments are based. Principles that cannot serve for a plurality of agents were to be rejected, for the principle must serve for all. Universalizability rather than universally is the principle: one must be able to will that it be made universal. Kant's categorical imperative asks whether the maxim of an action could become one that everyone could act upon in similar circumstances. If the action could be universalized (i.e. everyone could do it), then it is morally acceptable. Otherwise, it is not. Thus morality for Kant must begin with a principle that would serve for all and would become the cornerstone of his ethics. This principle, or moral law, he defined as the categorical imperative, best recognised as

> *Act only on the maxim through which you can at the same time will that it be a universal law.*

What is conceived in Kant's philosophy as being good without qualification is a good will. A good will is intrinsically good and its value is self-contained independently of its external relations. Since practical reason is better suited, in his philosophy, to the development of a good will rather than to the achievement of happiness, then the value of a good will does not depend upon even the results it manages to produce as the consequences of human action. His principle of morality is that such a moral law must have universalizability, that it can be applied at all times to every moral agent. Rational beings, humans, act consciously in accordance with law; but humans also have desires and impulses which may work against reason; the claim that one's acts are in accordance with reason is an imperative.

Such an ethic of action is deontological or duty-based, a duty to universal reason, a single, self-evident principle of reason that he calls the categorical imperative. In regarding deontological theory as based on inputs rather than on outputs, the focus

is on the nature of actions and is inclusive of willing and not achieving. Right actions are those that practical reason would will as universal law.

A heteronomous will is one in obedience to rules of action that have been legislated externally to it. Such a will is always submitting itself to some other end, and the principles of its action will invariably be hypothetical imperatives.

An autonomous will, on the other hand, is entirely self-legislating: The moral obligations by which it is perfectly bound are those which it has imposed upon itself while simultaneously regarding them as binding upon everyone else by virtue of their common possession of the same rational faculties. This is Kant's categorical imperative. All genuinely moral action, Kant held, flows from the freely chosen dictates of an autonomous will. There is a concern with human dignity in Kant's categorical imperative; there is contained within it a respect for persons, a concept that insists that all persons must be treated, never as means, but as ends in themselves. This concept is particularly relevant in the interaction of professionals such as nurses, doctors and teachers in their dealings with persons in their care or charge. "Moral autonomy" for Kant refers to the capacity to impose the moral law on oneself; it is a fundamental organizing principle of all morality.

His primary moral thought was the dignity of humanity with the objective of "pedagogical method which facilitates the self-consciousness and efficacy of the moral law in the individual." (Munzel, 2003, p 43). Such a view of education within his moral theory could have implications for both the profession of teaching and for teaching methodologies. The individual student's moral development, contributed to by a combination of physical, cultural, practical and intellectual stimulation, would be at the core of such an education.

3.5.3. Kant and autonomy

The most important contribution to any ethical debate is to be found in Kant's philosophy of autonomy. Individual autonomy is an idea that is generally understood to refer to the capacity to be one's own person, to live one's life according to reasons and motives that are one's own, and not manipulated by others. It is a central tenet in Kant's philosophy, has a status in Mill's version of

utilitarian liberalism and is found as a major point of discussion and debate in medical ethics, education, legal rights, and human freedom as well as in general moral theory. Gillon (2003, p 311) regards autonomy as "the first among equals of the four principles (of ethics)" stating that

> Such emphasis on nurturing, encouraging, and respecting people's autonomy is actually the best way of encouraging autonomous acceptance of restrictions on our own autonomy, not only in order to respect the autonomy of others but also in the pursuit of the other moral concerns – benefits to others, avoidance of harm to others, and justice for others.
>
> (Gillon, 2003, p 311)

What does teaching want to achieve through the individual actions of teachers and the organisation of teaching nationally or even in individual schools? How does teaching generate respect for the human capacity to direct one's own life according to ethical principles? Where does autonomy feature in an asymmetrical relationship of teacher and student? The issue of freedom as autonomy arises as part of the answer to all of these questions and for Kant goes beyond the merely 'negative' sense of being free from influences on conduct originating outside of a person. It contains first and foremost the idea of laws made and laid down by one's reason, and, by virtue of this, laws that have decisive authority over oneself. Autonomy, when applied to an individual, ensures that the source of the authority of the principles that bind the individual is in that individual's own will. Kant's view can be seen as the view that the moral law is just such a principle. Hence, the 'moral legitimacy' of the categorical imperative is grounded in its being an expression of each person's own rational will. It is because each person's own reason is the legislator and executor of the moral law that it is authoritative for that person. However a student only slowly develops reason, under direction and with practice, and will only slowly attain any position eventually to be a legislator in this sense of a moral law for himself. The teaching process, in fostering autonomy as a principle of practice, may then be slow, gradual and part of a steady progression towards adulthood and autonomy.

3.5.4. Conclusions

Human freedom for Kant is the capacity to act autonomously, in a self-governing way, and morality applies to this domain of freedom. Kant offers for this empirical research firstly the idea of freedom as an autonomy that goes beyond

the merely 'negative' sense of being free from influences on one's conduct originating outside of oneself. It contains first and foremost the idea of laws or codes made and laid down by man and, in virtue of this, laws or codes that have decisive authority over man. Like a political state it is because the body politic created and enacted these laws for itself in a political state that it can be bound by them. An autonomous state is thus one in which the authority of its laws is in the will of the people in that state. Exploring such a theory for resonance amongst teachers would be appropriate. Autonomy is the area of freedom in a person's being and this is the moral dimension, the ethical dimension of action in a person's life. For teaching the human freedom that can be given in order to act autonomously is bound within the relationship of teacher and student; this is a moral relationship and is worthy of research.

Kant's moral theory and the third school of moral philosophy - Utilitarianism - are similar in the respect that they both attempt to explain how one can go about acting ethically: however they differ in areas of measuring morality and their usage of rules. The next section will examine the moral theory of utilitarianism and the theories advocated by one of its main proponents – John Stuart Mill (1806-1873).

3.6. Utilitarianism

3.6.1. Introduction

Utilitarianism is the ethical doctrine that the moral worth of an action is solely determined by its contribution to overall utility. It is thus a form of consequentialism, meaning that the moral worth of an action is determined by its outcome - the ends justify the means. In assessing the consequences of actions, Utilitarianism relies upon a theory of intrinsic value: something is held to be good in itself, apart from further consequences, and all other values are believed to derive their worth from their relation to this intrinsic good as a means to an end.

Utilitarianism is a teleological theory in the study of ethics as it is a theory of morality based on being judged purely on consequences. Devised by Jeremy Bentham (1748 – 1832) and also known as the utility principle, the rightness or

wrongness of an action was determined by its utility or usefulness. It is an ethical theory which is based upon utility, or doing that which produces the greatest happiness and is an effort to provide an answer to the question "What *ought* a person to do?" According to a utilitarian the morality of an act is found just if the consequence produces the greatest overall utility for everyone. However, if the greatest possible utility is not produced, the action is then morally wrong. This view holds that a person should act so as to produce the greatest overall happiness and pleasure for everyone who may be directly or indirectly affected by the action. Therefore, a utilitarian would require that, for every action, the corresponding consequences for that action should be thoroughly weighed and alternatives proposed before deciding whether or not to perform such an action. The answer to the question above, then, is that a person ought to act so as to produce the best consequences possible.

3.6.2. John Stuart Mill

Mill (1806-1873) distinguished two broad schools of ethical theory: those whose principles are defended by appeals to intuition and those whose principles are defended by appeals to experience; and identifies utilitarianism as one of the empirical theories of ethics, stating

> The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.
> (Mill, 1863, pp 1-2)

Utility is not to be confused with any idea of the useful or the practical; rather its definition is to be found in pleasure and the absence of pain. The standard of morality on this basis is that right actions are those which promote happiness – pleasure and the absence of pain; wrong actions are those which do not promote happiness. Most importantly, it is not the agent's own greatest happiness that matters, but the greatest amount of happiness altogether. Utilitarianism is actually a standard of morality which uses happiness of the greater number of people as its ultimate goal.

Mill's focus was upon general utility, on the good of society and not on just an individual's happiness. Happiness is a state that could be attained in a person's

life without having great pleasures constantly; but it was a life free from pain. Consideration of society meant considering the good of others and not just a single person's pleasure or happiness; in utilitarianism a person's personal interests were equal to those of others and must not be given any greater weight or preference. Contrary to Bentham's approach of attempting to assign numerical values to various pleasures or pains, Mill set forth his theory of qualitative differences but failed to explain fully how these differences were to be adjudged. The question of human choices arises again in terms of the research – most importantly whose choices – teacher or student, system or individual.

3.6.3. Conclusions

Utilitarianism remains a serious ethical theory, evidenced by the number of its proponents, its development into various strains and types and its continuing influence and appeal in areas such as market-driven economies, justice and politics. Its influence is being felt strongly in education and it is being blamed for the rise of marketplace utilitarianism in education. Corson (2000) presents a factually-supported argument for and examination of such a trend in western education, leading to a rapid eclipse, in his words, of that kind of liberal education valued by Peters and Oakeshott.

> Peters had a concern with the intrinsic value and worth of the knowledge and principles of procedure that liberal education passes on. Oakeshott also stressed the intrinsic rather than the instrumental worthwhileness of it all.
>
> (Corson, 2000, p 111)

"Utilitarianism continues to vex its critics even in the absence of generally respected arguments in its favour." (Shaver, 2004, p 235), suggesting that utilitarianism survives largely because of its welfarism "because justifying the value of welfare requires no such argument." (Shaver, 2004, p 235) One of utilitarianism's major problems is the identification of the consequences of an act, raising both conceptual as well as practical problems. Yet the ethical issue still remains as a key concept of any action and its consequences. The promotion of happiness as its central principle would appear to be an undeniable aim of any moral theory. The promotion of happiness in children within the care of their teachers is always an undeniable aim of any moral theory also. Utilitarianism

recognises life's values and concentrates on the consequences that are ultimately the most important when it comes to ethical dilemmas.

Alasdair MacIntyre (1981) was of the opinion that Utilitarianism had tried to provide a new telos and thus a new hypothetical form of morality - whatever brings about the most good for the most people. However he considers that the attempt only yielded a vague or simply indiscernible notion of virtue. Eighteenth century philosophers including the Utilitarians in his view made the mistake of not interpreting 'man' as an individual in pursuit of some good end as in the classical school of philosophy. 'Man' in the classical school functioned and performed well in pursuit, by living a virtuous life, of his end - happiness or eudaimonia. And so there is now a return to virtue ethics and forward to MacIntyre.

3.7. Alasdair MacIntyre

The philosopher Alasdair MacIntyre (1929 -) in the tradition of Aristotle, comes under the virtue ethics school of moral philosophy. He believes that modern philosophy and modern life are characterized by the absence of any coherent moral code, that the vast majority of individuals living in this world lack a meaningful sense of purpose in their lives and also lack any genuine community. Contemporary philosophers, in his view, tend to interpret and argue about the works of past philosophers without paying attention to the intellectual and especially the social context in which those works were created.

3.7.1. Alasdair MacIntyre – an introduction

Alasdair MacIntyre uses a dialectic methodology in *Whose Justice? Which Rationality?* (1989) through which he examines the problems presented by the existence of rival traditions of inquiry in the cases of four major philosophers: Aristotle, Augustine, Aquinas, and Hume. He argues for one moral tradition of how things are and of how one ought to act. It is the tradition of Thomistic Aristotelianism, "the best theory so far, including the best theory so far about what makes a particular theory the best one." (MacIntyre, 1998, p 264 and Kenny, 2001, p 92). Mitchell (2006) holds MacIntyre believed the way to move beyond

the dead end wrought by modernity was a return to tradition and a rediscovery of its central role.

> Modernity has reached a dead end. The optimism in which the modern world was conceived and nurtured has been replaced by a thoroughgoing scepticism that denies the possibility of making meaningful truth claims, especially when those claims bear on morality and religion. The irony is that this has occurred as we have become increasingly confident of scientific utterances.
>
> (Mitchell, 2006, p 97)

Aristotle's moral philosophy had appeared to wane in philosophical importance in western philosophy. MacIntyre brings Aristotle back into western philosophy by returning to the tenets of Aristotle's moral theory and thus Aristotelian virtue returned to the core of ethical thinking, most especially after the publication of *After Virtue* (1981 & 1984). In resurrecting the teleological idea that human life has a proper end or character, and that people cannot reach this natural end without preparation, MacIntyre provides a place for teaching as part of such a preparation and so teaching should have a moral framework within which to undertake its teleos. As virtue and morality are integral parts of society and as an understanding of the telos must be social and not individual, the implementation of the telos can be undertaken for the young through the practices of teaching. As rules are based on virtues, which are derived from an understanding of the telos, a set of underpinnuing principles, a code of ethics for teaching based on virtues, has its place.

3.7.2. MacIntyre's Moral Theory

Christopher Higgins (2003b, pp 279-292) provides an architecture of MacIntyre's moral theory, which is acknowledged and utilised here.

> (MacIntyre) posits two closely related moral entities, virtues and goods, which receive a crucial part of their meaning and substance in each of three interdependent moral contexts: that of practices, individual life narratives and moral traditions.
>
> (Higgins, 2003b, p 280)

Goods are the "characteristic objects of human desire" (MacIntyre, 1984, p 194); they are that for the sake of which people act. They are desired because they are good, and not good because they are desired. Secondly goods are pursued for the pleasure of good and this pleasure of good can be simultaneously valued for its own sake while it can also contribute to a person's overall well-being.

As for Aristotle, so for MacIntyre virtues are understood as acquired excellence of persons, as dispositions to act for the good. "On one level, then, virtues are instrumental to goods. At the same time, since the virtues are partly constitutive of our well-being, they themselves constitute goods." (Higgins, 2003b, p 281).

A new concept is presented in MacIntyre's architecture of striving for the good "in three different domains where goods and virtues receive their meaning and substance." (Higgins, 2003b, p 281). It is "the notions of a 'practice, the 'narrative unity of a life' and 'tradition' as together providing the conceptual matrix for a reconstruction of virtue." (Dunne, 2002, p 3).

The first domain is the range of activities called practices. Long-standing practices such as those of doctors, chemists, artists "grow out of social life and remain co-operative in execution" (Higgins, 2003b, p 281) and disclose a different aspect of human flourishing. This, Higgins says, is considered to be of primary moral content because it is through learning to pursue the good as individual practitioners – as doctors, chemists, artists – that one acquires enough moral knowledge to begin reflecting on the good as such. Reflection on this pursuit, this striving, as a practitioner, brings one to the goods internal to practices. Concomitant to the goods internal to practices there are also virtues, "which enable practitioners to co-operate and maintain the integrity of the practice in the face of institutional expediency." (Higgins, 2003b, p 281)

MacIntyre's second domain is that of the individual life narrative.

> Into the vortex left after the collapse of the grand narratives we see the emergence of another kind of narrative, infinitely smaller in scope, often individualised in the personal life story. It reflects a dramatic change in the scale of human belief and aspiration. Alongside these small narratives we also see a return to older, more fundamentalist precepts.
>
> (Goodson, 2006, p 7)

This is where individual persons must make choices about actions in their lives, including ethical choices, and the individual personal question, the inescapable question for every human being, is what is he or she doing with his or her life. MacIntyre offers Aristotle's answer to this question: "Human beings . . . should pray what is unqualified good should be their good, but it is their goods that they should choose." (MacIntyre, 1988, p 125, from *Nicomachean Ethics*, 1129b4-6).

The third domain is that of the moral horizons of a tradition. "Within the ethos of a culture and age, one finds a hierarchy of fundamental goods guiding its sense of what is worth striving for in human life." (Higgins, 2003b, p 282). The individual's increasing detachment from pre-given social forms has come to be understood as a determining feature of the post-modernist age but MacIntyre counters this with his conception of the role of the moral horizon of a tradition.

> What historical enquiry discloses is the situatedness of all enquiry, the extent to which what are taken to be the standards of truth and of rational justification in the contexts of practice vary from one time to another.
> (MacIntyre, Prologue to the Third Edition of *After Virtue,* 1984,p ix)

His opening chapter in *A Short History of Ethics* (1967) had made this point very clearly where he stated that

> Moral philosophy is often written as though the history of the subject were only of secondary and incidental importance. This attitude seems to be the outcome of a belief that moral concepts can be examined and understood apart from their history.
>
> (MacIntyre, 1967, p 1)

The three moral domains, the practices, the individual life narrative and the moral horizons of a tradition combine in an interdependent and complementary structure and a concurrent informing of one by the other, from the level of specific, individual practices, to those in group or in community and each informs the other. What is the good for one person is assisted in its answer by what good one has for oneself as an aim, what good is the aim of the group or groups of which one is a member, and what is the community good enshrined in the tradition of that community. For communities depend directly on practices such as parenting and governmental organisation to pursue common goods; such goods depend on individual and collective practices amongst sets of practitioners and on practices of individuals pursuing the question of "what is my good?" And "the work of integrating these internal goods into individual and communal lives itself has the structure of a practice." (MacIntyre, 1984, p 288). Ethical reflection involves the communal projects and plays a role in the interdependency of the three domains, because

> For every society there is the question of whether it is good for that society that the goods of this or that particular practice should have this or that place in its common life.
>
> (MacIntyre, 1999, p 66)

For MacIntyre character comes back to centre field: people's lives have a teleological character and this is displayed through their narrative. Teleology is

the study of final causes, goals, purposes, and aims and is a style of explanation that saturates Aristotle's philosophy. For MacIntyre the concept of an intelligible action is a more fundamental concept than that of an action. His own description serves best here.

> The best type of human life, that in which the tradition of the virtues is most adequately embodied, is lived by those engaged in constructing and sustaining forms of community directed towards the shared achievement of those common goods without which the ultimate human good cannot be achieved.
>
> (MacIntyre, 1984, p 234)

It is within Aristotle's account of the virtues and practical reason that MacIntyre finds "an understanding of the conditions necessary for our actions to be intelligible." (Hauerwas, 2007, p 39). In encounters, as one grows as a person, with the world and people in the world and God, a person can learn to know truth and this knowing of truth, human enquiry, is a prerequisite for the formulation of first principles; that human beings have a specific end towards which they are directed - the good; thus practices and traditions are able to exist, function and even flourish.

3.7.3. Conclusions

His embracing of Aristotelian philosophy, distinguishing between those activities which are carried out only as means to something else and those activities which are worthwhile in themselves, puts the teleological perspective to the centre of his philosophy. MacIntyre developed a teleological approach to the concept of virtue, where virtue is explicated in terms of practices and can be summarized as the examination of ways and means to move someone from their current "untutored" state (what MacIntyre (1984, p 53) called "human-nature-as-it-happens-to-be") toward a developmental goal ("human-nature-as-it-could-be-if-it-realized-its-telos"). In a variety of human practices, in order to achieve goods that are internal to the practice itself (and not just external goods that one might acquire by means of the practice) human beings must develop the excellence of character that is called virtue. To become independent rational animals and independent reasoners, man depends upon others for *sustained* help in acquiring virtues from others upon whom he depends, his parents, his teachers. Meilaender summarises this simply

> We need . . . virtues not only that we ourselves may grow toward independence; we need them also because, without them, none of us could adequately care for and educate the next generation in order that those who follow us may also flourish in a characteristically human way.
>
> (Meilaender, 1999, p 51)

MacIntyre defines virtues as

> Those dispositions which will not only sustain practices and enable us to achieve the good internal to practices, but which will also sustain us in the relevant kind of quest for the good, by enabling us to overcome the harms, dangers, temptations and distractions which we encounter, and which will furnish us with increasing self-knowledge and increasing knowledge of the good.
>
> (MacIntyre, 1984, p 219)

"Each practice has literal aims which structure the activity and a vision of complete excellence which gives practitioners reasons for acting." (Higgins, 2003b, p 286). Individual practices offer their practitioners two things – the excellence of the product of the practitioner and the good of a certain kind of life. There is a life-narrative within a practice, a genre of practitioners such as painters or nurses; there is a 'meaning' in the being-a-painter or being-a-nurse within which the individual practitioner *is* a painter or a nurse. "Practices afford their practitioners distinctive modes of being, in which practitioners deem it good to participate." (Higgins, 2003b, p 286). In the professions the good, the working out of professional principles in actual practising of the profession, is usually understood to be for the good, for the best interests, of the client.

MacIntyre expressed a view in *After Virtue* that teaching was not a practice. He stated (Dunne, 2002, p 5) that "What I have said implies that teaching is not a practice, but a set of skills and habits put to the service of a variety of practices." And, says Meilaender, (1999, p 47) "Thus was spawned an enormous body of literature about practices, (which, I must say, we might all have done better to have missed) . . ." MacIntyre had defined a practice as

> Any coherent and complex form of socially established co-operative human activity through which goods internal to that form of activity are realised in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended.
>
> (MacIntyre, 1984, p. 187)

In reply to MacIntyre, Dunne (2003, p 354) says that MacIntyre

> Elides Aristotle's distinction between poiesis, where the end is separable from the activity, and praxis where the end lies in the very activity itself. . . . And if serving the goods of a multiplicity of other practices does not disqualify architecture as a practice, I do not see a reason for judging that it does so disqualify teaching.
>
> (Dunne, 2003, p 354-5)

Wain (2003, p 231) states that the chief point to note (in the discussions over teaching as a practice or not) is that "Macintyre's concern with teaching is with something broader than what falls within the activity of professional teachers in schools. It incorporates *everyone* with a teaching role within a practice in a community."

Kristjansson (2005) in a wide-ranging paper strongly disputes the claims of neo-Aristotelians that *praxis* and *phronesis* can be separated in teaching, that teaching is only praxis and is distinct from educational theory; he states that "all teaching has a moral dimension and perhaps carries the most obvious ethical load of any profession." (2005, p 470). Haynes (2004) continues in a broad statement:

> To describe teaching as a bureaucracy is to facilitate teachers' conformity to hierarchical authority and follow prescribed rules. To describe teaching as a profession is either to enjoin teachers to be professional, that is, act competently, ethically and autonomously or to professionalise the enterprise in order to increase the status and economic position of its practitioners. To describe teaching as a practice or a tradition is to emphasise the social nature of the practical reason used in the enterprise. To describe teaching as a tradition is to emphasise the evolving nature of the enterprise and the active engagement needed to influence the evolution of the practical reason informing it.
>
> (Haynes, 2004, p 8)

The main point of Haynes' paper, and his choice of 'tradition' to describe teaching, is to highlight the contribution that studying philosophy of education makes to the evolving tradition of practical rationality that enables judgments to be made about the act, achievement and enterprise of teaching and about education as an aim, goal, achievement or evaluative yardstick of teaching.

By contrast "The ethics of teaching focuses on how the practice of teaching contributes to the flourishing of the teacher." (Higgins, 2003a, p 131). Teaching as a profession is neither one of self-interest nor one that is totally altruistic or ascetic. There is the life-history of the individual teacher, the moral horizon within which he/she grew up and now teaches, along with the current practices of teaching within which he/she performs as a teacher. MacIntyre's moral theory

may permit a rethink of the professions and their ethics, and for the purposes of this paper, that of the profession of teaching.

3.8. Conclusions

The purpose of examining some of the most prominent and main schools of moral philosophy has been to seek to establish some fundamental notion of ethics which might emerge from these and be appropriate to the profession of teaching. For

> A set of principles in a moral account should function as an analytical framework that expresses the general values underlying rules in the common morality
>
> (Beauchamp and Childress, 2001, p 12)

Offering some fundamental notion of ethics appropriate to teaching may progress to ascertaining if such an offering might have resonance by being explored in empirical research.

In Aristotle's philosophy, the faculty of reason can be trained – educated – through the principles of logic to reason towards true conclusions. He provides a philosophical underpinning about virtue and character within which one may now today approach and examine the practice of teaching. Ethical actions and ethical practices on the part of practitioners play a most important role in his moral philosophy and this thesis employs this assumption. The conclusion is that teaching, in agreement with and on the basis of Aristotle's moral philosophy, has a major role to play in the formation of the young person as a human being and, in agreement with Aristotle, that teaching has a role in leading and educating young people in the practising of virtue. Teaching young persons, inter alia, to reasons towards true conclusions has ethical implications and these ethical implications are to be included in the empirical research.

At the heart of Kant's moral philosophy is a conception of universal, practical reason. A good will is intrinsically good and its value is wholly self-contained and utterly independent of its external relations. Only rational beings consciously act in accordance with law, in obedience to the objective principles determined by practical reason. Moreover, it is the presence of this self-governing reason in each person that Kant thought offered decisive grounds for viewing each as possessed of equal worth and deserving of equal respect. His categorical imperative as an

ethic of moral obligation is deontological or duty-based. In regarding deontological theory as based on inputs rather than on outputs, the focus is on the nature of actions and is inclusive of willing and not achieving.

The most important contribution to any ethical debate is to be found in Kant's principle of autonomy. Individual autonomy is the capacity to be one's own person, to live one's life according to reasons and motives that are one's own, and not manipulated by others. The conclusion is that autonomy in a Kantian sense is a person's right to self-determination and that it brings with it an inherent respect for others and for the dignity of others. Autonomy from a Kantian perspective may be a contributing factor to some fundamental notion of ethics appropriate to teaching and will form part of the empirical research.

Utilitarianism is actually a standard of morality which uses happiness of the greater number of people as its ultimate goal. As society was not possible without equality, the interests of every member of society in a Utilitarian approach to ethics had to be considered equally. The conclusion is that education could have a role in preparing people for such consideration of interests. Equality of persons and happiness are Utilitarian concepts which could both contribute to a fundamental notion of ethics appropriate to teaching.

A concept is presented in MacIntyre of striving for the good "in three different domains where goods and virtues receive their meaning and substance." (Higgins, 2003b, p 281). The three moral domains, the goods internal to practice, the individual life narrative and the moral horizons of a tradition, combine in an interdependent and complementary structure. Communities depend directly on practices such as parenting and governmental organisation to pursue common goods and such goods depend on individual and collective practices amongst sets of practitioners and on practices of individuals pursuing the question of "what is my good?" And "the work of integrating these internal goods into individual and communal lives itself has the structure of a practice." (MacIntyre, 1984, p 288). There is a need, in his view, to focus energies on building and maintaining the kinds of small communities where practices and the virtues have a place and protecting them as much as possible from the depredations of the modern state

and modern capitalism. Such a community can be inclusive of teaching where practices and virtues have a rightful place.

MacIntyre's embracing of Aristotelian philosophy, distinguishing between those activities which are carried out only as means to something else and those activities which are worthwhile in themselves, puts the teleological perspective at the centre of his philosophy. This embracing of an Aristotelian stance is adapted here based on the way in which teaching has been conceptualised in the previous chapter. To become independent rational animals and independent reasoners, man depends upon others for *sustained* help in acquiring virtues from others upon whom he depends, his parents, his teachers. There is for MacIntyre a clear and close relationship with the goods internal to the practice of teaching between the practice of teaching for the good of students and the practice of teaching for the good of the practitioner, helping with the *eudaimonia* of the practitioner. Education could have a role in preparing people for such consideration of interests.

Ethics is, as an outcome, a code of conduct for society and for organisations and groups within society. The social development of society is founded on the most important and morally significant traditions and customs, which enrich common values and answer the demands of democratization and the renewal of society. Teaching too is a morally significant tradition and the proposing of some fundamental notion of ethics appropriate to teaching could contribute to a renewal of a morally significant tradition in teaching, indeed a traditional morality which in turn might support common values and the values of teaching itself as a morally legitimate activity.

What emerges from the outlined schools of moral philosophy is that they have a constant concern with the well-being of the person, the rational human being and his/her place, role and actions as a member of society. What has also emerged is that there is an expressed and special place and role for education, for teaching and the processes of teaching as being a most major influence in the formation and development of people – both as students and as teachers. The emergence of virtue in a person, the person who with practical wisdom supports and sustains the

educating of the person, and the process and aims of education and teaching remain as constants through the realm of moral philosophy.

> It is noteworthy that educational philosophers and theorists have increasingly turned to Aristotle's idea of *phronesis* to ground the particularity of the judgements of teachers.
>
> (Carr, 2003, p 260)

While Utilitarianism recognises life's values and concentrates on the consequences that are ultimately the most important when it comes to ethical dilemmas, MacIntyre places the focus on practices within the single life narrative of the individual person in his world at the time when he is in the world, within a moral horizon. Fitzmaurice (2010) defines practice:

> A practice involves standards of excellence and to enter into a practice is to accept these standards and to judge one's own performance against them. The goods internal to a practice can only be had by involvement in that practice unlike external goods such as money, status and prestige, which can be achieved in many ways. Also, such goods can only be specified in relation to that practice and they can only be identified and recognised by participating in the practice.
>
> (Fitzmaurice, 2010, p 45)

Dunne (2003b) holds there are clearer grounds for acknowledging teaching as a practice than MacIntyre suggests. Through the practices of teaching, the individual person is related to and has relations with all those around him; he is not a person isolated or divorced from others with just a Kantian sense of duty. Yet Kant's categorical imperative and his abiding ethical principle of autonomy apply to the actions of teaching today, for the relationship of teacher and student, asymmetric as it may be, is bound by the categorical imperative. The respect inherent in the principle of autonomy is held here to be fundamental to the actions of teaching. While twenty-first century understandings of autonomy may be subject to interpretation by some as self-centred, self-indulgent and related to rights-based approaches to societal issues, such understandings fail to comprehend Kant's principle of autonomy fully. Dignity and respect are inherent in the principle of autonomy because

> Such emphasis on nurturing, encouraging, and respecting people's autonomy is actually the best way of encouraging autonomous acceptance of restrictions on our own autonomy, not only in order to respect the autonomy of others but also in the pursuit of the other moral concerns – benefits to others, avoidance of harm to others, and justice for others.
>
> (Gillon, 2003, p 311)

Practical reason is the general human capacity for resolving, through reflection, the question of what one is to do. Deliberation of this kind is practical in at least

two senses. First, it is practical in its subject matter, insofar as it is concerned with action. But second it is also practical in its consequences or its issue, insofar as reflection about action itself directly moves people to act.

Practical reason is at the heart of the schools of moral philosophy examined. While theoretical reason moves logically from premises to conclusions, practical reason is based on values that can be achieved by action and choice. One uses reason to arrive at virtue, happiness and political harmony through the process of education and any examination of education must examine the notion of ethical principles in teaching. Any examination or research about a fundamental notion of ethics appropriate to teaching must be undertaken using the practical reason of moral philosophy and have values that could be achieved through action and choice.

The conclusion is that the aim of education is human well-being, human flourishing and involves teachers and students in a gradual, drawn-out process that is personal and social, but also political in its broadest sense in having an organised form within civic society. Also it is a process that is based on a relationship of teacher and student, beginning in total asymmetry and dependence and leading out towards equality, independence and autonomy. It is held here that it should result, agreeing with William Torrey Harris (1882), in participation in a civilised life. Accepted also are MacIntyre's architecture of the goods internal to practice, the individual life narrative and the moral horizons of a tradition which combine in an interdependent and complementary structure, thus "providing the conceptual matrix for a reconstruction of virtue." (Dunne, 2002, p 3).

Teaching as a profession has goods internal to its practice, develops as a practice, as a profession aimed at helping others, and has good by virtue of practising the practices, and thus can be underpinned by ethical principles. Practical reason, virtue and human well-being as outlined in this chapter may present an opportunity to examine what notion of an ethical code might or could underpin teaching.

Bond (1996) reiterates the principles of dignity and respect when he states that

> There is a *common human interest* in individuals and groups being decent to one another and respecting one another . . .
>
> (Bond, 1996, p 203)

He also summarises what has been examined in this chapter where he asks his most pertinent question

> However, we have the test of practical reason to determine whether something is a genuine virtue or a genuine vice: namely, is it conducive to or destructive of eudemonia, both personal and communal?
>
> (Bond, 1996, p 163)

The 'eudemonia' here applies to both teacher and student: based on the conclusions from the main schools of moral philosophy the well-being, the flourishing of the human being is at the centre and heart of teaching and so teaching should be underpinned by a striving for human flourishing, for good, and that all actions in teaching must be for the good. This striving could be delineated in a code of ethics for teaching. The philosophy for this research is placed firmly within the Aristotelian school of moral philosophy.

David Carr also summarises as follows:

> Teaching may be regarded as a professional enterprise along with such traditional professions as medicine and law to the extent that it is implicated in the promotion of ethically contestable and morally problematic goals of human flourishing.
>
> (Carr, 2000b, p 207)

Teaching may indeed be ethically problematic and contestable and have tensions. However it is more than implicated but is fundamental to the pursuit of human flourishing.

It is to the professional enterprise of teaching that this thesis will turn at the beginning of the next chapter, underpinned by an Aristotelian approach to virtue and to the development of a person through education by use of practical reason. This enterprise is being placed in the historical context of Ireland and of teaching at second-level. Included in this enterprise are matters which have been referred to within the context of the schools of philosophy examined - the professional status and practices of teaching, the care for the welfare and well-being of the student, the development of critical thinking leading to autonomy, informed action and the role of a person in civic society.

Chapter Four - A Notion of an Ethical Theory for Teaching

4.1. Introduction

This chapter puts forward an argument for a code of ethics in the world of Irish second-level teaching. The exposition of a code is mapped in a number of domains which could be examined and pursued as a field of study.

The term 'domain' in this thesis is used as a sphere of activity within teaching; it is also a connected set that contains at least one point - learning. These three domains - care, professionalism and relationship – will now serve as three pillars of explication in the proposed code of ethics for teaching and have been raised in Chapters One, Two and Three. For these three domains are supported from the schools of philosophy, schools of teaching and from the literature at large as being fundamental to this activity called teaching. They may not be the only domains that might or could be identified in teaching but they are the three that come to the fore from the scholarly inquiry section of this thesis. Hansen (2008) cites three domains of teaching - psychomotor, cognitive, and affective – in relation to the practices of physical education teachers. Danielson et al (2009) cite their domains in teaching as planning and preparation, classroom environment, instruction and professional responsibilities. Others cite an affective domain (Neumann et al, 2008) and a cognitive domain (Anderson & Krathwohl, 2001) which includes content knowledge and the development of intellectual skills. But the three domains in this thesis, as a field or scope of knowledge and of activity related to teaching, are care, relationship and professionalism. However they are neither absolute nor mutually exclusive; there are links and interplay between and amongst them which singularly and specially unify them in the offering of an ethical code for teaching that will be presented in five elements. It is central to this thesis that this activity called teaching has to be "granted the standing of a distinct and respected office" (Hogan, 1998, p 252) where

> The judicious bringing about of such an interplay, its sustenance and advancement, is a venture which requires co-operative energies, a fluency in one or other of the main fields of cultural tradition, . . . a commitment to generous but critical learning, and not least, to the requirements of dialogue . . .
>
> (Hogan, 1995b, p 167)

It must also be a practice in MacIntyre's view of a practice

> Where the goods internal to a practice can only be had by involvement in that practice. Also, such goods can only be specified in relation to that practice and they can only be identified and recognised by participating in the practice.
>
> (Fitzmaurice, 2010, p 45)

This code of ethics will then be explored in Chapters Five and Six for resonance in research by way of focus group methodology, interviews and questionnaire. A further intention is to ascertain, in the light of possible resonance, if it could be offered to teaching at second-level in Ireland.

4.2. The Argument

A code of ethics for teaching at second-level in Ireland could contribute substantially to teaching having the standing of a distinct and respected office, to enhancing the quality of teaching and to the eudaimonia of students and teachers. It could express explicitly the ethics of the profession of teaching and be the philosophical basis on which the profession of teaching builds its code of practice and code of professional conduct.

In a democratic society, in the case of positive law, it is possible for people to see themselves as subject, not to alien demands to obey laws, but to a social and legal system of which they themselves are part. The same is possible with the political processes in a democratic society – people can see themselves as being part of a democratic system in their society, even though they may disagree with particular political policies. So too moral philosophy needs to aim to fit into the same conception within society; people may need to see themselves as being part of a morality that is in society. they may also need to accept that morality may change in society through processes similar to those of the law and of politics, a gradual legitimate process of which they can be a part.

Ethical thinking for particular bodies of people such as doctors, lawyers, and teachers that is in accordance with the accepted principles of right and wrong and that can govern the conduct of a profession has a legitimate place in society. Such ethical thinking in terms of professions is deemed to be reflected in a code of ethics and should reflect the ethical thinking of that profession. For

"Consideration of a more highly developed professional ethics for teachers can only assist in the overall growth and enhancement of the profession." (Lovat, 1998, p 4). Teaching should visit its codes of ethics because

> Given the current call for a greater emphasis on teaching as moral action . . professional associations should take heed, and as a minimal first step, revisit and revise the standards they uphold for the teaching profession.
>
> (Arends, 1998, p 426)

The education of teachers may also need to be revisited. Wright & Bottery (1997) concluded from their study of teacher mentors that the mentors only focused on part of the process of educating professional teachers, that of classroom practice and techniques. They considered that such a limited view of the professional education of teachers was removing the mentors, and the teachers, from the possibility of broader policy and philosophical issues, inclusive of ethical issues, relevant to the profession of teaching. In Ireland Sexton (2007) undertook research on how teachers in Ireland view themselves and on the implications of his findings – having concluded that teachers must engage with bigger issues such as moral, political, social and philosophical issues to achieve enhanced professional status - for the new Irish Teaching Council. However Sexton also makes it clear (2007) that teachers should not be trying to benchmark themselves against other professions but rather should look to within themselves, to within their own professionalism. A code of ethics for teaching may promote a development of, and an engagement with, the broader policy and philosophical issues, inclusive of ethical issues, relevant to the profession of teaching. This may lead to an enhancement of the standing of teaching in Irish society.

The Irish second level education structure and system has changed in recent years, in respect of the number of agencies (Appendix One) involved with it, increasing work and pressure on teachers and principals. However O'Brien & O'Fathaigh (2006) adopt the perspective that in spite of all the policy changes, added resources and new strategies

> Most pointedly, and for the purposes of this paper, is the 'institutional habitus' (a Bourdieuian phrase referring to the durable dispositions, values and attitudes that an institution has embedded over time in its own practices) open to change in such areas as teaching practice, learner supports, curricular and assessment reform?
>
> (O'Brien & O'Fathaigh, 2006, p 602)

One answer may be that it is not yet open to change – but there may be possibilities with a code of ethics. It may be timely that a code of ethics for teaching in Ireland be presented within which the ethical dimensions of teaching could be addressed. For while it is within the realm of teaching where the changes are to be implemented for the most part, yet there is a dearth of independent research in Ireland in second-level education and teaching on the effect of the changes to date, on the hoped-for improvements in teaching and learning and the hoped-for improvement in practices.

The domains of care, professionalism and relationship in teaching can be found within Irish teaching today. Appendix Two is a small but representative sample of the mission statements underpinning Irish second-level schools where words such as 'individual,' 'caring,' 'concern,' 'service,' 'justice,' 'dignity' 'knowledge,' 'society' and 'values' are to be found repeatedly, underpinned by the frequent claim in these mission statements of a holistic approach.

In addition an explicit code of ethics for teaching could be a substantial bulwark for ethical teaching practices in education against purely instrumental or technical practices of economics and efficiency. It could serve as a needed addition to teacher education in the preparation of student teachers to develop their moral reasoning more fully so as to practice the arts of critical thinking and of reflection on their teaching. This might and could enable them to become even better teachers.

An explicit code of ethics for teaching might also contribute to reflection on and a review of teaching practices at present with a view to improving and/or changing them for the future. For

> Every profession has had to fill the breach between what is morally right and what simply satisfies the letter of the law. Professional behaviour must be guided by recognised ethical principles of practitioners for the statutes of the state or nation are often silent on what shall prevail in many sensitive and crucial matters.
>
> (Knevezich, 1970, p 17).

Professionalism, care and relationship could be pillars of the human activity called teaching and thus they are offered as domains. There are ethical considerations in the relationship, in the balancing of needs, in the managing and teaching of students and of curriculum and in the ethical, personal, social, civic and political

process that is teaching. In the Irish context it may be perhaps timely also that this gap or silence between the morally right and the letter of the law be filled. An explicit code of ethics might contribute to filling such a gap or silence in Ireland. This notion of a code will now be explicated in three domains – care, relationship and professionalism.

4.3. Domains in Teaching

The three domains in teaching referred to in Chapters One, Two and Three – professionalism, care and relationship - will now be explored so as to serve as three pillars of explication in a proposed code of ethics for teaching. It is within the domains of professionalism, care and relationship that teaching exists, where teaching happens and is validated as a human activity of value.

4.3.1. The Domain of Professionalism in Teaching

Within the domain of professionalism is found the expertness that is characteristic of a professional person and his/her professional status, methods, character, and standards. The uniqueness of teaching as a profession is its deliberative engagement with knowledge on the part of teacher and learner in a living relationship and the intention of this is to come "to meaning, understandings and abilities, leading to action in the world." (Seery, 2008, p 188). The relationship of teacher and learner has both affective and rational components which contribute to the domain of professionalism of teaching.

Professionalism in teaching is more than being a member of the teaching profession – it is a way of being-in-the-world. By using the expression *Dasein*, Heidegger (1927) held that a human being cannot be taken into account except as being an existent in the middle of a world amongst other things. So it is with teaching; teachers and students work, learn, collaborate, disagree, come to knowledge and understandings, leading to actions in a world that is the one world for both. In being-in-the-world the profession of teaching is unique as its world is real only if teaching, students and learning are part of that world.

The intellectual academic honesty and integrity essential to the profession is one element of this world – the teacher's knowledge must be sufficient, correct and objective as he/she teaches, assists and directs the students: it must be an integrity of knowledge. The professional work to keep that knowledge fresh and renewed repeatedly in each class, each day, is part of the professionalism of teaching and to decide on methodology, to choose appropriate learning materials, to engage in specific pedagogical practices so as to address best the particular learning needs of particular students. This professionalism improves with the continuous engagement with knowledge and with the lengthening experience and learning of the teacher, becoming in time a practical wisdom which is core to the professionalism of teaching. Such experience can in turn contribute to professionalism in other teachers. Brownhill et al (2006, p 5), from their study of teachers talking on teaching, offer "A mentoring matrix . . . which features a bi-directional exchange of tried and true ideas of experienced teachers and new ideas of new graduates."

Goodlad (1990) holds that, while teachers have a moral responsibility to those being taught, the exercise and practise of that professional responsibility, while difficult to establish, is exercised within the classrooms of a school. Similarly Oser (1994, p 116) concludes that professional morality ". . . has to be built up by the professionals themselves and has to manifest itself under the concrete conditions of a setting, in each classroom and each school." It is

> The provision of a rich understanding of people's lived experiences and perspectives, situated within the context of their particular circumstances and settings.
>
> (Freeman, 2006, p 491)

Professionalism in teaching also includes a sufficient autonomy on the part of the teacher to make choices on all of the above in an engagement with knowledge. This autonomy to deliberate is an inherent part of the professionalism that aims to develop autonomy in the student as he/she comes to adulthood and to living-in-the-world along with being-in-the-world as an autonomous person. Aoki's (2000) definition is perhaps the most explicit 'catch-all' definition of teacher autonomy to date, suggesting that this involves 'the capacity, freedom, and/or responsibility to make choices concerning one's own teaching." (Smith, 2003, pp 1-2). For

> Teachers need the autonomy to respond to the highly individualized dynamics of the classroom, to re-teach using different strategies when students struggle and to divert from the lesson plan during those magic moments when student interest takes an idea in a new direction.
>
> (DuFour, 1999, p 203)

But autonomy in teaching raises the issue of control in teaching, that is, the control teachers exercise over their students. Both of these topics have been delineated in Chapter Two as characteristics of teaching. The ethical issue of control arises as part of the professionalism of teaching for it is in the *how* and the *why* of the control being exercised by the teacher that gives it its ethical status. Wilson (1998) examined in particular the role of power in education, stating

> People certainly are violated when abused or beaten or injured; yet just as certainly are they violated when disregarded or denied, infringed upon or intimidated.
>
> (Wilson, 1998 p.11)

Control and judicious management of a group of students in a classroom is part of the function and remit of a teacher for the purpose of learning. It is a legal and moral requirement that a teacher takes care of students physically, emotionally and intellectually for the purpose of learning. The purpose is an engagement with knowledge leading to actions in the world which can best be learned in a structured and managed environment. The professionalism requires a fair, consistent and caring approach and an organisation of the environment of teaching, even in the face of adverse situations. Again this is developed through experience and actions, contributing to practical wisdom in the teacher.

There are five generally accepted criteria (Seery, 2008, p 186) that are cited in deciding whether an activity is deemed to be a profession. These criteria are that professions provide an important public service, that they involve theoretical as well as practical experience, that they have a distinct ethical dimension that is expressed in a code of practice, that they require a regulatory body for the purposes of recruitment and discipline and that they require a high degree of individual autonomy.

Teaching currently in Ireland as yet does not have a distinct ethical dimension that is expressed in a code of practice. The *Code of Professional Conduct* and *Code of Professional Practice* of the Irish Teaching Council (Appendix Three) do not express this distinct ethical dimension. The Council stated (p 14) that it sought to

promote quality teaching and learning as one of its key objectives by "Clarifying the ethics and setting out the core values underpinning teachers' practice." They set out a list of core values but failed to clarify the ethics and it is interpreted that "Direct connections to the ethical professional practices of teachers were left implicit rather than being the focus of theoretical or empirical inquiry." (Campbell, 2008, p 360).

The organisation of teachers in Ireland by teachers has resulted in the formation of three powerful teacher unions whose main concern is with the terms and conditions of teachers' employment. As yet there is no professional body representative of teachers and of teaching and so "the basic terms of teaching are often cast in occupational rather than moral language, reflecting the focus of extensive research on the work." (Hansen, 1994, p 7). The very thinking of teachers about themselves as professionals may need to change from a concern with the terms and conditions of the occupation to a concern with the practices of teaching itself. Sachs (1997) holds that

> Notions of teacher professionalism in the future will require new and different ways of being debated and negotiated inside and outside of the profession. To achieve this, teachers will need to develop new ways of talking about the work of teaching and what it means to be a professional.
>
> (Sachs, 1997, pp 273)

It is held here that it is the very actions of teaching itself that establish it as a profession in its own right, as "something which defines and articulates the quality and character of people's actions within that group" (Goodson & Hargreaves, 1996, p 4). Koehn (1994, p 5) states that an increased understanding of professionals could be gained "If we can become clear about the actions being performed by individual professionals in specific societies" and the data in the research includes a conversation about the actions of teachers in Ireland at present. Teacher professionalism is "socially constructed and is subject to geographical and cultural differences in interpretation, which themselves may change over time." (Helsby, 1995, p 317). The social construct of teaching in Ireland is applicable in examining the profession of teaching in Ireland where teaching is still accepted and termed as a profession in general public discourse, even though it lacks an expression of an ethical dimension in a code. Teaching does provide an important public service in Irish society, is so held by Irish society in general and meets the first of the criteria for the profession of teaching.

Professionalism in teaching, embracing integrity, critical thinking, autonomy and autonomous practices in the pursuit of and engagement with knowledge, leading to informed actions and to participation in civic society, set in an environment of judicious control and management, makes professionalism in this special understanding of its uniqueness in teaching a domain of teaching. Hogan (2003) suggests that, with regard to the occupation of teaching,

> To make teaching one's way of life, properly speaking, is to make an occupational commitment to a form of action that has an authority of its own and responsibilities of its own, and to understand that these two features constitute the integrity of that way of life.
>
> (Hogan, 2003, p 209)

Integrity involves two fundamental notions. The first is that integrity is primarily a formal relation one has to oneself or between parts or aspects of one's self; and second, that integrity is connected in an important way to acting morally, that there are some normative constraints on what it is to act with integrity. An identity-conferring commitment is

> The condition of my existence, in the sense that unless I am propelled forward by the conatus of desire, project and interest, it is unclear why I should go on at all.'
>
> (Williams 1981, p. 12)

Graham points out that

> The difference between acting according to rather than with integrity is to remind us that most of us have integrity *in the making*. [Sic]
>
> (Graham, 2001, p 250)

For this thesis critical thinking is defined as reasoned, reflective thinking, focused on deciding what to believe or do, a thinking that is informed by knowledge and that is able to take all relevant issues into account in the thinking and decision-making processes. Critical thinking is regarded as a continuing and developmental process, honed over a long period of time and experience. The development of critical thinking in students is offered here as an aim in teaching, for it is a skill that can only be partially developed by the time students become adults and is a continuing developmental process for the rest of their lives.. Scriven & Paul defined critical thinking similarly as

> The intellectually disciplined process of actively and skilfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action.
>
> (Scriven & Paul, 1987, Critical Integrity Conference Statement

However Elder & Paul (2009) state that it cannot be defined fully because

> The concept of critical thinking, comprehensively viewed, is a rich, variegated, and, to some extent, open-ended concept. There is no way to encompass it "completely" and inexhaustibly.
>
> (Elder & Paul, 2009, Foreword)

Critical thinking is regarded as a continuing and developmental process, honed over a long period of time and experience. Terenzini et al (1995) examined factors influencing students' critical thinking inside and outside of the formal classroom and found that students' in-class and out-of-class experiences both make positive, statistically significant, and unique contributions to gains in critical thinking above and beyond students' pre-college characteristics and level of critical thinking.. Facione & Facione (1995) developed the *California Critical Thinking Disposition Inventory* which contains seventy-five Likert-type items assessing seven components of critical thinking: truth seeking, open mindedness, analyticity, systematicity, inquisitiveness, cognitive maturity, and critical-thinking self-confidence. They state that

> A skilful coach will recognise the opportunity to assist that individual or group to improve. This is true with regard to decision-making as it is for any other domain where guided practice can aid in achieving better results.
>
> (Facione & Facione, 2007, p 2)

For this thesis another aim of teaching is autonomy. The concept of autonomy here is that there is a process by which students move from a dependence on others for decisions, thoughts and ideas towards having the ability, facility and critical thinking to develop the autonomy to think for themselves without coercion or undue influence. It is the gradual development of a freedom to make choices, to pursue goals, and to manage one's own behaviour as an independent adult. Such notions of autonomy reside in a view of an adult, having capacity, being an independent human being in his/her own right and standing, that he/she is capable, having been informed or informing him/herself, of taking uncoerced decisions that are relevant to him/her in his/her well-being as a person.

> The notion of gaining independence is multidimensional and has taken on various labels and conceptualisations. Some definitions of autonomy emphasise freedom from childhood constraints, while other definitions emphasise the freedom to make choices, to pursue goals, and to control one's own behaviour.
>
> (Kenyon & Koerner, 2009, p 293)

Kant argued that autonomy is demonstrated by a person who decides on a course of action out of respect for moral duty. Deardon described autonomy as "a new aim in education" (1972, p 448). Weimer (2002) stated that the current system of education makes student dependent upon their teachers.

> But traditional approaches to teaching make the kind of sharp distinctions between teachers and students that prevent developing the kind of relationships that promote student autonomy.
>
> (Weimer, 2002, p. 200)

Another aim in teaching offered in the proposed code is informed action. For the teacher it is action that is informed from their own education, their knowledge and experience and actions as autonomous adults, and may include possessing, displaying, or basing their actions on reliable information or informed sources. It may also include an informed opinion, which means being knowledgeable, experienced and educated so as to be able to take informed action involving a thinking process about what action to take in particular circumstances. The teaching by teachers should also be underpinned by informed action, action that is underpinned by the research elements of the science of teaching, from action research by teachers themselves and from knowledge gained within the community of teachers.

The education of students during their school years should seek to move them from dependency to independency, to autonomy of thought and action, action that is informed by the education received, the knowledge gained and the critical thinking processes developed along the way. Students come to understanding of themselves, of others and of their world through an engagement with knowledge which is inclusive of formal education in a gradual social and personal process which leads to informed actions on their part. Their actions are underpinned by their education, knowledge, experience and their coming to maturity as autonomous adults in society.

With regard to participation in civic society as an aim in teaching, Burke (2007, p 108) holds that an ethical code for a profession also has an obligation within it to society at large. Teachers and students are members of society at different levels and both thus have obligations in and to society, deemed here to be civic responsibility, whose practice and promotion is an aim of teaching and the fifth element in the code on offer.

> Besides, it is wrong for any citizen to think that be belongs to himself. All must be considered as belonging to the *polis*: for each man is a part of the *polis*, and the treatment of the part is necessarily determined by the treatment of the whole.
>
> (Aristotle, quoted by Wilfred Carr, 2005, p 96)

'Civic responsibility' is a much-used phrase in both educational and citizenship programmes as a desirable aim and a hoped-for outcome for students, that they would develop a sense of civic responsibility, expressed in such things as active citizenship for an improved environment, care of neighbours and of the elderly, volunteerism in their community, and such activities and actions that display a care for others around them. It is perceived by society as a proper responsibility for individual members of a community, city or state concerning, or affecting the community or the people or the state. O'Farrell in *Citizenship and Public Service* (2000) offers one definition as

> Undertaking responsibility in society to care for other people's needs in a voluntary capacity and to giving such active citizens a more powerful voice in shaping . . . a country.
>
> (O'Farrell, 2000, p 173)

It may be extended to matters such as 'civic engagement,' defined as individual and collective actions designed to identify and address issues of public concern. Harris, (2005, p 1) stated that "Democratic citizenship education focuses on the rights, responsibilities and roles of the citizen, locally, nationally and globally and on the concept of human interdependence." Ethridge (2006) researched the role of teacher-modelling in promoting advocacy of civic responsibility amongst students in helping increase the empowerment of these students. Thornton & Jaeger (2007) offer five dimensions of civic responsibility in their study with university undergraduates.

> (a) knowledge and support of democratic values, systems and processes; (b) desire to act beneficially in community and for its members; (c) use of knowledge and skills for societal benefit: (d) appreciation for and interest in those unlike self; and (e) personal accountability.
>
> (Thornton & Jaeger, 2007, p 994)

This movement towards civic responsibility after the formal time in school is reflected in the Irish setting where Jeffers & O'Connor (2009) broaden the present concepts of CSPE and of citizenship out into the wider Irish society, implicating teachers, youth workers, social workers and policymakers in developing Irish citizenship and civic engagement issues and practices. Keating (2009) examines the implication of European citizenship for Irish citizenship, holding that the Irish view in the civics curriculum is but a narrowed conception of the broader concept of European citizenship.

4.3.2. The Domain of Relationship in Teaching

Relationship in teaching encompasses the dynamic, evolving and professional interactions in a school between teachers and students which are created, built upon, maintained and fostered within the profession of teaching. Children – students – occupy a special place in this relationship because, as Benporath (2003) states,

> The single most relevant trait of childhood . . . is vulnerability during these years – the vulnerability of children's lives and of their well-being. This vulnerability creates immanent inequality between children and adults.
>
> (Benporath, 2003, p 127)

He argues for a greater responsibility in adults for this relationship, rather than in the current pursuit of children's rights, as being more appropriate because of this vulnerability of children, and that there should be specific institutional obligations on education to elaborate this responsibility. Kaplan (2000, p 377) stated that "Teaching is a practice that aims to develop appropriate relationships between the mature and the immature." A code of ethics for teaching might be an appropriate way of stating and formalising such obligations as they would apply to teaching, elaborating on the responsibilities within teaching. Within such a code the development of this special and unique relationship can be appropriately expressed and developed.

For the teaching relationship is without question a changing, dynamic one, developing and changing over time and is constantly almost a public relationship.

> Only in teaching is a professional's unique personal service to clients so attenuated and public. At the same time the architectural structure of school classes and the long time-span of students' contact with the teacher expose the teacher almost automatically to their clients' scrutiny.
>
> (Vanderstraeten, 2007, p 626)

It is a gradual relationship, built over time. Hart & Hodson (2004) state that such a relationship in the classroom begins by being built on safety for all in the classroom and on the development of trust between teacher and student in this safe environment. Davis & Dupper's (2004) study of student dropout from school held that the teacher-student relationship was often an overlooked factor. Fredriksen & Rhodes (2004) held that a good teacher-student relationship can contribute to psychological adjustment on the part of students. Baker's study

(2006) concluded that the teacher-student relationship was critical in facilitating education and that such relationships "seem to matter a great deal for young children, for whom warm, close relationships with teachers are consistently associated with positive school adjustment." (Baker, 2006, p 211) Jones' study (2008) of out-of-class support for second-level students found that there were implications for the teacher-student relationship with regard to student satisfaction and motivation relative to the level of support given.

Studies and literature on the teacher-student relationship have had three conceptual perspectives (Campbell, 2008). The first perspective has been the philosophical underpinning of teaching as a moral issue (Sockett, 1993, Hogan, 1995b, Carr, 2000, Hansen, 2001, and Pring, 2001). The second perspective has comprised qualitative studies (Fenstermacher, 1990, Jackson, Boostram & Hansen, 1993, and Campbell, 2003) relating to the moral practices of teachers. The third perspective has two approaches: one of detailed case studies or textbook approaches to illuminate and analyse ethical dilemmas in teaching (Hare, 1995, and Strike & Soltis, 1992) and the other one of quantitative studies undertaken with students themselves as to their views of the teacher-student relationship (Pomeroy, 1999, Medina & Luna, 1999 and Jones, 2008).

The first perspective - the philosophical underpinning of teaching as a moral issue – is at the heart of this thesis. It is, having established teaching as inherently human and moral in Chapters Two and Three, that its practices are then to be placed within a proposed code of ethics. The second perspective – the study of these moral practices – provides substance to the proposed code in identifying elements within the code on offer – best interests, professionalism, critical thinking, informed action, autonomy and civic society – as being appropriate to teaching. Many of the studies in the third perspective focus on how

> Teachers are expected to be well prepared to act responsibly in every task they have to accomplish. They are expected to make, justify and carry out decisions - be they organisational, instructional, or pedagogical in nature. However, they work with people and not with things. Their decisions affect other persons.
>
> (Oser & Althof, 1993, p 254)

Underpinning all the studies of the teacher-student relationship is agreement that it is an ethical relationship. Teachers teach students in an ongoing, drawn-out over time relationship and that "Perhaps the greatest number of arguments concerning

the ethical nature of teaching concerns what goes on between teacher and pupil." (Barcena & Gil, 1993, p 247). Such a relationship would be explicit when expressed in a code of ethics for teaching, for as teachers

> Adults should be able to make wise judgements concerning what is good for the children. . . . Phronesis (moral wisdom, practical judgement or prudence) has a key position in the Aristotelian tradition.
>
> (Wivestad, 2008, p 307)

However Carr (2005) does refer to the tensions that can exist in competing views of teaching as being at the same time both personal, positive and caring, while being professional, formal and impersonal. Endres (2007) explores a similar theme. Smyth, (2007. p 221) in offering educators a way to deal with "the damaging effects of poorly conceptualised educational reforms," suggests that "placing students at the centre is crucial to creating the direction necessary for re-establishing the relational complexity of schools." The "deliberative engagement with children" (Seery, 2008, p 184) through teaching is intrinsically and extrinsically bound up with the domain of relationship in teaching. To choose to teach is to choose to be involved with teaching and learning in a formal setting almost always with young people.

Teaching is inclusive of a relationship activity and research with students often centres on their views and accounts of the relationship they had and have with individual teachers. Holloway's study (1994) underlined the critical nature of the teacher-student relationship in facilitating the educational process. Pomeroy (1999) had examined excluded students' views of their teachers and where the positive or negative relations they had with their teachers helped or hindered them. Kaplan (2000) points out how the good teacher learns to balance the personal and the impersonal dimensions of daily contact with students, that there is an obligation of the mature one – the teacher – to provide whatever capacity for sympathetic understanding that they have gained from their own educational experiences. Wubbels & Brekelmans (2005) outline two decades of research on teacher-student relationships in secondary schools, concluding that

> Positive teacher-student relationships are important and associated with more active coping behaviours, especially when adolescents have problems at school.
>
> (Wubbels & Brekelmans 2005, p 14)

Baker (2006), in a major study on the extent to which teacher-child relationships contributed to school adjustment of over 1,300 children at first level, concluded that a protective effect and a close relationship contributed considerably to the well-being of the children across gender, grades and school outcomes. Jones' study (2007) of out-of-school supports indicated that students reported greatest satisfaction and motivation to learn with highly supportive teachers. Smyth (2007, p 1) argues for the bringing back of the relational elements of education where "placing students at the centre is crucial to creating the direction necessary for re-establishing the relational complexity of schools."

Teaching as a relationship activity is bound up with learning, both on the part of students and on the part of the teacher, and relationship is intrinsic to its actions. But such a relationship is an ambiguous one in terms of the professional practice that is teaching which requires "intensive interpersonal relations within 'abstract systems.' " (Endres, 2007, p 172). David Carr (2005) utilises a virtue ethics perspective to examine this ambiguity in considerable detail. This relationship has a continuity of both teachers and students in learning.

> Teaching is not just a functional action but involves the whole being of teachers: the personal or spiritual transformation and relationships with learners. Teaching without learning is a monologue in which no change or growth happens and it cannot be considered teaching.
>
> (Shim, 2007, p 2)

The change or growth is that of both student and teacher, and change or growth in a particular situation of human interaction of adult and child is an ethical situation for it involves growth or change to something that is held to be better, more fulfilling and contributing to human flourishing. Higgins (2003a) investigates the question of an ethos of *service* (his italics) in teaching: service in this sense is to be understood as the art and deliberate action of helping others – what one is contributing to the well-being of others. In teaching, this duty encompasses the well-being of the students in one's care and is fostered by a special yet asymmetrical relationship. Hansen (1994) wrote of service that

> The neglect of the term (service) in education is equally remarkable, given how consistently teachers and persons preparing to teach report that an ideal of service is what draws them to the work in the first place. The sheer numbers who espouse the language of service suggests a widespread vocational inclination within the profession. But why, then, is the concept not employed more often in considerations of teaching?
>
> (Hansen, 1994, p 1)

O'Sullivan et al (2009), in their study of why new Irish PE teachers wanted to teach, concluded that these new teachers wanted to provide positive experiences for students.

Service and vocation are bound up with one another within the relationship domain in teaching and connote a disposition to be of service in a form that can evolve as each teacher responds to his/her individual circumstances – different students, changing practices, new curricular material. The entire activity of teaching happens within a relationship of teacher and student: the quality of the relationship can contribute to the successes and failures within the work of teaching but a relationship exists throughout and so is a domain of teaching.

A substantial aim of education is the well-being and flourishing of both students and teachers, involving both in a relationship that is a gradual, drawn-out personal and social process and its aims include autonomy, critical thinking and informed action. It should result in participation in a civilised life. Though teaching is based on a relationship of teacher and student, such a relationship is fraught with difficulties and has tensions – being professional and distant while simultaneously being caring and individual; the demands of the official 'system' for results and measurable outcomes on one hand and trying to meet in a more personal way the individual needs of individual students on the other.

The conclusion is that teaching has ethical dimensions as teachers are dealing with young people who are in a position of dependency, for whom teachers are responsible and whom they are educating. Ethical dimensions arise in their interactions with these young people. This is an asymmetrical relationship and the issues of autonomy of teacher and student, control of students, character and manner of the teacher, all arise within the domain of this relationship. This thesis is centred here, within the three domains, on the teacher-student relationship and the conclusion from the literature is that a good teacher-student relationship, both in particular cases and in general within a school, influences the ethos, the atmosphere of teaching and learning, the general welfare and well-being of the school community, and the success of the students themselves in their development as young persons towards adulthood. Welfare is the immediate, ever-present care of students and is involved such matters for teachers as the

students' safety and health, progress in school, communications with their parents and their learning, Well-being is what is ultimately good for a person and a more long-term outcome of education itself, often termed flourishing or eudemonia..

Relationship is key in supporting and assisting the development of children into autonomous adults, supporting the elements in the proposed code and hence relationship becomes a domain in the proposed code of ethics for teaching.

4.3.3. The Domain of Care in Teaching

Noddings defines caring (1996, p 37) as "a commitment to receptive attention and a willingness to respond helpfully to legitimate needs." Her work on the ethics of care in teaching has been further researched by Borowiec & Langerock ((2002, p 85) "to introduce our students to understandings of tolerance and fair-mindedness." and by Tinkler (2006) whose study also points to the need for teacher education programs to seek to instil these same values of care within pre-service teachers. "Caring within teaching can be understood in a range of ways: caring as commitment, caring as relatedness, caring as physical care, caring as expressing affection, such as giving a cuddle, caring as parenting and caring as mothering." (Vogt, 2002, p 251). But caring can be difficult. "Despite an overwhelming desire to support, care for and relate deeply to pupils, teachers were continually constrained by the conditions in which they worked." (Cooper, 2004, p 12) which included pressure for exam results, large classes, bureaucracy and insufficient pupil contact.

The domain of care, displayed in action, is part of being a teacher and as such this

> Professional morality has to be built up by the professionals themselves and has to manifest itself under the concrete conditions of a setting, in each classroom and each school.
>
> (Oser, 1994, p 116)

Considerable research would uphold that teaching is underpinned and bound by care. According to Sockett (1993, pp 77-88)) care in teaching manifests itself as "care for each individual." Hargreaves' view (1995, p 81) is that "care is at the heart and moral working life of many teachers." Medina & Luna (1999), in their study in Arizona, USA of children with emotional and behavioural difficulties, cite the care-giving qualities of special education teachers as creating positive

student-teacher relationships. Fallona (2000, p 686) uses Aristotle's definition of friendliness when applied to teaching as "Showing care and respect for children and accepting responsibility for them." Van Mansn's (2000, p 315) view of caring is "as an antidote to the technicist approach to education, and sees it in terms of the types of caring exhibited by good parents." Tirri & Husu (2002) identify in their study the moral stances of care and responsibility as basic elements in teachers' professional identity. Teachers in Estolla et al's study (2003) describe their practices in teaching as a form of caring whose outcome is the eudaimonia of both students and teachers. Lundeen (2004) reported in the USA how beginning teachers wished to achieve personal success in creating a safe and caring environment for students. O'Connor's study (2006) of teachers who deliberately engaged and reflected on their caring approach found that

> By making the choice to care for their students the teachers in this study were able to construct and maintain a sense of professional identity which cohered with their philosophical or humanistic beliefs about the teaching role.
>
> (O'Connor, 2006, p 117)

Curzer wrote (2007, p 223) that "Ethics of care advocates insist morality must focus on particular people with particular relationships in particular situations." Norberg & Johansson (2007, p 279) bring responsibility for students in teaching into an ethic of care, stating "Our relations to and responsibility for other people implies caring relations, which is emphasised in *ethics of care* (sic)." O'Connor (2006, p 117) defines care in teaching as "those emotions, actions and reflections that result from a teacher's desire to motivate, help or inspire their students." O'Connor also holds that the caring nature of the teacher's role is largely neglected in educational policy and teacher standards and that

> Teachers' experiences of caring are influenced by both by their need to sustain positive professional relationships with their students and by their individual beliefs about their role as a teacher.
>
> (O'Connor, 2006, p 117)

Care is one of the four important emotional expressions and requirements in critical incident responses by teachers found in Hanhimuki & Tirr's (2009) study in Finland. Arnot et al (2009) identify caring as a strategy along with compassion and justice as responses by teachers in Israel to the needs of refugees.

Teaching is also fully underpinned by legitimate authority and legal obligation to care for children; an authority, in Aristotle's view, that is founded in tradition and

best placed in schools for the learning and practice of virtue as well as legitimate legal authority by and from the state. The exemplar of this is the seminal court case of *Williams v. Eady* of 1893 (10 TLR, 41, CA). One of the judges in Eady's appeal, Lord Esker, in giving judgement, said that

> As to the law on the subject there could be no doubt; and it was correctly laid down by the learned judge (Justice Cave) that the school master was bound to take such care of his boys as a careful father would take of his boys, and there could not be a better definition of the duty of a school master.
>
> 1893 (10 TLR, 41, CA)

This duty of care of a careful father towards his boys has been the norm and precedent in common law countries and is often cited in pursuit of negligence claims. In this respect the state is acting *in loco parentis*, taking over some of the powers, duties and responsibilities of a parent which in turn are handed over by the state to the school and by the school to the individual teachers. The teacher gets only such powers of the parent as are necessary to enable him/her to do his/her teaching and only for the time that he/she is teaching the student. Winfield & Rogers (1989, p. 680) described this accretion of powers as "quasi-parental authority" and that "it is a dwindling right as the child approaches adulthood." Along with parental powers come parental responsibilities. In the case of a teacher these responsibilities are not as comprehensive as those of a parent, but are still laid down in law as the duty of care of a teacher towards his/her students. "The school authority, the principal, the teachers and other staff are subject to this common law duty of care." (McMahon & Binchy, 1990, p. 95). In the current Irish situation there is limited legal support for children but not an ethical framework expressed in a code of ethics for teaching within which teachers and educators carry out their practices in the education process.

The caring ethic is obviously not a programme or a strategy, but a way of being in the world, a way of relating to students, their families, and each other as teachers that can convey compassion, understanding, respect, and interest. There are the tensions (Cooper, 2004, Carr, 2005, Eman & Farrell 2009) that exist within teaching between the demands of the 'system' for results and outcomes and the personal needs of students and also of the teachers. Eman & Farrell (2009) found that tensions in the emotional and social understanding of these students by the teachers determined the quality of the interactions between teachers and autism spectrum disorder (ASD) students.

The conclusion is that care is a fundamental pillar of teaching; it is supported throughout the literature and within the schools of teaching in Chapter Two and within the schools of moral philosophy in Chapter Three as a constant in teaching. Teachers in Estolla's study (2003) described their practices in teaching as a form of caring. Its outcome is the eudemonia of both students and teachers. Wivestad (2008, p 308) states that "It is hardly contestable that children need adults who love them, even when they are unable to give anything in return." In the school context for teenagers "increased exposure to attentive, caring and supportive adults predicts better school outcomes." (Wooley et al, 2009, p 46).

The concept of vocation and calling in teaching relates to the idea of service to others, a caring for the children assigned to the teacher over a long period of time. This caring in teaching has a possible range of definitions and responsibilities and it too has its own tensions. Thus care becomes the third of the three domains of teaching, is linked to the other domains – relationship and professionalism – from which an ethical code might be outlined and offered for resonance.

These three domains of professionalism, relationship and care may be addressed within a code of ethics. Codes of ethics in general, internationally and then what is to be found in the Irish context will now be examined.

4.4. Introduction to Codes of Ethics

Professional bodies may use codes of ethics both as a code underpinning what they do, what they do not do, and for self-regulation. Accreditation and continual professional development may be intertwined with such codes. Doctors, dentists, accountants, solicitors and barristers operate such codes. The Institute of Guidance Counsellors (Ireland) (2004) has been one of the very few education-related groups to have a code of ethics, and of standards, delineated by qualifications, registration and continuing professional training, along with the Department of Education & Science's (2002*) Professional Code of Practice on Evaluation and Reporting for the Inspectorate.*

In terms of professions – medicine, law, theology and teaching - one view of professional ethics is that such ethics have to do with the moral issues that arise

because of the specialist knowledge that professionals attain and how this knowledge is applied in the best interests of persons who are their patients, clients, congregations and students. The moral judgments arise because of the application of the specialist knowledge by professions in their interactions with other persons. A code of ethics for a profession should seek to outline that ethical code to which the members of that profession would adhere in their application of their specialist knowledge and which would underpin their moral judgments. Medical ethics, as possibly the most well-known and oldest of ethical codes, is primarily a field of applied ethics and is the study of moral values and judgments as they apply to medicine. As a scholarly discipline, medical ethics encompasses its practical application in clinical settings. Thomas Percival (1740-1804), an English physician best known for crafting perhaps the first modern code of medical ethics, drew up a pamphlet with the code in 1794 and wrote an expanded version in 1803, in which he reportedly coined the expression "medical ethics."

4.4.1. Codes of practice, behaviour and ethics

It is appropriate at this point to differentiate between the different possible codes that might govern professions and how such codes are used, for there is ambiguity in the literature about whether codes are codes of practice, behaviour or ethics. There is also to be taken into account the reason or reasons behind the formulation and offering of the various types of codes – protection of practitioners, collegiality, to inform practice, to regulate practice and membership, to adhere to legal requirements – for reasons can be found for all of these in the spectrum of codes of ethics available.

4.4.2. Code of Practice

A code of practice for any occupation provides a guide or a directive for all those who work in that field, setting out the standards of practice and conduct which employees and their employers should meet. Most employees and employers registered in that field are required to comply with the codes as a condition of ongoing registration and employment. Codes of practice are related mostly to how the particular practice is carried out and may also state ways to manage exposure to risks. Primarily they are for the practitioner, the employee in that particular

field, to lay out in a code format the way they are to practice that particular specialty or activity or employment.

4.4.3. Code of Behaviour

A code of behaviour provides a set of guide-lines and sometimes regulations in general as to how people should behave in a particular employment, society, group, sport, organization or school. They tend to govern how the people involved together in that workplace, club, society or school behave towards each other in their conduct, language, interactions, punctuality, dress, reporting relationships, etc. They are found most frequently where young people are organised together, as in school, and govern students' behaviours. For teachers in Ireland there is a *Code of Professional Practice* and a *Code of Professional Conduct* of the Irish Teaching Council. (Appendix Three).

4.4.4. Code of Ethics

A code of ethics is that code which guides and determines, by use and utilization of one's specialist knowledge, education, training, experience and practice knowledge, how one applies and uses that specialist knowledge, education and training, experience and practice knowledge, always in the best interests of one's clients, patients, or students - those in one's professional care.

Tirri & Hans (2002, p 72) found that the majority of unresolved conflicts in schools were those involving parents and competing interpretations of what was in the best interests of the child. Stefkovich & Begley ((2007) elaborate on best interests as a term often used by educational practitioners when talking of professional practice and by policymakers when attempting to justify their decisions. They argue for "a more robust model to determine the best interests of the student" (2007, p 211), when making decisions and cite the model of judges who make their decisions on a case-by-case basis when they have taken into account all the individual factors in each individual case. Shapiro & Stefkovich (2005, p 23) state clearly

> In educational administration we believe that if there is a moral imperative for the profession, it is to serve the 'best interests of the student.' Consequently this ideal must lie at the heart of any professional paradigm for educational leaders.
>
> (Shapiro & Stefkovich, 2005, p 23)

One example of a Code of Ethics is that of *An Garda Siochana* (Irish Police Force) who in the First and Second Articles of their Code place the opening emphasis on their clients, those people with whom they deal in their professional capacity.

> Article 1. Respect the human dignity of every person
> Article 2. Uphold and protect the human rights of all.
> (An Garda Siochana Declaration of Professional Values & Ethical Standards, p 6).

'Best interests' of the client, the patient, the student, here is also reflected in the stance of Thomas Percival whose first element of medical ethics was "First, do no harm." The recommendation of *The Ryan Report* (2009) inquiring into child abuse in institutions in Ireland states that

> No. 7.06. Childcare policy should be child-centred. The needs of the child should be paramount. The overall policy of childcare should respect the rights and dignity of the child and have as its primary focus their safe care and welfare.
>
> (The Ryan Report, 2009, p 461)

The first issue is the best interests of the client, patient and student. McPartland (2010) titles her book *The Best Interests of the Child* to set the place of the child within Irish child law and childcare practices. 'Best interests' resides within the domains of professionalism, care and relationship for any professional persons dealing with children, placing the child first. In providing an ethical framework for educators and teachers, Stefkovich (2006. p 15) provides a conceptual framework of ethics for leaders in education, placing the best interests of the child at the centre.

Care of children, whether in education, by teachers, at home by parents or in foster care by the state, is based on the concept and doctrine of best interests. Care of children by family, school or state has been considered to be appropriate when it is in the best interests of the children. Most references in the literature on best interests are connected with the *legal* issues of care of children, whether in the family home or in state and institutional care. It has been defined in jurisprudence as *parens patriae* – the nation as father – where the state intercedes to protect and

support the best interests of a child and where a welfare checklist considers the needs, including the educational and social needs, wishes and feelings of the child and this analysis is vital to ensure that the human rights of children are always in the forefront of all consideration. Teaching, acting *in loco parentis,* thus must care for students. Neither Curren (2006) nor Singer (2003) makes any reference in their works on ethics or on the philosophy of education to 'best interests.' While Shannon's book *Child Law* (2005) on the law regarding children in Ireland is now the reference text for legal professionals, it does not refer to best interests.

The preferential legal weighting accorded by Article 41 of the Irish Constitution to the rights of parents and the integrity of the family unit founded upon marriage "confirms a philosophy of *laissez-faire* in respect of parent/child relations, where the parents have sovereign dominion over the future of their children." (Shannon, 2002, p 130). It is his view that Article 41 of the Irish Constitution, however, continues to act as an impediment to the effective implementation of children's legal entitlements under the 1989 *United Nations Convention on the Rights of the Child.* Shannon had summarised this earlier.

> The Irish child care system is unique in that it has resisted the steady erosion of parental rights which has characterized the international child care system.
>
> (Shannon, 2000, p 131).

However it might be said that the greater ethical obligations should be placed on the adults in any interaction with children, including teachers, and that these could be enshrined in the case of teaching in a code of ethics. Giving children greater legal rights or protections in law without ensuring that the relevant adults uphold and protect these rights might not result in any hoped-for change for the better for children. Nolan (2007, p 496) examines the 'battle(s)' (her words) currently being fought in Ireland over the rights of children and the failure to date for an extension of these to the Irish Constitution.

By extension the rights of teachers *in loco parentis* over children resist the same erosion. In education the DES has failed to implement by statutory instrument twelve years later Section 28 of the *Education Act 1998* which would enable students and their parents to make formal complaints about teachers or assert grievances of students, or their parents, relating to the students' school. Nor has it, in the case of teaching, signed into law Section 41 of the *Teaching Council Act*

2001 which deals with misconduct of teachers:

> (a) Engaging in conduct which is contrary to a code of professional conduct established by the Council under section 7 (2) (b);
>
> (*b*) Engaging in any improper conduct in his or her professional capacity or otherwise by reason of which he or she is unfit to teach.
>
> (Teaching Council Act, 2001, Section 41)

In this particularly Irish scenario it is difficult to define 'best interest' of children in the care of teachers and in the educational system itself. 'Best interests (is) a term widely espoused but eluding clear definition in either theory or practice.' (Stefkovich & Begley, 2007, p 205).

So it could be that, in a conceptual framework of a code of ethics for teaching, the best interests of the students could be first and foremost. The professionalism of teachers, the care they display and exercise, and their relationship with their students could be well-served by the element of 'best interests' and it will be the first element in a notion of a code of ethics for teaching. But it is not an easy one to delineate or define and Merry (2007), writing on the tensions that can arise in deciding such an element of best interests between and amongst child, parent and state, focuses on the tensions which inevitably arise from the sometimes conflicting interests amongst them

A code of ethics is also a code that sets forth clear principles to guide practice and to inspire professional excellence and should be the underpinning code from which a profession should formulate its code of behaviour and its code of practice. For it is from its code of ethics that a profession takes its ethical stance and its ethical standing. This is the domain of professionalism in teaching, encompassing integrity of teaching, virtues of teaching and of learning, professional competence and autonomy. And it is from within that ethical stance and ethical standing, based on its underpinning philosophy, that a profession takes its right to practice, its ways of practice and its actual practices. This "professional excellence" within the practices of teaching will be the second element in a notion of a code of ethics.

Teaching provides, in its practical application, a service to the public on behalf of the state as an appropriate method of formal education. It has on behalf of the state a domain of care and of professionalism in a legislated relationship inclusive of power and its appropriate exercise in a setting of professional competence and

integrity. But the differentiating factor in teaching is that the relationship is unequal, is asymmetrical and is that of an adult with children. This "asymmetrical relationship" will be the third element in a notion of ethics for teaching for within the ethics of the asymmetrical relations again come the subsets of care, of power and of control. A code of ethics must reflect the most important role ethics takes in such a relationship – from adult to child, from *in loco parentis* to care of children, to a leading out from dependence to independence, from childhood to adulthood and to human flourishing. Teaching has the potential to be the most ethical of any profession by virtue of this uniqueness of relationship of non-equals and this may be its singularity, and possible sovereignty in Hogan's terminology, (1995b) amongst professions.

The pursuit of human flourishing and well-being through the practices of education are common threads of the schools of moral philosophy. Bond (1996) uses Aristotle's *eudemonia* as his term for well-being;

> By this is understood flourishing, thriving, well-being, or happiness, whether through what has personal value for an individual, or through the common good or the good of the community or the communities to which she or he belongs.
>
> (Bond, 1996 p 128)

It is an engagement with knowledge in a personal and social process, supported by the state to the advantage of the student on a path to adulthood, to maturity and to critical thinking and informed action as an autonomous person. The respect inherent in the Kantian principle of autonomy is fundamental to the actions of teaching: the development of critical thinking abilities, leading to autonomy of person, is a function and a task of teaching, but it is should also be an outcome, for it contributes to full human flourishing as an independent and autonomous person. As stated in Chapter Two, an emerging autonomy for students should be both an aim and an outcome of teaching. The element of teaching's contribution to this engagement with knowledge to develop critical thinking in a student through its processes and actions thus takes on an ethical significance and this particular interpretation of integrity of knowledge, autonomy of person and critical thinking is the fourth element in a notion of a code of ethics for teaching.

However Ledwith argues (2007) that a critical approach to critical thinking and to civic action is needed which is

> What I loosely term an ideology of equality informed by such values as mutual respect, reciprocity, dignity, mutuality, trust and cooperation. This offers a system of checks and balances to examine the validity of our practice, testing that what we are doing is what we say we are doing, echoing a jarring dissonance if we have slipped off track.
>
> (Ledwith, 2007 p 3)

There is a need for a balance between theory and practice in critically evaluating the values and actions in and of society to avoid either or both being wrongly imposed on its members through legislation or indoctrination. For therein lies danger to the autonomy of a person and to his/her acting autonomously in the Kantian sense.

There is also a civic responsibility, part of civic society, which has a function within teaching – pursuit of knowledge, transmission of society's values, being virtuous persons and acting virtuously. It is comprised of actions and attitudes, of both practice and theory underpinned by critical thinking, associated with democratic governance and social participation. While individuals may develop their own sense of morals and civic responsibility from their families and environments, they can also stand to have these ideas reinforced within them from the schools that they attend. The practice and promotion of civic responsibility through the practices of teaching are what the students see and experience. It is through the practices of teaching that the values of society and the expectations of society are nurtured and fostered and given space to grow to maturity with adulthood. There are rights and there are obligations for all participants in education as there are in civic society. In a school the practices of teaching should be the exemplar that uphold those rights, meets the obligations and provide suitable examples of a civic society to the students. This is the practice and promotion of civic responsibility and is the fifth element in a notion of a code of ethics for teaching.

Such a key and important activity, involving over one million people in Ireland – students, parents, teachers, civil servants, Boards of Management – centred on the profession and activities of teaching should be governed by an explicit code of ethics.

The five elements outlined relate directly to the three domains that will serve as pillars of teaching. Before any explication of the three domains, there will be an examination of the international and national situation regarding codes of ethics in teaching. Then what the Irish Teaching Council has on offer will be examined in detail. The domains outlined, the publications of the Teaching Council and the five elements of an ethical code will then be brought together polymorphically in an offering of a code of ethics for teaching in Irish second-level teaching at the end of this chapter.

4.4.5. International Codes of Ethics for Teaching

Codes of ethics for teachers are to be found internationally but mainly in the US and Australia and again many of these are codes of behaviour for teachers. The US State of Georgia publishes a Code of Ethics which is a code of conduct. (Georgia Professional Standards Commission, 1991). New Zealand has a Code of Ethics for Registered Teachers. (New Zealand Teachers Council, 2000). Warnbro Community High School, Australia, (2010) has a Code of Practice for teachers which commits itself to the success of students, through the work of the teachers with the students, with their parents, with the local community in a commitment to develop autonomy in the students. The General Teaching Councils of England (GTC, 2009), Wales (GTC, 2010) and Northern Ireland (GTC, 2004) deal with codes of conduct, criminal records of teachers, registration and removal of teachers. These actually are codes of conduct, of behaviour and statements of competency of professional practices.

Reeves & Jones (1993) researched the balancing of ethics and the law in educational decision-making. Edmonson & Fisher (2002, p 4) regretted the lack of ethical education for leaders / administrators in education. Strike (1993, 2005) also addressed the topic of, and a need for, ethics in school leadership and administration. Shapira-Lishchinsky (2009) conducted research with practising teachers in Israel to try to understand their ethical dilemmas and roles. She found five areas of dilemma, of tension – caring and adhering to formal codes; fair process and fair outcome; school and family agenda; autonomy and educational policy; religious convictions between teacher and colleague. These findings, she holds, may contribute to teacher education programmes when dealing with ethics

and more successful ethical outcomes may also help raise the standing of teaching as a profession. The argument in Mahony's paper (2009) is that teachers and other education professionals could benefit from the opportunity to develop ethical understanding, in addition to other aspects of professional knowledge.

But there have also been criticisms of the various codes of ethics for teaching as inadequate, bureaucratic and legalistic. The literature on the topic examines the recent international history of developing codes of ethics for teaching (Terhart, 1998, Campbell, 2003, Burke, 2007, Sanghera & Iiasow, 2008,) but they hold that it is not an easy task or an uncriticised one. Campbell (2008, p 378) in particular refers to the advancement of a clear professional ethics in teaching, to the need for teacher education centres to embrace them in applied professional ethics, and to the need for the enhancement of educational administrators by their learning from the ethics literature on teaching.

Terhart (1998) viewed the history of the development of codes of ethics for teachers as an ongoing dichotomy between the professional autonomy of teachers and the administrative and instrumental control exercised over teachers by educational management and educational policy-makers. As the development of codes shifted during these two decades from bureaucratic approaches to teaching to an examination of teaching itself, Arends et al (1998) pointed to a role for professional bodies in teaching to take note of the moral and ethical dimensions in teaching. Hogan concurrently (1995b) supported a view of teaching as an activity with a sovereignty of its own. Codes of ethics for teaching moved during this time-span from outside teaching to inside teaching and to the ethics inherent in the practices of teaching itself and "it is the notion of education as a practice in its own right that is the most natural and promising one." (Hogan, 2010, p 170)

4.4.6. The Irish Situation and Codes of Ethics

In spite of a wide search of libraries, the web, Vocational Education Committees (VECs), teacher union handbooks, teacher education colleges and universities, it has not been possible to find a code of ethics specifically for teaching in Ireland. There are the publications in 2007 of a *Code of Professional Conduct* and a *Code of Professional Practice* by the Irish Teaching Council which will be examined

further in the next section. There is a *Code of Practice for the Department of Education & Science (DES) Inspectorate* (2002) but the DES has none for teachers.

What emerges in Chapter Three from the outlined schools of moral philosophy is a constant concern with the well-being of the person, the rational human being and his place, role and actions as a member of society. In particular the Aristotelian nation of virtue, the virtuous person and the practice of virtue seem to fit most appropriately the work practices of teachers and of teaching as conceptualised in this thesis. What also emerges is that there is an expressed and special place and role for education, for teaching and the processes of teaching as being a most major influence in the formation and development of people – both as students and as teachers. Long (2008, p 129) advances the view that the absence of a philosophy in Irish education has stifled proper educational discourse in Ireland.

> In educational discourse the failure of the Green Paper (1992) to outline any philosophy for education may have been due to this (noise) protocol; so many voices speaking at once, so many interest groups thinking of their own concerns, so much jostling for position. . . . . the general menu of possible philosophical approaches presented in the White Paper on Education (1994) could be interpreted as a product of noise, the outward expression of a collection of radically divergent views . . . .
>
> (Long, 2008, p 129)

No code of ethics for teachers has been created, set up or agreed to yet by the government, DES, employers, managers, professional organisations or unions for teaching. But in 2001 the first steps were made with the formation under the relevant 2001 Act of a Teaching Council in Ireland, as a result of the *Report of the Steering Committee on the Establishment of a Teaching Council* (1998).

4.4.7. The Irish Teaching Council

The *Teaching Council Act 2001* and *Teaching Council (Amendment) Act 2006* have resulted in two Codes for teachers being published in May 2007 – a *Code of Professional Conduct* and a *Code of Professional Practice*. The Council

> Seeks to promote and develop teaching as a profession at primary and post-primary levels. It provides an important and influential forum for presenting the views of the profession on all aspects of the teaching career from initial recruitment to in-career professional development.
>
> (Teaching Council, 2006)

Specifically its functions (according to the Council itself) are as follows:

> To promote teaching as a profession.
> To promote the continuing professional development of teachers.
> To establish and maintain a register of teachers.
> To develop Codes of Professional Conduct and Practice which include teaching knowledge, skill and competence.
> To regulate the teaching profession and the professional conduct of teachers and
> To maintain and improve standards of teaching, knowledge, skill and competence.
>
> (Teaching Council, 2006)

In common with the aims of the General Teaching Council of England, Wales and Northern Ireland the Irish Teaching Council seeks to promote and develop the profession of teaching. But then there are some differences. Only in Ireland are the considerable majority of Council members teachers. The English, Scottish and Northern Ireland Councils are definitive in what teachers 'will' do; the Irish Council states that teachers 'should' do certain things – and there is a distinct difference between the two. Most importantly the Irish Teaching Council's *Code of Professional Conduct* and *Code of Professional Practice* fail to state that the teachers should *teach*, that they should profess their role through an understanding of and engagement with the actual practice of *teaching*.

Lefoka (1997) examined the teaching practices in Lesotho and their implications for the formation of a teaching council there. There is an identity that might be shared with the Irish situation in the problems he perceived in setting up a teaching council there of colonialism, poverty, church, state and teaching organizations in that country and he states (1997, p 37) that "Any profession should be concerned about its professional standards and academic performance."

Kirk (2000) tries to assess, by a comparison of the English and Scottish Teaching Councils, the impact on professionalizing of teachers that the newly formed England & Wales Teaching Council might have and questions (p 236) "Will it enable the teaching profession to assume a mantle of self-regulation?" He continues (p 244) that the two Teaching Councils "might become the focal points for the revitalization of teaching and for the restoration of the profession's confidence." Sexton (2007) researched how Irish teachers viewed themselves as professionals and concluded that it was preferable that an evaluation of teaching by reference to its skills, attitudes and practices was undertaken rather than by

comparison to other professions. He states clearly that the Irish Teaching Council must recognise that "Irish second-level teachers are, for the most part, unable or unwilling to view their professionalism in terms of wider educational or philosophical issues." (Sexton, 2007, p 96)

The Irish Teaching Council went beyond the possible limits that might have been perceived within its enabling legislation and produced a *Code of Practice* and a statement of *Core Values* which it delineates as:

> Commitment
> Quality of Education
> Student-Centred Learning
> Responding to Change
> Professional Development
> Holistic Development (which includes the aesthetic, cognitive, intellectual, critical, cultural, emotional, imaginative, creative, moral, social, political, spiritual, physical and healthy development of their students)
> Cultural Values (which includes opportunities for the development of awareness and appreciation of cultural values being mindful of Irish, European and more global contexts)
> Social Justice, Equality and Inclusion (which includes thinking critically about significant social issues, in valuing and accommodating diversity and in responding appropriately)
> Collegiality
> Collaboration
> Respect
> Care
> Co-operation
>
> (The Teaching Council, 2007, p 9-13)

These core values are those of the Irish Teaching Council and are offered without comment, for there may be other values that might be included but the Council's publications are not being evaluated or examined in terms of their content but in terms of what they have published and what they may offer to this thesis. These core values place the student at the centre of the educational experience, bringing best interests of students to the fore. They promote professional practices in the activities of teachers, aided by professional development opportunities and by the sharing of such professional practices. Such teaching practices are aimed at the holistic development of students including their intellectual, creative, imaginative, spiritual and moral development. The encouragement of active citizenship, critical thinking and respect for others including other cultures are all values. The Council does not specifically mention religious values as might be expected in a predominantly Irish setting of Catholicism and Christianity but the argument might be made that the 'moral' and 'spiritual' development as stated values would

be inclusive of religious values, being mindful of the values at present in 'Irish, European and more global contexts.' (Teaching Council, *Core Values*, pp 9 – 13.)

On page 14 of *Code of Professional Practice*, under the heading '*Promote quality teaching and learning*,' there is a phrase 'Clarifying the ethics and setting out the core values underpinning teachers' practice.' Add to this discrete phrase the section from the heading '*Core Values: Commitment'* the statement that 'Teachers are committed to the highest standards of professional service in their teaching and understand that their primary professional obligation is to their students.' The domains of professionalism and the domain of care come to the fore here. On page 21, *Code of Professional Conduct,* there is another statement:

> Recognising the unique and privileged relationships that exist between teachers and the students entrusted to their care, teachers should conduct these relationships in a way that is professional, respectful and appropriate.

The domain of relationship is most evident in this section as well as the domain of care. There are a number of singular issues in this comprehensive statement that could emerge as possible contributions to an ethical underpinning for teaching in Ireland. These are the unique relationship of teachers and students, the entrusting of students in the care of teachers and the conducting of this relationship to be professional, respectful and appropriate.

In the combination of these phrases and statements, combined with the statement of *Core Values* there emerges the issue of ethics in teaching and also the ethical principle that the primary professional obligation is to the students, that the students come first. The combination of these phrases and statements, especially the 'clarifying of ethics' permits and encourages the intention in this research.

4.4.8. Conclusions

The purpose of delineating teaching through constituent elements that have been identified in this scholarly inquiry - here called domains - is to render them more definite or specific as pillars for and in a proposed code of ethics. The domains of care, relationship and professionalism in teaching are being offered as pillars of explication, and though there are three, they are intertwined and interlinked with

one another. It is not possible to separate them as they form a whole, at the centre of which is teaching and learning.

Even though there is only one direct reference to ethics in the presently published codes of the Irish Teaching Council, there is sufficient to argue that there remains the possibility within the present wordings to posit the offering of an ethical code. It may be explored for resonance based on what can be read about a clarification of ethics, the unique relationship of teacher and student, the entrusting of students in the care of teachers and the conduct of teaching of students in a way that would be professional, respectful and appropriate. This can be related now to the summary of the elements for a possible code for teaching. It encompasses the three domains set out at the beginning of this chapter and it is now proposed to outline the code by way of the five elements that map the three domains.

4.5. Notion of a Code – Introduction

4.5.1. Notion of a Code - Preamble

Teaching is what teachers shall do: they shall teach. This has not been stated heretofore because it has been taken as a given that teachers, educated and qualified to a sufficient level to be deemed eligible to teach and who have freely chosen to profess and work as a teacher, and be employed as a teacher, shall actually teach. There are many lists and enumerations of *what* and *how* teachers should teach but, in codes of ethics and in the literature examined, a clear unambiguous statement that teachers *shall* teach has not been found.

The act or outcome of grasping the inward or hidden nature of things or of perceiving in an intuitive manner is a practical insight; in examining the nature of teaching and teaching itself this author has had an epiphany: it is that the activity that teachers do is in the clear unambiguous statement that 'Teachers shall teach' and which is both a prequel and a prerequisite to a code of ethics that might be offered. For it is only if teachers teach, if the act of teaching happens, that teaching can be subject to a code of ethics. A teacher not teaching is not guided or supported by a code of ethics for teaching nor can he/she freely subscribe as an autonomous person to such a code; he/she may be subject to other codes or

contracts or conditions of employment but not to a code of ethics. MacIntyre's view is that the goods internal to the practice of teaching are the goods which can only be achieved through participation in the specific practice of teaching. To be a teacher *one must teach* and an understanding of the principal characteristics has been established earlier.

4.5.2. Notion of a Code

The three domains in teaching referred to in Chapters One, Two and Three - professionalism, care and relationship – now serve as three pillars of explication and exposition for a proposed code of ethics for teaching. It is within these domains that teaching exists, where teaching happens and is validated as a human activity of value. This is the ethical framework within which teaching happens and which now requires a conceptual framework which may act as a map that might give direction and coherence to empirical inquiry.

In proposing a conceptual framework of a possible code of ethics for teaching for empirical research, five core elements or constituents have been outlined in this chapter – (1) best interests, (2) professional excellence, (3) asymmetrical relationship, (4) integrity of knowledge, autonomy of person and critical thinking leading to informed action, and (5) the practice and promotion of civic responsibility. These five elements have also been identified within the Irish Teaching Council's *Core Values* (2007, p 9-13). The five elements are offered now as a theoretical structure for the initial draft of a code of ethics for second-level teaching in Ireland. They are that

> Teaching is always in the best interests - care, well-being and fulfilment - of one's students.
> Teaching is always a pursuit of professional excellence within the practices of teaching,
> Teaching is bound always by a relationship with students that is characterised by
> Proper and age-appropriate exercise of care,
> Proper and age-appropriate exercise of power
> Proper and age-appropriate exercise of control
> Teaching is always to aim for
> A developing autonomy of person in the students
> An integrity of knowledge in the teacher
> Critical thinking in both so as to lead to informed actions.
> Teaching is always to practice and promote civic responsibility.

These elements combine together to form a notion of a code of ethics that is offered for response in the empirical part of this study. They are supported by an

ethical framework from the literature about the nature of teaching, by the common threads of the schools of teaching and the common threads of the schools of moral philosophy and by codes currently for teaching internationally. Now the thesis turns to the exploration of possible acceptance / critique by three groups of educational practitioners in a case study of attitudes and responses.

Chapter Five – Methodology

5.1. The Research

This chapter outlines the research framework, methodology and strategies of analysis. It includes a discussion of case study as a research method, the sampling strategy and the research process of gathering data. Due account is given of ethical considerations and research limitations.

5.1.1. Introduction

The empirical research section of this thesis attempted to answer the second of the two main questions.

> 2) Could a particular ethical code or principles for teaching be explored to see if it has resonance amongst teachers?

The setting and context for this thesis were within Irish second-level education and the research was conducted among second-level chief executive officers (CEO) of vocational education committees (VEC), second-level school principals and teachers. In every culture there is a "set of people who have common and shared values; customs, habits, and rituals; systems of labeling, explanations, and evaluations; social rules of behavior . . . " (Sodowsky et al, 1995, p 132). Teachers form a major sub-group within Irish society and have a culture which encompasses terms and conditions of service and an educational discourse appropriate to the Irish setting of teaching and learning. My own culture and experience as a serving second-level principal of a large VEC school is also within Irish teaching.

5.1.2. Research Framework

> Epistemology is concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate.
>
> (Maynard, 1994, p 10)

As people generate knowledge and meaning from their experiences, the reality they have constructed from those experiences has a legitimate place in research.

What people have to work with is the world and the objects in that world. C*onstructivism* contends that categories of knowledge and reality are actively created by social relationships and interactions in an ongoing, dynamic process that is reproduced by people acting on their interpretations and their knowledge of it. A task of the researcher "is to understand the multiple social constructions of meaning and knowledge." (Robson, 2002, p 27). The social relationships and interactions in this research are of the world of teaching and of the teachers, students and educators who inhabit it.

The dominant traditions in social research have come to be conceptualised in the two broad terms of qualitative and quantitative research. Quantitative research "is a research strategy that emphasizes quantification and analysis of data" (Bryman, 2004, p. 19). This type of research is characterized by the tight control of the variables under investigation, protocols for measurement and intervention and the use of statistical testing to establish levels of confidence in the results (Houser, 2008).

The epistemological position I adopted requires a theoretical perspective or a tradition from which to view and interact with it for the purpose of research. I favour that of interpretivism as it promotes the value of qualitative data in a pursuit of knowledge and is a way to gain insights through discovering meanings by improving my comprehension of the whole. Theoretical perspectives and traditions can give meaning to research. By placing people in their social context there is an opportunity to understand the perceptions they have of their own activities. (Hussey & Hussey, 1997). This research paradigm is concerned with the uniqueness of a particular situation – second-level teaching in Ireland – and with possibly making a contribution to it.

An interpretivist approach "*looks for culturally derived and historically situated interpretations of the social life-world.* [sic]" (Crotty, 1998, p 67) where the key is to understand, and understanding can begin from the presupposition that there is at least some common ground between the researcher and the researched, which is the profession of teaching. This research was about the ethics of teaching and "Flexible or qualitative methods have traditionally included the researcher and the relationship with the researched within the boundaries of what is examined."

(Anastas & McDonald, 1994, p 60, in Robson, 2002). This common professional practice of teaching of the research participants and I might contribute 'richness' to the data and could support the appropriateness of the breadth and the depth in which this research engaged. Thus it was proper that qualitative methods of research were the appropriate primary medium for the research questions.

Within the five main qualitative research types (Creswell, 2003) of biography, phenomenology, grounded theory, ethnography and case study, the choice was made to use the case study type. I hold that teaching, and the practices of teaching, can be better understood by studying what teachers think about, their ideas, and the meanings that are important to them, and which are "to be interpreted in the light of underlying ideas, meanings and motivation." (Robson, 2002, p 24). For "qualitative inquiry employs different knowledge claims, strategies of inquiry and methods of data collection and analysis." (Creswell, 2003, p 179). One strategy of inquiry that may be used in qualitative research, with methods of data collection and analysis, is that of the case study.

5.1.3. Case Study

As an approach to research design, case study is considered to be most relevant where "the 'real life' situation refers in part to the actual context where whatever we are interested in occurs. " (Robson, 2002, p 3). Tellis (1997, p. 1) argues that "the quintessential characteristic of case studies is that they strive towards a holistic understanding of cultural systems of action." Case study approach was appropriate in this study as the focus of the research was situated in the context of ethics of teaching in Ireland. "Holistic inquiry involves collection of in-depth and detailed data that are rich in content and involve multiple sources of information " (Harling, 1998, p 2) who delineates the intrinsic case study, "done to learn about a unique phenomenon which the study focuses on" and the instrumental case study, "done to provide a general understanding of a phenomenon using a particular case." (Harling, 1998, p 2). In this sense this case study was an intrinsic case study – it is for its own sake. Case study is

> A well-established research strategy where the focus is on a case (which is interpreted very widely to include the study of an individual person, a setting, an organisation, etc.) in its own right and taking its context into account.
>
> (Robson, 2002, p 178)

The great strength of the case study approach is that is allows the researcher to concentrate on a specific instance or situation and is "an umbrella term for a family of research methods having in common the decision to focus an enquiry around an instance." (Adelman et al, 1977, p 140). Case study was deployed in this thesis as a strategy for both scholarly and empirical inquiry and where there was a reliance on the empirical data collected to support the inquiry. Yin holds (1994) that the purpose of case study is more to generalize to theoretical propositions rather than to have transferability to a population as in statistical research. Fundamental to any case study are the "theoretical concepts which guide the design and data collection." (Yin, 2003, p 3). This thesis's theoretical concept – a code of ethics for teaching in Ireland – both pointed attention to and limited its scope to practitioners of teaching in Ireland. Hence the research design linked the data to be collected from practitioners of teaching and the conclusions that were to be drawn to the initial questions of the code of ethics for teaching – it provided a conceptual framework and an action plan for getting from questions to a set of conclusions. (Yin, 1994).

The elements of the case study were bound temporally, geographically, demographically and discursively from June 2008 to February 2009. The participants were confined to educators and teachers in second-level schools on the east coast of Ireland. The data for this study was generated by focus groups, individual interviews and a questionnaire, based on presenting the participants with a proposed code of ethics for second-level teaching in Ireland. The discourse through which they narrated and discussed the code of ethics was situated within teaching and their lives as teachers at that time.

5.1.4. Sampling Strategy

The data gathering elements were conducted in the eastern region of Ireland with CEOs of VECs, second-level principals and second-level teachers. The CEOs were chosen by virtue of their appointments within the eastern region and three of them were known professionally to the researcher. All seven in the eastern region were invited (given the small size of the population) and five accepted the invitation to participate in a focus group specific to them as CEOs.

The Dublin City and County regions were chosen as the geographical region for the research with principals and teachers as such regions were representative of second-level schools in both urban and rural settings and provided the range of participants and of school types. There was at the time of the data collection a total of one hundred and thirty-one principals in these regions, providing the single largest cluster of second-level schools, of which there was a total of seven hundred and thirty-five in Ireland. Probability sampling was utilised here, involving a simple version of the multistage design, a two stage sampling process which involved randomly sampling clusters (four second level school types) and then randomly sampling members of the selected clusters to produce a final sample. Seventeen principals in total (Table Three) were chosen for a specific principals' focus group and for individual interview by virtue of their appointments and from the DES published list of schools and principals' names. No PLC colleges were included, although defined as second-level schools, as the students are all over eighteen years of age.

Table Three - Principals' Invitations and Acceptances.

Schools in Dublin City & County	Total Number of Schools in Ireland	School Type	Principal Invited	Principal Acceptances
67	402	Voluntary Secondary	10	10
20	77	Community	3	3
3	14	Comprehensive	2	2
41	243	Vocational	2	2

A mix of convenience and purposive sampling was deployed in the selection of teachers for inclusion in the sample. Teachers for the three focus groups were selected by virtue of a mix of professional contacts and by suggestions by school principals and by school type and some of them were known professionally to me. The overall aim of the selection for participation was to provide as wide a range as possible of practitioners from the eastern region, categorised by school type, to ensure diversity, background and teaching participation (Table Four). Adler & Clark (2003, p. 130) argue for the use of a purposive sampling procedure when selecting elements "are based on the researcher's judgement about which elements will facilitate his or her investigation." Qualitative interpretative researchers are less concerned with the generation of generalisable results; rather

they are more concerned with understanding the complexities of the group under study, regardless of its size. (Sarantakos, 2005).

Table Four - Focus Group Teachers Invitations and Acceptances

Schools in Dublin City & County	Total Number of Schools in Ireland	School Type	Teacher Invited	Teacher Acceptances
67	402	Voluntary Secondary	11	8
20	77	Community	7	4
3	14	Comprehensive	2	2
41	243	Vocational	5	5

The two hundred and fifty-three teachers (Table Five) who participated in the questionnaire were the available members of staff on the day of the questionnaire distribution in ten of the eleven schools where the principals had participated in an individual interview.

Table Five - Questionnaire Teachers Invitations and Acceptances

School Type	Number of Schools	Total Teaching Staff	Total Teaching Staff I met	Total Questionnaires completed
Voluntary Secondary	7	174	160	107
Community	1	33	24	11
Comprehensive	1	48	40	11
Vocational	1	33	29	28
Total	10	288	253	155

5.1.5. Ethical Considerations

The ethical research code which informed and guided this study was from *Trinity College Dublin - Ethical Guidelines for Post-Graduate Research*. Such a code is a guideline for practice for both a researcher and for those who might examine his/her research and the way in which it was conducted. It should be the manner in which there is a meaningful engagement with the research process and the participants from start to finish of the study (Blaxter et al., 2001, Sarantakos, 2005).

Flick (2007) advises that ethics in qualitative research are not merely some set of abstract concepts that should be applied at the data-gathering stage of the research. Rather, ethical considerations should be embedded right from the very beginning stage, through to the design, implementation, analysis and writing-up stages. Parahoo (2006, p. 111) argues that ethical considerations precede the whole process contending that "even the decision to research or not research has ethical implications." Research codes of ethics have similar characteristics and concerns: the physical and mental well-being of the respondents, informed consent of participants, the protection of privacy, the maintenance of confidentiality and anonymity, deception, plagiarism, covert or hidden research and the fabrication or concealment of findings (Bryman, 2004; Sarantakos, 2005; Parahoo, 2006).

Thus there were three ethical principles to which I have tried to adhere from the beginning of and throughout my thesis. These are

1) Beneficence – my work should be of benefit to teaching.
2) Non-malfeasance – my work should not harm anyone, intentionally or otherwise, personally, professionally or legally.
3) Autonomy – my work respects that every person has a fundamental right to self-determination and that this applies to all my participants.

The importance of consent, freely given, is at the core of participation by respondents to invitations to participate in research and is intrinsic to the ethical doctrine of 'informed consent' outlined earlier and which respects the autonomy of all my participants. All invitations to participate were formally issued in writing, providing them with the opportunity to read about the researcher, the research intention, the research questions, a glossary of terms explaining the language as used in the code, and a written assurance of anonymity. (Appendices Thirteen through Eighteen).

The participants were also fully informed that all sessions and interviews were being digitally recorded for which anonymity and security were assured by me at each session or interview. As well as providing each participant the opportunity to participate, or not, the written invitations also avoided any element of deception by providing clear information about the research process and intention. Written consent was obtained from each individual group and interview participant (Appendix Nine). The importance of anonymity was upheld throughout the data-gathering process. Each participant was coded alphanumerically or by a

combination of individual; exclusive alphabetic letters. Full names and professional details were only known to the individual participant and to me. These details were used throughout the data transcription, even where some participants interacted by name(s) with other participants for which their individual coding was transposed for the names. The alphanumeric and alphabetic coding were also utilised in the audit trail for identification of participants where the data was transferred and coded in the *NVivo* software programme.

All transcriptions and recordings, held solely on my home computer, have been burned onto CDs for back-up purposes only in the event of a computer malfunction and remain in my home-study. Acknowledgement and due account is taken here of the spirit and thrust of the *Data Protection Acts (Ireland) 1988* and *2003* with regard to the storage on computer of personal information about persons and where Article 8 of the *European Convention on Human Rights 1953* provides that everyone has the right to respect for his private and family life, his home and correspondence.

The original one hundred and fifty-seven confidential questionnaire documents, which identify neither the school nor teacher who completed them, remain in a separate physical folder in my home-study. The charts and figures extrapolated from these questionnaires are in the List of Tables and List of Charts and do not identify any school or teacher.

There was one specific issue to be considered by me for the setting of this particular piece of research. As reported already some of the participants at all three levels of the research were known to me because the world of teaching in the eastern region of Ireland and in Dublin City and County area is a limited one. All CEOs,. many principals and teachers know other CEOs, principals and teachers professionally and personally. As a principal of long service in a large second-level school I would be known to many CEOs, principals and to many teachers as they would be known to me. Unless the region chosen was in a different part of the country, it would be almost impossible to have participants unknown to me. In addition such a choice would have caused considerable difficulties logistically for me in terms of travel and time. None of the participants was "part of a captive audience, feeling obliged to take part in the study" (Sarantakos, 2005, p. 21).

While I have personal and professional contacts with many teachers, and had chosen some of them for participation and had others suggested by their principals, the final choice of participants was undertaken solely by me to reflect as wide a range of practitioners from purposeful sampling to incorporate a range of teaching subjects, a gender balance and the four second-level school types as possible. Thus there was no difficulty that became evident to me in knowing some of the participants nor was this reflected in any of the data gathered.

5.1.6. Limitations of this research

This thesis by its nature, choice of topic and research design has certain limitations. It was geographically limited to the eastern region of Ireland as, due to my current employment status as a school principal, to undertake the research outside of the greater Dublin city and county region was not physically possible.

Because I centred on creating and exploring for resonance a code of ethics for teaching at second-level in Ireland, my research was limited deliberately in this thesis to practitioners of teaching at second-level – teachers, principals and CEOs of VECs – for the resonance being sought was amongst practitioners of teaching at second-level. While the common practice "needs to be acknowledged as a potential problem" (Farrelly, 2009, p 111), my intent was to "treat the field of practice as the place to study the nature of . . . (the) subject matter." Schatzki (2001, p 2). This common professional practice of teaching of the research participants and I might also contribute 'richness' to the data and could support the appropriateness of the breadth and the depth in which this research engaged. However this does not prevent it being viewed and indeed utilised as a starting point for wider educational and general discourse in Ireland on the scholarly inquiry into a code of ethics for teaching at second-level and on the empirical research findings on its resonance amongst teachers.

Part of the decision not to participate in the focus group session with teachers reflected this issue and hence my deliberate engagement of an experienced independent facilitator with skills in facilitating and moderating groups who was outside of the world of teaching. This could have been a disadvantage in not being able to see and hear reactions, intonations and responses and needed to be offset

by a high quality of the digital recordings and by repeated careful and deep reading of the transcripts in preparation for analysis, interpretation and the drawing of conclusions. While "the meanings emerging from the data have to be tested for their plausibility" (Miles & Huberman, 1994, p 11) I was in the position to be able to address requirements laid down by Yin (2003, p 137) in firstly focusing and addressing the most important issue – the resonance of the code with teachers – and secondly using my own prior expert knowledge 'to demonstrate awareness of current thinking and discourse about the case study topic." (Yin, 2003, p 137). My specific role as researcher and the limitations thereof is laid out fully later in section 5.6.

A further limitation stems from the interpretive research strategy utilized, namely that the results – the exploring for resonance - are founded on interpretation; they are not objective in the natural science sense. In addition, theory-evolution (Tillotson, 2000), with several cycles where a scholar refines his/her theory based on feedback from implementation of the theory in practice, is not part of or used in this thesis.

I also had to be aware of the potential in this thesis that my being a teacher might be a source for bias on my part. I tried to remain utterly professional at all times in my dealings with all participants, whether known to me or not. Another source of potential bias included the large amount of data to be transcribed and analysed which may have led to missing important information or reactions to the code being presented and to an emphasis on some findings due to focusing on a particularly large set of data. I attempted to offset any possibility of this by the use of high quality digital recording equipment, professional transcription services and then paying very close attention to all recordings, transcripts and data, repeatedly re-reading them, coding carefully at all times, to present as objective, balanced and true reflection of my participants' contributions as possible in my conclusions and findings.

5.2. Research Process

This section describes the research instruments of focus groups, the role of the facilitator, individual interviews and a questionnaire as part of the data gathering process, placing them in their setting and outlining their organisation.

5.2.1. The Focus Group as Research Instrument

The focus group is a useful form of social interaction in practice to explore the meaning of something in the lives of people and how it is understood by them. It is a group interview on a specific topic – the code of ethics being offered for exploratory response – which is where the 'focus' comes from. (Morgan, 1997, p 13). The goal is to try to understand and to try to reflect the unique and personal experience of each participant. McKinlay states that

> The main goal of the researcher is not to produce results which can be replicated, but to develop a true understanding of what is going on. As a result, the emphasis is on the communications which come from research participants and the social processes which are taking place.
> (McKinlay, 2004, p 169).

In professions such as teaching and nursing (Verpeet et al, 2006) focus group research has been utilized as a research tool of choice more frequently in recent times and Bloor et al (2002) provide a clear explanation of how it is intended that focus group function:

> In focus groups . . . the objective is not primarily to elicit the group's answers . . . but rather to stimulate discussion and thereby understand (through subsequent analysis) the meanings and norms which underlie those group answers. In group interviews the interviewer seeks answers; in focus groups the facilitator seeks group interaction.
> (Bloor et al, 2001, pp 42-43).

Focus groups rely on two key elements which are "the researcher's focus and the group interaction." (Morgan, 1997, p 13). My focus – on a code of ethics for teaching and its resonance with teachers – confined the research participants to teachers and the questions to be devised for the focus groups with the facilitator concentrated on the proposed code which was given to the participants in advance.

Group dynamics and interaction were assisted by the common bond of teaching and by use of an experienced facilitator to prevent some of the disadvantages of a

focus group from happening, such as dominance by one or two participants, personality conflicts or breaches of the agreed rules of the group. While focus group are a "highly efficient technique for qualitative data collection" (Robson, 2002, p 284), it can be difficult to generalise the results as they cannot be "regarded as representative of the wider population." (Robson, 2002, p 285). Focus groups may have an in-built weakness in them as they are focusing on what the researcher's interest and topic of discussion are, but the same might also be said of individual interviews. The chosen topic is what the participants talk about in either setting (Morgan, 1996). A second weakness may be where one or two voices dominate a focus group and this must be managed by the facilitator in ensuring that, insofar as people wish to contribute, they feel free to do so or not at their wish. Care also needed to be taken that the findings from the focus groups, because of their almost immediate nature, do not generate more faith in them for the researcher and for the analysis than they actually have. It is the intention to avoid this possible pitfall by the use of individual sem-structured interviews and by a questionnaire. However "the researcher's influence on the data is an issue in almost all qualitative research" (Morgan, 1997 p 14) and must be offset by careful analysis and interpretation.

Two other factors may assist the reliability or add to the decision to use focus groups in this research. One is that all the participants are teachers and would tend to be more familiar with topics related to teaching. The second is that in a counter-balance the facilitator was deliberately chosen, aside from her skills as a facilitator, because she was not a teacher.

5.2.1.1. The Facilitator

The focus group facilitator is one of the most critical factors influencing the effectiveness and usefulness of focus groups. (Schuman, 2005, pp 1-4). He/she conducts the whole session and guides the flow of group discussion across the specific topics selected. Focus group facilitators need to have particular skills and characteristics and key amongst these is an experience in handling small groups, along with enthusiasm, self-organisation, energy and open-mindedness. Advice and guidance on this matter was sought and a particular facilitator, Mary H., in the public service sector with considerable experience in group facilitation and with a

Masters in Business Administration was recommended, met with and agreement reached to act as facilitator for the focus group research.

The facilitator was briefed in planning meetings with the researcher on the findings from the literature, the research to date on the nature of teaching, the schools of teaching and the main schools of philosophy and on the draft proposed code of ethics for teaching, its three domains and five elements. The intention was for her to conduct two pilot focus groups in a semi-structured discussion, taking into account the language and the meanings to help me assess language, meanings, syntax and the resonance of the proposed code in a pilot study. It was agreed that the questions were to be timed to deal with the five elements and that time was to be given for the researcher's introduction, for her format, house-rules, time-span and at the end for a final focus group review in the form of a feedback tool called a *Plus/Delta* + Δ A Plus/Delta is a simple inclusive strategy enabling everyone in the pilot focus groups to consider the pluses - what went well, and the deltas - what participants would like to see changed.

While the case study design employed by a teacher/researcher often focuses their study on their place of employment, it needs to be acknowledged that this relationship can potentially have an impact on the level of bias demonstrated in the research. (Blaxter et al., 2001). "This issue does not necessarily invalidate the research; however it does need to be acknowledged as a potential problem." (Farrelly, 2009, p 111). All focus group sessions with the facilitator and all interviews were digitally recorded, transcribed, transferred to a computer in preparation for software analysis by being then imported into *NVivo 8.*

5.2.1.2. The Setting

A school conference room, designed to create a relaxing and comfortable ambience, and available to me, lent itself to a pilot focus group session. Carpeting, soft furnishings, audio-visual and data-projection facilities, along with refreshment capabilities for participants created an appropriate venue, easily accessible and close to the main urban Dublin M50 orbital motorway with available car-parking. Wednesday afternoons were deliberately chosen for conducting the five focus group interviews because the school traditionally has a

half-day from formal class for sports and the building is quiet. Each focus group for CEOs, principals and teachers was timed for about one hour with time either side of the formal focus group recording for refreshment, introduction and conclusion. In total each formal focus group lasted around one and a half hours.

I will now describe two pilot focus groups and what these contributed to the language in the final draft of a code. Second I will describe three focus groups. Third I will then describe two pilot interviews with two second-level principals, using the same questions from the focus groups. Fourth I will describe a set of nine individual interviews using these same questions with nine second-level principals. Fifth I will describe the construction of a teachers' questionnaire, its administration and tabulation.

5.2.1.3. Focus Group Piloting Phase

The primary objective of a piloting phase is to gain some preliminary insights into, and experience of, the organisation, structuring and management of a focus group, It is a "small-scale version of the real thing" (Robson, 2002, p 185) and "can help us not only with the wording of questions but also with procedural matters." (Oppenheim, 1992, p 47).

The first aim for the two pilot focus groups was to concentrate on the five elements of the draft code for substance, language and syntax. There can be a limited use of reflective analysis in a pilot study, and through this process a better picture of the potential of the larger study may emerge. The code needed to be redrafted to take account of the inputs of the two pilot focus groups and I also used the data collected in the pilot study, considered rich enough, to contribute to the broader study. The two pilot focus groups influenced the questions – through the facilitator – and the direction subsequently taken during the full focus group sessions and the individual principals' interviews.

The first pilot focus group consisted of five CEOs of VECs along or near the east coast of Ireland. This geographical area encompasses a substantial number of second-level schools, teachers and students and within this geographical area this group have statutory authority over approximately seventy second-level schools

and the staffs therein of approximately two thousand. They were people who could influence educational practices in second-level education in Ireland and their input was considered as valuable and useful. The seniority of their positions in education may give them a particular perspective on the issues of ethics in teaching and on the presenting to them of a draft code for its language, syntax and resonance. Copies of the relevant correspondence and briefing documentation as to purpose, location, setting and arrangements for these participants are in Appendix Four. In the research their names are coded as C1 through to C5 as they could be identified even with initials.

The second pilot focus group was a group of second-level principals representative of the particular structure, history and culture of education in Ireland with its four different types of second-level schools – vocational, comprehensive, voluntary secondary and community – representing various strands historically of the control and management of schools. Principals are also influencers and considered as leaders in teaching practices in second-level education in Ireland and educational literature (Murchan, Loxley, & Johnston, 2009) consider school principals to be the leader in the ethos, culture, teaching and learning in their individual schools and so their input may be valuable and useful to the research.

The principals in the pilot focus group in the study have a direct and daily management responsibility in total for over two hundred teachers and thirty appropriate support staff. The seniority of their positions as leaders and managers in education could give them a particular perspective on the issues of ethics in teaching and to the offering of a draft code for language, syntax and resonance.

5.2.1.4. Main Focus Groups

The main focus groups comprised teachers practising in second–level education in Ireland today with three groups and a total of twenty-one persons to provide a spectrum of practitioners. The choice of the number of people being from five to seven in a focus group is that research currently indicates that there is a high rate of attendance from professional people in groups related to their professional areas and that such a number permits all members a voice. (Morgan, 1997,

MacDougall & Fudge, 2001). The three group sessions were audio-recorded digitally for transcription, and all of this was completed with consent and anonymity issues resolved and cleared in advance.

All three groups were gender-balanced, depending on responses to invitations to participate. Selection of membership of a group was by invitation through a combination of personal and professional contacts and suggestions by principals and others in education to provide a wide panel of practitioners across the teaching profession and thus represented a convenience sample of second-level teachers. The research intention was to provide as diverse a range of subject practitioners, experience levels and diversity of schools as was possible within a limited range of people. There were participants from all four school types and this sectoral representation was to be continued in the interviews with individual second-level principals and in the quantitative research. Table Three displays the total of participants in the focus groups by school type.

Table Three -Focus Group Teachers Invitations and Acceptances

Schools in Dublin City & County	Total Number of Schools in Ireland	School Type	Teacher Invited	Teacher Acceptances
67	402	Voluntary Secondary	11	8
20	77	Community	7	4
3	14	Comprehensive	2	2
41	243	Vocational	5	5

The facilitator worked with a prepared outline of the three domains and the five elements proposed (now redrafted as a result of the pilot focus groups' conclusions) for the participants in a semi-structured format, having been briefed by the researcher in advance as to purpose, question outline, participants and most importantly the core question of the resonance of a code of ethics for teaching. The questions for the groups centre on the resonance amongst the members of the groups to the offer of a code of ethics for teaching in Ireland in second-level education. The first and original research question

> 1) What can be offered as an ethical code to underpin this activity called 'teaching?'

has been outlined in a proposed code of ethics for teaching in second-level at the end of Chapter Four. The language in this was amended, based on the findings from the two pilot focus groups, and questions were created to attempt to answer the second research question:

> 2) Could this ethical code for teaching be offered to see if it has resonance amongst teachers?

While the draft code offered at the end of Chapter Four was amended to take account of the conclusion from the two pilot focus groups sessions, yet it still has the core five elements based on the three domains as outlined in Chapter Four.

As for the CEOs and principals, the conference room in my school was available. School was a familiar location for teachers and it was considered that the combination of ease of access and parking, comfortable ambience and light refreshments created a non-adversarial, collegial setting. Three focus groups were organised by written invitation and accompanying documentation (Appendices Five, Six and Seven). All the sessions were digitally recorded. I again met all participants, thanked them for their participation and outlined my research on the nature of teaching as an art and as a science, the conclusions from schools of teaching and from moral philosophy that teaching was ethical in its nature, that it encompassed care, professionalism and relationship as domains and so should have, in the Irish second-level setting, a code of ethics. The proposed code of ethics was being placed before the focus groups in five elements within three domains and the aim of the focus groups was to explore and discuss these.

Each participant in the main focus groups was given a short written information sheet to be completed and collected before the formal group session. From these sheets their written initial reaction, before their participation in the focus group sessions to the proposed Code of Ethics, were coded on three attributes for each case (participant) – Positive, Supportive with Questions and Negative. The results of this for all three focus groups are in *Chart Five*. Initial Reaction to Code was calculated as 86.76% positive.

5.2.2. Interview as Research Instrument

Powney and Watts (1987, p 91) describe a respondent interview as one in which the interviewer's intention is to remain in control, that is, that he/she directs the interview and so it is termed semi-structured or structured. Robson, (2002, p 271) delineates circumstances in which the interview is suitable for qualitative research which includes where the study is focusing on the meaning of a particular phenomenon to the participants. While the interview has the potential to provide "rich and illuminating information" (Robson, 2002, p 273) it is time-consuming, takes a lot of organising, and does have the potential for indirect information processed through the views of the interviewees. (Creswell, 2003, pp 186-7).

5.2.2.1. Principals' Interviews Introduction

The data included individual interviews with eleven second-level Irish principals. The structure of these interviews was based on the questions asked in the focus groups and was the same as the questions in the written questionnaire to be given later to a wide range of teachers in second-level schools. The interviews with the second-level principals provided valuable data for analysis and were in a personal, individual dimension, permitting more extensive and deeper exploration of some of the questions and themes.

> Qualitative interviews allow the researcher an insight into the meanings of their participants' everyday lives by exploring with them their practices, roles and attitudes.
>
> (Adler & Clarke, 2003, p 282)

Kvale (1996) brings the interview into its human dimension of interaction as a method of research when he states that

> The use of the interview in research marks a move away from seeing human subjects as simply manipulable and data as somehow external to individuals and towards regarding knowledge as generated between humans, often through conversations.
>
> (Kvale, 1996, p 11)

The concept of conversation has already been raised in Chapter One as being one of the great features of human interactions and it will also feature in the analysis and interpretation of all the focus groups.

These interviews were not simply concerned with collecting data but with the human embeddedness of the life of teaching itself as seen by the principals. Kerlinger (1970) opens up the possibility of the exploration of unexpected results from an interview; the interviews may become, as well as a source of data, a conversations about teaching which, as indicated already, has been a feature of the focus groups.

5.2.2.2. Principals' Interviews - Organisation

A representative range has to be included in the selection of principals to represent the spectrum of school types in Ireland which had already ensured a suitable range of teachers from the various types of second-level schools for the focus groups – Table Four.

Table Four - Principals' Invitations and Acceptances.

Schools in Dublin City & County	Total Number of Schools in Ireland	School Type	Principal Invited	Principal Acceptances
67	402	Voluntary Secondary	10	10
20	77	Community	3	3
3	14	Comprehensive	2	2
41	243	Vocational	2	2

Receiving a 100% response to my invitations may be very unusual in research and may be accounted for by the fact that as a principal I was inviting fellow principals to be interviewed about a code of ethics for teaching.

It was established in the initial telephone contact that the proposed meeting was a structured, anonymous and recorded research interview about a possible code of ethics for second-level teaching in Ireland and on the interviewees' reactions to the code, its resonance with them and the three domains and five elements outlined in the documentation which would be forwarded to them. The context, setting and length of the interviews was to be in a location of their choice, would last in all about one hour and a mutually agreed time was arranged for the interviews in all cases in their schools. A formal written invitation to each respondent, with a letter of explanation and invitation, a copy of the glossary of

terms and a copy of the questions to be asked. (Appendix Eight) was posted to each principal participant.

A decision was made to deem the first two interviews as pilot interviews to enable the researcher to experience individual research interviews, to set the timing, and to examine the process subsequently to ascertain if rich quality data had been gathered which could be used in the analysis and to review the interview process and techniques used. The purpose of the subsequent nine interviews was to gather data in the light of the findings from the five focus groups and from the pilot principals' interviews and from the researcher's interpretations and conclusions to date.

5.3. Questionnaire as Research Instrument

A questionnaire is a research instrument which can be used "to focus the purpose of the study." ((Creswell, 2003, p 108). For "the desired result for the investigator is to create a rich dialogue with the evidence" (Yin, 2003, p 59). The questionnaire in this research was created and administered to support and triangulate the data and evidence from the focus groups and interviews through a larger audience of respondents rather than to provide new evidence. The important elements underpinning the use of this questionnaire were that it was being conducted with teachers, focused on question related to teaching and that these questions had arisen from the qualitative research.

5.3.1. Introduction

In our review of the two pilot focus groups, the facilitator and I decided that a set of questions (Appendix Five) might provide a more structured and focused format for the main focus groups and for all the principals' interviews. In the subsequent analysis these questions had been deemed as successful in eliciting substantial and rich data from the participants. It was now considered that an opportunity was being provided within the research to gather quantitative data from a wide range of teacher participants to contribute to the validity and provide triangulation of the research to date. The validity here refers to the extent to which the data collected

gives a true measurement / description of the reality of the resonance of the proposed code of ethics in this thesis.

"The questionnaire has a job to do: its function is measurement." (Oppenheim, 1992, p 100) and what was to be measured was included within the questionnaire's specification - that a questionnaire for teachers in this thesis was to be a numeric description of their reactions and responses in the nine questions about the proposed code of ethics. It was to be a research instrument to describe numerically if there were responses amongst the teachers that would be similar to their colleagues' responses in the focus groups and in the principals' interviews. It was to include and be constructed of the core questions asked in the focus groups and in the principals' interviews.

The nine questions identified in the review of the pilot focus groups and which formed the structure for the focus groups and principals' interviews were also now the questions for the questionnaire.

Is there a place for a Code of Ethics?
Is there a need for a Code of Ethics?
Does the proposed Code resonate with you?
Would you be comfortable with the proposed Code?
Do you think the proposed Code would be acceptable to teachers?
Would you support the introduction of a Code of Ethics?
Would a Code of Ethics improve the standing of teaching?
Would a Code of Ethics improve the quality of teaching?
Would you see a Code of Ethics having an effect on teaching practice?

The format for answers provided three options for the respondents – Yes, No and Don't Know. A Likert Scale was not used as the intention was to have as simple a questionnaire as possible, both in terms of administration and of scoring. The questionnaire was on a single page, was short and self-administered. (Appendix Eleven).

5.3.2. Questionnaire Organisation

The opportunity was taken by me, while interviewing the principals in their schools, to seek their permission to visit and conduct a short questionnaire with their teaching staff at an agreed later date and time. Extending the research to include a large body of teachers on the proposed code of ethics for teaching could

contribute to the research to date. The intention was to pose the same questions asked of the focus groups and of the principals to a wide range of teachers.

The formal request letter to each principal, sufficient copies of the letter of explanation and request to teachers with its guarantee of anonymity, a copy of the proposed code, the glossary of terms and the questionnaire are in Appendix Eleven. The researcher made arrangements with ten principals for him to meet their staff as a group at break time in the schools and a schedule of meeting times was drawn up. At the pre-arranged time for each school, having been introduced by the principal, I introduced my research – developing a code of ethics for teaching and examining its resonance. I also explained briefly how this research had led to the questionnaire for which I was seeking their voluntary inputs into its anonymised completion. What I hoped was that, as a fellow professional in education, there would be a common identity seen between the teachers and the researcher and that the research would "be used in some ways to make a difference to the lives and situations of those involved in the study . . . " (Robson, 2002, p 201).

The questionnaire was administered to two hundred and fifty-three teachers in ten schools from November 2008 to February 2009. The population of teacher respondents represented the same range of second-level school types in Ireland as for the principals' interviews. *Table Five* displays school type, total teacher numbers and number of questionnaires completed under each school type.

Table Five - Questionnaire Teachers Invitations and Acceptances

Schools in Dublin City & County	Total Number of Schools in Ireland	School Type	Number of Schools	Total Teaching Staff	Total Teaching Staff I met	Total Questionnaires completed
67	402	Voluntary Secondary	7	174	160	107
20	77	Community	1	33	24	11
3	14	Comprehensive	1	48	40	11
41	243	Vocational	1	33	29	28
		Total	10	288	253	155

In addition to the survey questions, which had a closed, pre-coded answer format of ticking a 'Yes' or 'No' or 'Don't Know' box, information about themselves was requested from the respondents. The *Microsoft Excel* software, within which this questionnaire was to be analysed numerically, has the facility to provide total numbers of responses in any of the three possible responses to each of the nine questions, providing a total of twenty-seven possible totals. The additional information was to ascertain if length of teaching service was a possible variable in an analysis of the responses. It might have been of interest in light of the conclusions in the principals' interviews relating to the possible contributions older and more experienced staff might make to younger staff.

Ten schools participated in the questionnaire section. The total complement of staff in these ten schools was two hundred and ninety-eight but, as the principals were not participating in the questionnaire, the teaching population was two hundred and eighty-eight. Not all staff were present for a number of reasons which included being absent on leave, on supervision and substitution duties or otherwise engaged. The total population of teachers to whom questionnaires were distributed at the meetings with them was two hundred and fifty-three. A total of one hundred and fifty-seven questionnaires were returned, representing a return of 62.05%. A spreadsheet was created in *Microsoft Excel* to provide a record of the data and to permit tabulations and calculations of the responses.

5.4. Data Sources Summary

There were seventeen different sources of data from the two pilot focus groups, the three focus groups, the two principals' pilot interviews, the nine principals' interviews and the questionnaire data. All of these had been recorded and transcribed for detailed reading and analysis, aided by their coding into themes and sub-themes using the NVivo software. There was almost twenty hours of recordings, over four hundred pages of transcripts and one hundred and fifty-seven completed questionnaires.

This presented a substantial wealth and breadth of data for analysis within the three domains that had been identified in the earlier chapters as appropriate to a code of ethics for teaching. This structure of analysis was supported by an

analysis of the reactions to and resonance with the code by all participants. The analysis itself is based on the coding across all focus groups and all interviews. The discourse was centred on teaching in Ireland at present and involved a range of practitioners at three levels within second-level education.

5.5. Data Analysis Strategies

5.5.1. Introduction

Miles and Huberman (1994) hold that for the beginning researcher a case can be made for a tight design, especially when "working with well-delineated constructs." (1994, p 17) which can help with the selection of data, with time management and time availability. They also state that "not to 'lead' with your conceptual strength can be simply self-defeating." (1994, p 13). The constructs were those of the conceptual themes developed from the scholarly inquiry part of the thesis and provided the four main themes for the coding – care, relationship, professionalism, and reaction and resonance.

5.5.2. Data Analysis Strategy – Content Analysis

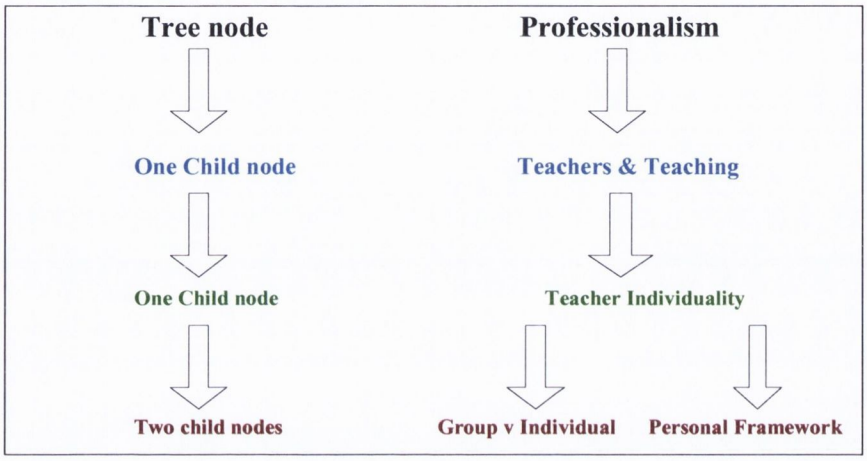
Data reduction is a key element of qualitative analysis performed in a systematic way that allows the researcher to respect the quality of the qualitative data. One common procedure for data reduction and analysis which was deployed in this thesis was content analysis. Krippendorff (2004, p. 18) defines content analysis as a "research technique for making replicable and valid inferences from texts (or other meaningful matter) to the context of their use." Content analysis is an unobtrusive technique that allows data to be verified though re-analysis and replication; it also allows for the frequency and importance of certain topics throughout the data texts. Cohen et al (2007, p. 476) contend that

> Content analysis takes texts and analyses, reduces and interrogates them into a summary form through the use of both pre-existing categories and emergent themes in order to generate or test a theory.
> (Cohen et al, 2007, p. 476)

For this researcher, the content analysis began with the texts (units), defining the units of analysis (words, or sentences) and the categories to be used for analysis, then reviewing the texts in order to code them and place them into categories and

then using the computer software package to facilitate counting and logging the occurrences of words, codes and categories. An example of this is displayed below from the researcher's choice of Professionalism as a theme for coding as a main theme and Tree Node was pre-determined by the literature, but the sub-themes and categories – Child Nodes - emerged from the focus group data in a descending hierarchy.

Coding by Theme of Professionalism



Another important feature of content analysis aided significantly by use of computer facilities in this thesis was the examination of the interconnectedness of units of analysis (categories) and the emergent nature of themes.

Since the rules for coding and categories are public and rule governed, computer facilities can be particularly useful for searching, retrieving and grouping text. It however does not perform the analysis but only supports the researcher doing the analysis by organising and storing data. Computer usage in content analysis allowed me to code all the data in an imported transcription to identify the person who said those words, at which session or event or group they were said; I could then relate similar themes, language, opinions, etc. by individual session, other sessions or back to other sources. Included with this thesis is a List of Screen Shots which is a series of screen shots of the various stages of the research.

Data gathered has to be processed and, as word data are laborious to process; this researcher made full use of computing facilities in the Computer-Assisted Qualitative Data Analysis Software (CAQDAS) package of *NVivo 8.* The most unique feature of CAQDAS software is its ability to allow the researcher to code

effectively and annotate a wide variety of data, in particular textual data. *NVivo 8* as a particular software programme has two main and principal benefits – efficiency and transparency; it allows the researcher explore, record, code and examine data and material quickly in a structured format and to reference all data collected; it also allows a clear view and examination of all the collected data at source, its coding and classifications and the progress through the analysis stages. It can provide lists, charts, analysis figures and data in various readable formats. There is a trail capability of all the stages in the recording and analysis and conclusions stages within the software. One further benefit of *NVivo 8* is that it is compatible with *Microsoft Office* programme software such as *Word, Excel* and *Powerpoint*, industry standards in use by most postgraduates. Programmes of this type also frequently support theory-building through the visualization of relationships between variables that have been coded in the data. Available literature to assist with *NVivo 8* software are Gibbs, (2002), Richards, (2005) and Bazeley (2007). Highlighted below in bold type are the terms that are common to the *NVivo* software and analysis.

5.5.2.1. *NVivo* Database Organisation.

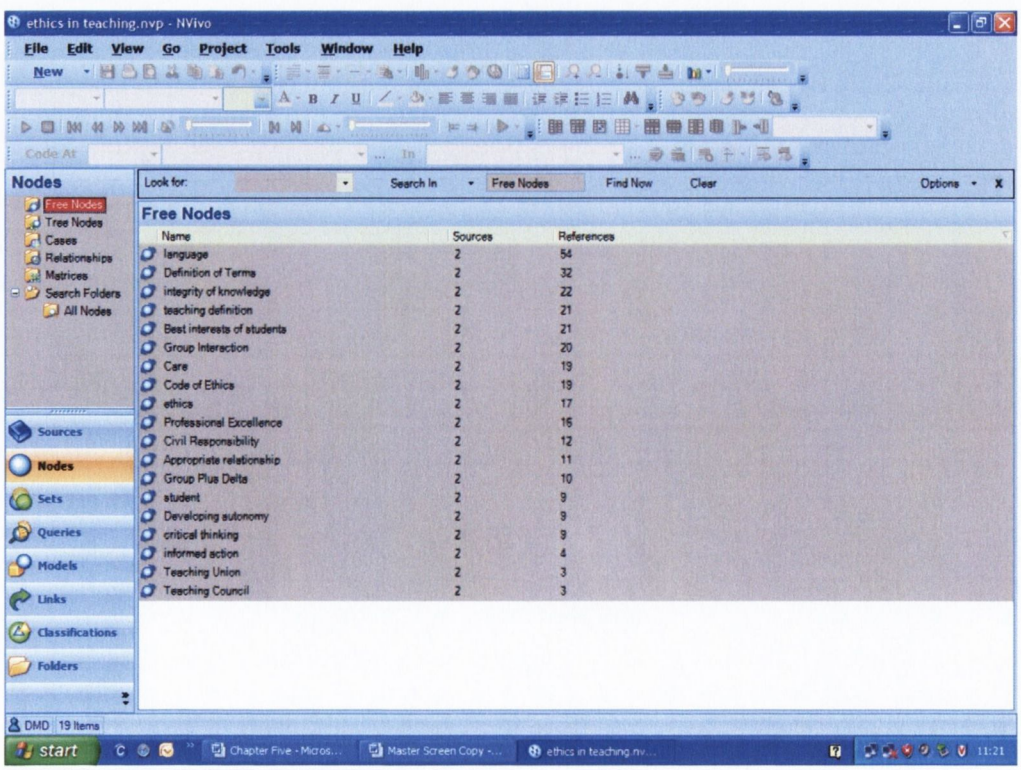
NVivo 8 allows the user to import all audio, video and transcript sources, as well as literature references, memos and notes which are then organised into **sources** within the database with relevant information attached to them. Data is stored in **nodes** which are repositories for themes and categories. All this coding is done to either **free nodes** or **tree nodes**. A **free node** is a stand-alone node used for broad, thematic participant-driven data. **A tree node** is similar to a free node but has relationship with other nodes and these can be grouped into themes. They can also have '**children**' – sub-themes - as part of the tree node and can thus have a hierarchy imposed upon them. A coding framework using three levels – **Free nodes, Tree nodes** and **Case Nodes** - was used in this research and in addition all nodes were defined to ensure clarity and consistency in the research process. However in terms of supporting the entire research process there is at present an inability to manage geographic and temporal data and analysis, both of which for this thesis did not arise. The software does not tell the researcher how to do an analysis nor does it reduce the possibility of bias – these are matters for the researcher solely.

5.5.2.2. Case Study Data Organisation

Qualitative data analysis consists of identifying, coding, and categorizing patterns found in the data. From Chapters Two, Three and Four the themes of professionalism, care and relationship have emerged and been identified as the domains of teaching and as the proposed pillars of explication for a code of ethics for teaching. In addition the question of reaction and resonance of the proposed code was the subject of the second of my research questions. These now became the four core themes within all coding and subsequent data analysis for focus groups and interviews was undertaken. As each free, tree or child nodes was created, a definition was provided and entered into the software along with it to assist with the coding throughout the entire coding and annotation process.

In the two pilot focus groups all themes that were identified were coded as free stand-alone nodes, and were used for broad, thematic participant-driven data. The purpose here was to prepare for the main focus groups by examining the draft code for both the five themes already identified and for language in the draft code. (Screen Shot One).

Screen Shot One Free Nodes – Pilot Focus Groups



For the main focus groups and the principals' interviews, tree nodes, incorporating the five main themes, and child nodes delineating sub-themes which were developed from the data, formed the structure for the data analysis. Again these were participant-driven data. (Screen Shots Two – Six). The same thematic coding continued in all the principals' interviews, but the coding now extended outwards to new child nodes as these were coded from the data. These new child nodes included individual reactions to the questions around the place, need, suitability and place for a code, and its acceptability to teachers. (Screen Shots Eight, Nine and Ten).

The suitability and references to the Glossary, instances of Group Interaction & Plus Delta comments – how well the focus group sessions went – were also coded. (Screen Shot Seven). These were to become feedback to the researcher on how well the focus groups had gone and provided appropriate supporting comments about the facilitator and the facilitation process.

5.5.2.3. Questionnaire Data Organisation

Microsoft Excel was the software tool of choice to organise the questionnaire data for it can "produce a two-dimensional rows and columns matrix coding data on a range of variables from a set of respondents." (Robson, 2002, p 450). What was wanted here was an *Excel* spreadsheet displaying the full range of answers from all of the respondents.

The first stage was the design of the spreadsheet in such a way as to display nine questions with three possible answers using a range of colour-coded columns in units of three to display each possible answer to each question giving a total of twenty-seven columns in all. The nine questions were inserted at the top of each sheet and the raw data was transferred onto the columns of relevant answer for that question. In the presentation of the data the respondents in this research are listed by number in one column and their answers marked across three options to each of the nine questions. Ethics in Teaching Database One below displays a section of the *Excel* spreadsheet with data inserted from the written questionnaires

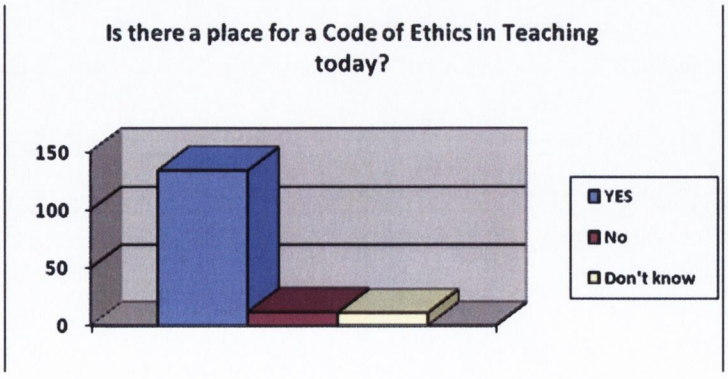
where R = individual responses to each question and the enumerator runs from 1 – 157 as indicative of each completed questionnaire.

Ethics in Teaching Database One

Response	Is there a place for a Code of Ethics for Teaching in Ireland Today? YES	Is there a place for a Code of Ethics for Teaching in Ireland Today? No	Is there a place for a Code of Ethics for Teaching in Ireland Today? Don't Know	Is there a need for a Code of Ethics for Teaching in Ireland today? YES	Is there a need for a Code of Ethics for Teaching in Ireland today? No	Is there a need for a Code of Ethics for Teaching in Ireland today? Don't Know
R1			1		1	
R2	1			1		
R3	1			1		
R4	1			1		
R5	1			1		
R6	1			1		
R7	1			1		
R8	1					1
R9	1			1		

The next stage involved a series of software calculations to convert the raw totals in each column into an illustrative figure that displayed the totals for each of the nine questions. Figure One displays this.

Figure One



Figures One to Nine illustrate the graphical representation of the answers to teach of the nine questions. In addition *Excel* was also used to convert the figures into percentage totals which were then used in analysing and reporting on the data.

5.6. The Role of the Researcher

The role of the researcher in any thesis is central and important. Hellawell (2006, p 492) suggests that all researchers operate on a series of insider-outsider continua, and critically reflecting on one's own perception as a researcher and just as importantly reflecting on the informant's perception, can produce greater reflexivity and rich new knowledge. He further suggests and argues (2006, p 487) that researchers should be both inside and outside the perceptions of the researched, fostering empathy and alienation. While the terms 'alienation' (Hellawell, 2006) and 'estrangement' (Hammersley, 1993) appear initially insensitive, they do intend a distance that must be maintained between my research participants and I. This could have been difficult, given the proximity of topic of research with the participants and I – we all shared the common bond of teaching. Maintaining distance as a professional, both in occupation and as researcher, from all my participants formed part of my decision to engage an experienced facilitator independent of teaching. I did undertake the eleven principals' interviews and collected the questionnaires myself. In both these stages, by providing all documentation and briefing notes in advance, I attempted to uphold that professional distance in my interactions with the participants by staying within the process outlined to them.

Fink (2000) states what is relevant in this case study where the number of respondents is fewer than in a quantitative study and where

> The researcher is dependent on a few respondents revealing a lot of personal information in order to get around the research question and in the end to be able to answer it. Since there are fewer respondents, the researcher's interpretation of comments made by each respondent will also have greater influence on the conclusion of a research project. This also adds to the responsibility put upon the researcher.
> (Fink, 2000, p 8-9).

Hammersley (1993, p 219) argues that being an established participant in a situation does not necessarily provide access to valid knowledge that is not available to an outsider researcher. He moreover goes on to claim that the chances of findings being valid can be enhanced by a judicious combination of involvement and estrangement.

Ethically, given my close involvement with my research topic, I took account of potential assumptions or bias on my part, particularly in the interpretation of findings, in two dimensions – a very detailed and deep trawl of all the focus group and interview data and by triangulation with the supporting questionnaire - to underpin the research conclusions. These are now outlined in the next chapter.

Chapter Six - Ethics of Teaching: A Conversation on Irish Post-Primary Teaching and Its Moral Dimensions

6.1. Introduction

This chapter is in three parts. The first part is an analysis of the two pilot focus groups, the three main focus groups, two pilot interviews and nine individual interviews. The intention is to provide a detailed analysis of the data within which all themes, and sub-themes which may develop from them, can be examined. The second part is an analysis of the questionnaire administered to two hundred and fifty-three teachers. The intention is to assist with some data triangulation on reactions to the code and its resonance with those teachers. The third part outlines the interpretations, conclusions and findings from the data and also provides an account of a conversation about teaching that took place on a platform of exploring a proposed ethical code for resonance amongst Irish second-level teachers.

6.2. The Piloting Phase

The aim for the two pilot focus groups was to concentrate on the five elements of the draft code for substance, language and syntax, along with their reactions to and resonance of the code with them. There can be a limited use of reflective analysis in a pilot study, and through this process a better picture of the potential of the larger study might emerge. The code did need to be redrafted to take account of the inputs of the two pilot focus groups and the researcher also used the data collected in the pilot study, considered rich enough, to contribute to the broader study. The two pilot focus groups influenced the questions – through the facilitator – and the direction taken during the full focus group sessions and the individual principals' interviews. The first pilot focus group consisted of five CEOs of VECs. In the research their names are coded as C1 through to C5 as they could be identified even with initials. The second pilot focus group was a group of second level principals and in the research their names are coded alphanumerically. Copies of the relevant correspondence and briefing

documentation as to purpose, location, setting and arrangements for all these participants are in Appendix Four.

6.2.1. Pilot Focus Groups – Initial Analysis

The context, setting and timing have already been outlined and explained above **(5.2.1.2)** and were common to all focus groups, both pilot and main. Thanking them for their participation and assuring anonymity, the researcher outlined the nature of teaching as an art and as a science, the conclusions from schools of teaching and from moral philosophy that teaching was ethical in its nature, that it encompassed care, professionalism and relationship as domains and so teaching should have, in the Irish second-level setting, a code of ethics. The proposed code of ethics was being placed before the pilot focus groups in five elements within three domains and the first aim for the focus group was to concentrate on the five elements of the draft code for language, meanings and syntax. This introduction was reinforced by the facilitator:

> There are five elements within the proposed code of ethics so we need to go through those five, probably about 12 minutes each and at the end we'll do a Plus Delta. . . . What I would be asking you is to look at is the language and the meanings behind it . . . .)Mary H.)

The second aim was to explore the code for resonance and to incorporate this data if rich enough in the analysis of all the focus groups. The house rules for each focus group session were agreed by the participants themselves and were inclusive of courtesy, listening, confidentiality and respect.

6.2.1.1. Results and Amendments as a Result of Analysis of Pilot Data

Language – the particular words used in the draft code – was identified at an early stage as an issue for all participants as they discussed each of the five elements.

> Yes. If you were reading a Department circular, because I was reading one this morning that if they have got 'must,' it's big time 'must.' 'Should' and 'ought.' Well I would think 'should' is probably close to 'must.' I think there is a looseness in some of the language that needs to be clarified. (C2).

> I think it needs to be written more fully, with care, that says what it means to say.)C1).

'Will' was eventually replaced through all of the elements by the word 'shall' as being both aspirational and more related for them to a sense of moral direction.

> Well it (the code) should then have words that impute that there is a moral obligation to do this. (C4)

The word 'teaching' elucidated a discussion as to 'teaching' being the activities of a teacher in a classroom in his/her subject and 'teaching' as being those activities engaged in by teachers as part of their professional role and practice.

> The word 'teaching' there certainly for me doesn't define the relationship that I would have with students in the classroom and out of the classroom. I feel that teaching is part of what I do as a teacher. (C3).

> You do and you use those skills but the pursuing of professional excellence, in other words, to pursue to become a better teacher, the classroom is not where you pursue becoming a better teacher. You do that outside the classroom and you use it within the classroom. (C3).

The conclusion of the groups was that the latter was the more appropriate within the five elements offered. The words 'power' and 'control' provoked reactions in the whole group against their use. Rather the relationship, while differentiated by age, was one of care and respect.

That there should be a code of ethics for teaching surfaced almost immediately.

> My understanding of a code of ethics is its effectively giving you the parameters to operate within whatever profession you are in and there is a question that there probably hasn't been a code of ethics for teaching. But I think there should be. (C1).

The expressed agreement with this view by the members of the groups at an early stage confirmed for the researcher that the draft code was being explored by the group. The three domains and themes of care, relationship and professionalism, in an analysis of the transcription, were terms used repeatedly by the participants in both pilot focus groups in their discussion of the original five elements. *Table Two* provides a list of these three themes by number of references.

Table Two

Nodes by references – CEOs & Principals' Pilot Focus Groups

Free Nodes	Number of References
Care	19
Best Interests	21
Professional Excellence	16
Relationship	11
Integrity of Knowledge	22

While these references were wide-ranging in their usage, this was reassuring to the researcher that the choice of these three domains as pillars of a code of ethics for teaching was correct; these first pilot groups supported the notion of the three domains which had been drawn out from the literature, the schools of teaching and of moral philosophy. It was concluded that the data was rich enough for analysis within the analysis of these domains and of the five elements throughout all the focus groups which will be undertaken further on in this chapter.

6.2.1.2. Pilot Focus Groups - Initial Conclusions

There was an identified need for a rewrite of the original draft. *Chart One* and *Chart Two* indicate the total number of references coded in the transcripts to Language: there are 36 for the principals' group and 52 for the CEOs' group. *Chart Three* and *Chart Four* provide the percentage of coding of the Language theme in relation to the other themes: 7.2% for the principals and over 11% for the CEOs. Adding in the figures for Definition of Terms increases all the figures, both in percentages and as total number of references.

Support of the concept of a code of ethics for teaching was evident, based on a close reading of the transcripts. While the pilot focus groups were not asked about their collective or individual responses to the concept itself of a code of ethics for teaching in Ireland in second level schools, they expressed support.

> This is to try and bring professionalism together and crystallise it in to the units that are particularly professional items you know. (C2).
>
> If this is a code of ethics for teaching you know we are saying what teaching should do: it is not what students should do. (BM).
>
> I think it was awakening a bit more focused on ourselves on the whole issue of a code of ethics for teaching. I think when you are up to your eyes in it in day to day issues there is a lot of things that go done or undone you know. (MM).

The conclusion was that exploring for resonance – the second research question - had to be more pronounced in the focus group sessions to come and involved discussions between the facilitator and the researcher as to a methodology and a particularity of questions to address it. As a result two items were agreed for use in the main groups: (1) a glossary of terms which was my explanations of concepts relevant to the field of study – teaching - as used by me in the proposed

Code, to be given in the advance documentation and (2) a set of questions focusing directly on exploring for resonance and substance. This will include a question seeking an individual response from each participant.

With any glossary of terms or definitions the greatest difficulty is that quite often there are significant differences in definitions of the same or similar concepts and terms. This particular glossary was to provide very general definitions which would allow and encourage the participants to discuss, change, develop or reject them as part of their conversation about teaching, which they did. They are not the only meanings that could be ascribed but their purpose was to initiate and stimulate the discussions and in that respect they were fit for purpose.

> It is funny the connotations you have with words (MH)
>
> I don't know. Does it? You could go round in circles. It is to do with the wording. (AB)
>
> We could have done with a dictionary to see what 'proper' means and the many meanings of 'proper'. (MM)
>
> You have to do the sort of exercise we are doing to unpick them and to see what is in there. (DL)

The revised code of ethics for teaching, the glossary of terms used in it and the focus group questions are in Appendix Five. The facilitator also completed a *Plus/Delta* + Δ with the pilot focus groups at the end to seek their views on the process itself and all responses were very positive. This level of satisfaction set the arrangements format for the main focus group sessions to come. Having completed the pilot focus groups sessions and drawn conclusions on language and wording, having concluded that the data was rich enough for inclusion in the overall analysis and having begun research data organisation and storage, the research now moved on to the main focus groups.

6.2.2. The Revised Code of Ethics

The revised code of ethics in light of the two pilot focus groups' conclusions that was constructed was

Teaching shall be in the best interests of students.
Teaching shall be a pursuit of professional excellence within the practices of teaching.
Teaching shall be bound by an appropriate relationship of care and respect.
Teaching shall aim for a developing autonomy in the student, integrity of knowledge in the teacher and critical thinking in both in pursuit of informed action.
Teaching shall practise and promote civic responsibility.

To assist and support the empirical research in dealing with the second research question a glossary of terms with a short explication of the word 'resonance' was devised which would be given in writing to each member of the focus groups in advance of the focus group session. Along with these there was a basic information questionnaire for each participant, inviting them to confirm that they had read the code and to provide an initial written reaction to it. (Appendix Six).

The following questions were proposed for the facilitator and focus groups based on the above explications and glossary. Their purpose at this stage was to explore the resonance to the proposed code.

Have you read the proposed Code of Ethics for Teaching and the accompanying glossary?
What is your initial reaction to the proposed Code?
Is there a place for a Code of Ethics for Teaching in Ireland today?
Is there a need for a Code of Ethics for Teaching in Ireland today?
Has it got substance? Are the five elements something you would be comfortable with?
Do you think the proposed Code will be acceptable to teachers?
Would you recommend the Code of Ethics for implementation?
Would you support the introduction of a code of ethics for teaching?
Would a code improve the standing of teaching as a profession?
Would a code improve the quality of teaching?
What, if any, impact would you see it having on teaching practices?

6.2.3. Principals' Interviews – The Pilot Interviews

Two pilot interviews were undertaken, which proceeded through the questions given in advance: these as arranged were recorded transcribed and digitally transferred to *NVivo* for coding. As with the pilot focus groups and the main focus groups the coding structure developed from the content of the interviews. Both principals were known to me professionally. The two interviews were held at a time agreed with both participants in the two principals' own schools, causing least disruption to them and providing them with their own comfortable settings.

6.2.3.1. Pilot Interview One – KD

KD agreed that there was both a place and a need for a code of ethics for teaching, to provide an appropriate underpinning for the profession and that the code on offer resonated with him. He held strongly that a code could counter what he saw as the efforts of teaching unions to control the teaching profession in Ireland.

> The unions have tended to take over the teaching behaviour and have adapted it to their own financial advantage and have totally neglected the responsibilities that teachers have. . . . there is nobody around that is actually looking at it from the point of view of what teachers may be, should or shall or should be doing unless it is within the narrow confines of pay and pay related issues. That is not the way to run a profession. It is not. It doesn't have any integrity. (KD).

It was his view that a code of ethics could contribute to a huge change in teaching in Ireland and enhance the role and standing of teaching. The code resonated with him but there was an issue which he raised several times, and which re-occurred in the next pilot principal interview with JK, that, in his view, there had to be what he called an effective element to it, that it could be effected in teaching. Part of the effecting of a code would be that teachers would have to be educated in a code:

> I would almost say that the teachers would nearly have to be educated, educated into understanding the depth of the code. (KD).

On the question of a code of ethics improving teaching KD introduced a new concept in referring to the religious ethos of many schools:

> In the voluntary sector and I'm including the Jewish and I'm including Church of Ireland and I'm including Roman Catholic.. . . You try to help people. You try to bring out the goodness in people you try to treat them with the respect some of it indeed reflects in the code that I have read. (KD).

In examining the content of KD's interview this religious ethos of voluntary secondary schools was surfacing for the first time and it was coded as a theme and feature which might be found in other interviews.

6.2.3.2. Pilot Interview Two – JK

JK's responses were similar to KD's in agreeing a need and a place for a code of ethics for teaching. But JK immediately went to the issue, to her, of the effecting, of 'implementing' and of 'monitoring' a code: in fact she repeated this view on several occasions:

> That is arguable though isn't it because if you are going to develop something you want to know that you are going to be able to implement it or monitor it. There is no point in developing something if you can't? (JK).

She did not see the point of developing a code if it could neither be implemented nor monitored. However the 'who' and 'how' of monitoring or implementation was not explored but that, in common with some of the focus group participants JK shared a concern about both 'implementation' and 'monitoring.'

> I would say teachers would have more concerns about, not the code, but the implementation and the monitoring. (JK).

The code did resonate with JK; she was comfortable with it and saw no reason why it would not be acceptable to teachers. It was her view that it would improve teaching practices, leading to an improvement in the standing of teaching itself. Like KD she raised unasked the issue of 'not good' teachers.

> Yea, yea but that is because you are talking about good teachers but remember in any profession you have the handful of people that are not. Do you know what I mean? And they are the ones that you need to get at because you don't want to keep those. (JK).

Within the themes of 'Young teachers' in the JK interview and 'Teacher Education' in the KD interview there was a view that there was a place for ethics, including a code of ethics, on teacher education programmes, which was a view already expressed in the focus groups.

6.2.3.3. Pilot Interviews - Conclusions

While these interviews as pilot interviews provided responses relevant to the research, they also allowed both participants to express strong views on teachers as opposed to teaching. Both pilot principals referred to their apparent inability to be able to do anything as principals about bad or under-performing teachers as if they were looking to a code to assist them with this issue. That was not and is not the intent of the research or of the proposed code. On several occasions answers were of one or just a few words. So these interviews were significant learning experiences in preparation for the next nine principals' interviews where my aim was to be direct with the relevant questions and to aim to develop more follow-up questions where these were required. However there was data rich enough to be included in the analysis section further on.

6.2.3.4. Principals' Interviews

All the arrangements for the subsequent nine principals' interviews in their own schools remained in place and all interviews were digitally recorded, transcribed and coded in *NVivo.*

6.3. Research Analysis

I have attempted to offer a philosophical justification, from a consideration of the nature of teaching and philosophy and from the literature at large, of fundamental ethical principles that would underpin a code of ethics for teaching in Ireland. Three domains in teaching – care, professionalism and relationship – outlined in earlier chapters formed the structure of analysis of all the focus groups and interviews. This structure of analysis was supported by an analysis of the reactions to and resonance with the code by forty-one participants. Care, relationship, professionalism and reaction and resonance therefore were the four key thematic areas of the research and were the broad thematic coding in the NVivo CAQDAS Database of the data from the participants. This was an approach that proposed to "produce the codes through a more emergent encounter with the data." (Morgan, 1997, p 61) rather than applying an *a priori* template. These four themes also included sub-themes where these developed from the data. The selection of source content and defining it as belonging to a particular theme and/or sub-theme took account of the different terms participants used about a particular subject and, by use of sub-themes, its diversity and range as discussed by them. By creating themes, and then sub-themes within them, the main themes could be catalogued and gathered by theme group or topic. The coding to sub-themes and the use of such detailed data within each main theme permitted a deep and broad analysis. The inclusion, examination and interpretation of the data from the participants under these main themes, and their sub-themes, provided for a structured analysis that was both broad and deep to address the research question of the resonance of a code of ethics for teaching. In this sense

> Empirical data are used to illustrate the practical relevance of ethical questions in teaching and . . . to complement the philosophical analysis.
>
> (Campbell, 2008, p 360)

The analysis is based on the coding across all focus groups and all interviews.

6.3.1. The Three Domains

From the nature of teaching, from the schools of moral philosophy and from the literature three domains in teaching have been suggested from which a code has been constructed. This chapter has offered the five elements of the proposed code for discussion within the three domains: these elements have been revised and reworded by the pilot focus groups.

6.3.1.1. The Three Domains - Integration

While the three domains of care, professionalism and relationship threaded through the discussions, some participants linked them together, even when they were discussing individual domains, elements or parts of elements. What emerged was that, while the software analysis could delineate themes and sub-themes, the participants were reintegrating them back into the three domains. While there could be a bureaucratic element to a code, there wasn't a single code of ethics for teaching in Ireland. There were various school policies and

> A lot of these ethical issues I think they are covered by existing school policies but what you don't have you don't have them condensed together as a code. (C2).

> I think the three items (care, relationship, professionalism) on their own are fundamental items. I don't think anyone, and again from a point of view of a teacher teaching in a classroom, I would think you would always be bound by those. (AB).

> If we go back to the three domains of care, professionalism and relationships and broad interacting. (MM).

> Well I would have to say, particularly with in terms of question one, all of those things,, talking about sort of care, professionalism and relationship I mean all of those I would have agreed with completely and would have and all of that would have been where I would, you know, certainly have agreed with it and felt yes and all of those things were very necessary and they should underpin, you know, and they should be part of the practice of teaching. (BB).

One participant extended the code to reflection, analysed as a theme more fully later, and linked reflection to improving practice and relationships.

> When you look what can the code of ethics do if it is applied properly? It will lead to reflection and what does reflection do? It improves practice and the improved practice improves relationships. (RK).

The discussions of care, professionalism and relationship, and their sub-themes, were all part of one conversation about teaching and the interpretation of the research data indicates that, when they were asked to do so, they did engage and did converse.

> You don't need a forty minute period where we all need to go and reflect. You can reflect in the shower or you can reflect especially about ethics of all things. But I think that often in teaching we are not asked to reflect on ethical questions really. (TB).

6.3.2. The Domain of Care

Care can encompass charge, custody, keeping, supervision and trust as referring to the function of watching, guarding, or overseeing another person. It can encompass a state of mind that displays or portrays concern, solicitude and regard for another person and was described by different participants in different ways.

> Teachers are to teach but they have got to respect the dignity and the ability of every child that is in their care. (LN).

> They have got to understand that some children are going to be more difficult than others and take appropriate action and regard those less capable children or those children who are disadvantaged in some way or require more attention and not dismiss them and they have got to be very careful. (LN).

> Anything we do in teaching . . . is *in loco parentis* and did you act in what you considered a parent would act in this regard when you are trying to manage the situation? So we kind of have that in the back of our current practices. (NM).

> When I read it I actually got - this sounds ridiculous - I actually got kind of a warm feeling because I said this is what we are trying to do all along. I think it encapsulates it very well you know when I said it resonated with me. (RK).

Some held that there is a responsibility on the teacher to use teaching time carefully and properly as part of the care for students and that this care continued in the corridors of a school.

> To come back to I suppose to the idea that for the students it (teaching time) is only the one opportunity they have. You can't give them another year, another class. Once that class is gone then it's gone. So therefore there is a responsibility to use that time in a proper way. (DL).

> Some teachers tend to think the minute you exit the classroom that is the end of your job – you know when you walk down the corridors as well you are still teaching them, you are still in the learning environment socialising them. (MMU).

Care in teaching for many participants was part of the profession of teaching and identity of teaching, and its absence in teaching, and more importantly in a teacher, would give rise to concerns for the well-being of students, for the quality of teaching and even for colleagues in teaching.

> Or if you said teaching should be bound by an appropriate relationship of care and respect: if it wasn't you would be very worried. But I don't know how you would put it quite simply – it is as it is and that is the way it should be. So when you are in a classroom you have that in the back of your mind when you are doing the work. All these things are there. (JOC).

> So many of our reactions if we are having a really bad day could impact on this care and appropriateness of care of students. I think in some senses when you are looking at and asking the question - is it an appropriate relationship of care and that sort of thing? It is something that is modelled by other people who are teaching - that is one thing - but the other thing you can never guarantee that somebody has that. (GK).

Care, although it could not be guaranteed in a teacher, can be modelled by teachers to students and to other teachers. The theme of appropriateness of a relationship of care was stated clearly:

> The more I go through this the happier I am with it because when you have got appropriate relationship (and) care and never an abuse of an adult child relation by virtue of the stronger role of the adult. (RK).

Care emerged in the data as extending from individual care as caring for students to care in the quality of teaching and connected to teachers' pedagogical or classroom management techniques, to operational work in and out of the classroom.

> Those (teaching) methodologies are used and that care is there in the planning and the preparation of the material to be delivered. I think most teachers, most teachers here would present that. There is care, due care taken with the material to be presented etc. and how it is to be assessed and all of that if you just look at the classroom end of it - never mind all the other care work that they do say on the corridor, extra curricular, Form Tutor role things like that. (DN).

Due care that a reasonable person would exercise under the circumstances – the care that is expected of a teacher in the preparation and delivery of knowledge to the students - was viewed as important as to why and how this was done.

> Why a teacher selects a curriculum, approaches a curriculum as a set of actions and set of values and why a teacher particularly selects a particular curriculum or a way is important you know. Just as we mention different approaches the engagement with the curriculum to me is an integral part of the whole teaching activity. (AC).

The responsibility for the proper practice of care in teaching lies most definitely

with the teacher, according to the participants, and so it is important how they display it in their practices, their example and their relationships with students. The traditional legal concept of a duty of care of a school and of teachers towards students was only mentioned by one CEO and by one principal.

> Having been inappropriate in your care of the student and that is where your negligence lies. (C4)

> I think the duty of care is a legal kind of parameter but really in teaching I would suggest that the vast majority of teachers going in to teaching because they want to give something of themselves to younger people, to develop them, see them grow, see them mature or see them blossom in some way. (LN).

The interpretation is that, in discussing a code of ethics for teaching, the CEOs and principals conversed on the teaching rather than on the administrative and legal side of their positions as managers. While they have to ensure that all legal aspects of the school's obligations are upheld (Appendix Ten – List of Irish Educational Legislation), an opportunity was being presented to them to discuss teaching from an ethical standpoint; they engaged with this opportunity to talk as teachers as well as principals, and several stated that this was a new experience to them. Several also expressed surprise that there was not a code of ethics already in place.

> When I got the document my first reaction was - there is already there must be a code in place. Every professional body must have a code of practice or a code of ethics in terms of what are the guidelines if I want to come in to this profession and I was surprised that coming to the end of my teaching career to see that there isn't a code of ethics for teaching. (NOB).

> I do. I think it (teaching) does need a code of ethics. I think that my reaction would be that a code is absolutely long overdue. In fact it has surprised me that the profession has not done that but then it has had no regulatory body as such. (KD).

One participant encompassed the idea of teaching as vocation / calling in service to students. Care was being perceived as being part of teaching, where their responses to questions in the interviews and group sessions dwelt on the aspect of care of students by teachers as innate to teaching:

> Or not getting caught up in the whole red tape of the situation you know. Well again a code of ethics there would direct the person towards the right response there. Now the tutor could come later and probably might be very suitable and so on, but we can't become so caught up in red tape that we forget that we are actually supposed to be caring for people. (TB).

While there might be procedures for dealing with particular situations in schools, the caring element had to remain paramount in the exercise of these procedures and not the other way round. Two participants stated that care in teaching for students was paramount to them, both professionally and personally.

> I'm a teacher because I care and like to help a student to move from one developmental stage to another in my subject area. (NOB).

> Not caring, treating students with disrespect or unfairly was clearly out of order and one of the things that really upsets me is for any teacher to use derogatory language towards children. I feel it is, well to me, a sign of a person not being in the right position. (LN).

The domain of care was also linked back to the teachers as the adults and any absence of care was not welcome. The pastoral care of students in their education was part of education and part of teaching:

> Just in a conversation the other day some teachers here somebody said the H. Dip. prepares you to a certain extent to teach your English, Irish and Maths or whatever but it doesn't really train you to deal with all the day-to-day issues that young people come to you with and especially in areas that we teach in you know. We need to be there for the students and not just as the teacher of Irish but as a carer you know in the broadest sense. (MD).

The concept of pastoral care was specific to one participant, based on a recent WSE.

> Thankfully is we have come out through the other end with WSE and naturally there are things that need tweaking. But one of the comments, verbal comments, because we haven't had the written report yet, was that the staff in *(named school)* this school should be giving in-services on pastoral care. They (the WSE inspectors) have never been in a school where they have felt and seen such positive esprit de corps from the students for the school. (MAS).

A caveat was expressed by another principal about not losing sight of the teaching and learning in a school because a school and its teachers have to remember the aims of education for the students on behalf of their parents.

> I would say sometimes that teachers get too carried away with the pastoral aspect and lose sight of the teaching and learning aspect. We want to develop people intellectually, spiritually and physically and morally. Of course you know I mean that is what we should be at so it is a kind of a mix of everything. But we have a purpose and student expectations and parental expectations are such that their child comes out with an appropriate Junior or Leaving Certificate or whatever Certificate they need to get to move on in their lives and to fulfil themselves. (LN).

Several participants stated that their schools were caring schools. It was captured very clearly and precisely by one principal who intimated that an explicit code

enshrined now what the school was, and would continue to do, but would now be underpinned by a code:

> I think it would and I think it would be absolutely fantastic there because instead of 'We will say,' we are saying 'Teachers should be bound by an appropriate relationship of care and respect.' Ok. Well right. We are saying 'We are now emphasising it.' We are saying 'It is written and we are governed by it' and although we know and hope we are doing that all the time and now we are doing it because it is part of our ethics now . . . . 'I now know that I was really looking after her welfare. It is part of my ethics you know.' (TB).

Care for the overall welfare and for the general well-being of students was how many participants spoke of the domain of care and they included a care for emotional and psychological well-being,

> You know they (the teachers) do a lot of soul searching. They want the best for the students; they take them after class; they take them you know aside if there is a personality difficulty, if there is a problem. (EOD).

Physical well-being and protection were spoken of:

> I am (comfortable with the code) because I mean it is certainly taking even in terms you know of 'Teaching shall be bound by an appropriate relationship of care and respect.' So obviously that is taking into consideration the guidelines from Child Protection. (JK).

as was emotional well-being.

> And especially in (disadvantaged) areas that we teach in you know. We need to be there for the students and not just as the teacher of Irish but as a carer you know in the broadest sense. (MD).

> I think it would. Our staff I think we have quite a good strong - what is the right word - ethical sense or sense of community or I'm not sure exactly how to describe it but our staff are very interested in the students. (EOD).

But one participant suggested that more was needed for students in terms of supportive care for them.

> Well it suggests so much more being put in place as well like support systems for students. (NM).

In relating care to the other domains the participants were aware of an important concept in the role of the teacher, which is that the teacher is the adult in the asymmetrical relationship and must be aware of that.

> Except that in the duty of care to a student, the student has maybe less of a voice. (LM).

> What I'm saying there is a huge onus on the teacher to internalise that because of the fact you are in the stronger role regardless of what way you look at that or not. (JOC).

One participant viewed the role of the teacher is a very different way, as being a learner while a teacher, while still having a duty of care to the young people in education.

> Historically the teacher (has been) the expert, the font of knowledge and the student . . . the passive recipient. I think the future of Irish education hugely depends on the reversal of that flow where the teacher is a self-centred learner that wants to be part of the educational process in the school environment and being an adult has responsibilities to a duty of care to younger people who are coming through. (NOB).

The interpretation here is that the teacher becomes more of an individual professional learner as well as a teacher, learning as-a-teacher from students in a reversal of the current flow of learning only from teacher to student. The duty of care was not only a duty but a responsibility as an adult for the teacher in the educational process that included the responsibility of developing the teacher's own knowledge. The potential was there for a sharing of knowledge in such a different approach to education, but the duty of care remained towards young people. Care in teaching became a broad domain as the participants discussed it and they extended their conceptualisation of care to encompass best interests of students as a fundamental in teaching.

> The idea of professional excellence and appropriate relationship, care and respect - I would expect that in both directions to the student and to the teacher and in the best interests of the students. (EC).

The concept of 'best interests' here means that, in any considerations involving students within a school, teachers must hold the best interests of their students as being to the fore in their teaching.

6.3.2.1. Best Interests

The principal participants make clear distinctions between the best interest of the student (one) and the best interests of students (as a group). In either case the students came first in their considerations within a school. The concept of the best interests of students as outlined in **4.4** and **4.4.4** above, being so important in the practices of teaching, placing the child first before the interests of teachers, was clearly expressed in the data.

> I think we as principals genuinely are acting in the best interest of the students and it is a powerful moral position to come from because sometimes if you have rows with people over trivial things even like half days you say 'What is in the best interest of the students?' Sometimes the half day isn't in the best interest of the students but schools cannot be run for the benefit of staff. (RK).

> That's the raison d'etre of teaching is about the students. I mean if you are not interested in students you shouldn't be in the job and therefore I think all teaching has got to be geared towards the best interest of the students, their welfare and so on. (LN).

> I think teaching is obviously is essentially in the best interest of the students I have no reservations about that. (MAS).

The participants also had best interests as a general educational concept but there was a lack of clarity amongst them about best interests: the interpretation here is that there is an absence of clear definition of such terms as used in education, in teaching and by teachers.

> The first one 'Teaching should be in the best interest of students' is also a little bit subjective in terms of their best interests. From our point of view or their best interests in whose point of view? Maybe that is just something that needs to be elaborated on. (LM).

One participant asked the definitive questions for which at present there is not a definitive answer.

> Who defines best interest and whose voice is part of that definition? (MM).

The participants had no answer to either of these questions. The discussions centered on who, how and in what way could the best interests of a student be upheld in teaching. There was a link from the domain of care to the element of best interests when participants found it difficult to reconcile their care for students with what they saw as not constituting the best interests of students on two issues – that of an underperforming teacher which will be examined within the domain of professionalism - and where the course being followed for some students was seen to be not in those students' best interests.

> You see it everyday where you know a child in front of you or within your school that's what he/she is receiving may not be in their best interest if that makes sense to you from an educational point of view. You can at the same time say that the teaching that they are receiving is in their best interest but the two actually don't go together at all when you think about it. (TR).

Four participants held that the pursuit of only measured academic success and points was not necessarily in certain students' best interests: helping students to develop social skills and to socialise, to meet behaviour norms and relate to other

students and teachers, even to stay longer in school, were actually of more benefit in certain particular student cases.

> Anything we do in dealing with students it is still under the guise of teaching even though suppose we are teaching them manners and dealing with a discipline issue that is what we are trying to do. Teach them a few life skills and social skills. (NM).

The discussions agreed with the element of best interests as a desirable and proper concept within teaching, that it was already found in the attitudes and work of teachers in their practices, but diverged on the issues of who could define it,

> Teaching is always in the best interest of one's students and I reflect on my experience as a school principal and I would have very mixed feelings about that. (BM).

However the element of best interests was placed in a very human context:

> It is only in their best interest academically. It isn't in their best interest to put this kind of pressure on them when they are outside and they can't get a corner of the house and the house is bedlam and all that. So I think that is a well made point. The best interest is more than just academically and for subject base ... it may not be. (NM).

The element of best interests was managed by the participants by relating it in the discussions to a concept of overall care for the student, a care that broadened students' best interests out from academic achievements to include social skills – managing themselves in relation to social interactions – and life skills – managing themselves in the world – contributing to civic society, which will be analysed more fully later, with students being able to have and take a place in society.

> It is becoming more and more prominent in the consciousness of people outside of teaching that it (civic society) should be part and parcel of teaching too. (GK).

Some participants claimed that what teachers do is in the best interests of students in general terms, which could be a huge assumption: others questioned whether the system of education itself, as opposed to the individual good practices of teachers and schools, related to the best interests of students.

> Take that point a little further about best interests of students. I mean without being too smart you could say that the whole structure in which we carry out our teaching is not at all in the best interests of students. (AC).

> Once a child enters our formal education system into a school they become locked in to a system which I know for a fact is not in the best interest of the child who is not academically oriented full stop. (TR).

But the question remains unanswered within the discussions as to what the best interests of a student are.

> I may be thoroughly enjoying what I am doing and that's great and I will convey my enthusiasm to the students but I have to constantly pull back again and say is this in the interest of the students? How can we test this – how can I test my practice? (RK).

> What is the process of deciding what best interest is and whose voices are heard in that? Maybe that should be a yardstick by which decisions and teaching should be judged? Was that in the best interest of the student? (MM).

The interpretation is that the participants, within the domain of care, had a general welfare concept and a well-being concept in their discussions and did not distinguish between the two. While no participant used the term 'happiness,' 'happy' was a personal value for one participant in her balancing of academic achievement and socialization for her particular students.

> Because best interest in a grind school is most definitely focused on high result achievement at terminal exam but for us here it is a huge achievement to socialise some students and you are happy to make a delicate balance. (EC).

The participants acknowledged that different schools espouse different aims in their individual cultures – that can range from high examination results to helping students stay on at school - both were seen contextually in the conversation to be to the students' educational and social advantage. One participant offered her view on two different school types with regard to best interests of the students:

> Because best interest in a grind school is most definitely focused on high result achievement at terminal exam but for us in *(named school)* it is a huge achievement to socialise some students and you are happy to make a delicate balance. When you have a full class in front of you for some it would be their very best results and for others getting them to stay on and behave appropriately with others is a huge result. (EC).

It is concluded that the domain of care, displayed in action, was part of being a teacher. The conclusion is also that, even though the conversation was unable to define or agree what was best interests, care as a domain, including best interests of the students first, was very important to their actions in and out of the classroom, and was strongly held as part of the innate nature of teaching. It was expressed by teachers, according to the participants, in words and actions that displayed a concern for the well-being and welfare of students, academically, socially and personally and in good practice that contributed to the welfare and well-being of the students in their care.

The domain of care also extended to the overall duty of care of the school to civic society itself in supporting students, providing role models to students and examining teaching practices:

> If school has a role to play in being part of society and enabling young people to grow in to society then it has to have personnel and adult role models in that community that the students can reflect about. (NOB).

> One of the positive things about the WSE in the one sense is at least it has made us principals look at some of these issues even if we haven't set up the structures yet to do it properly and there is an element in which we are saying and we would have been doing it here now recently looking at aspects of teaching and learning and trying to come up with different methodologies which we could put across to all of the teachers. (DL).

> If we have a society in school which doesn't care for the individuals and I am not just talking about teachers I am talking about students and student directions where people aren't listened to. Where we have a society you know where there isn't the respect for basic human dignity. If that doesn't happen in the school framework how can we preach to the larger framework? (RK).

For this school framework encompassed the entire school and everything that happened within the school.

> Some teachers tend to think the minute you exit the classroom that is the end of your job – you know when you walk down the corridors as well you are still teaching them, you are still in the learning environment socialising them. (NM).

> A lot of teachers forget that – maintaining the learning environment. It is a total school approach. (MMU).

6.3.3. Care - Conclusions

The conclusion is that care, most especially in a sense of the well-being of students and an expressed concern for their welfare, educationally, socially and personally, underpinned the work of teachers, their practices and their actions within a school. Care was perceived by the participants as a fundamental pillar of teaching, as important in teaching and considered as part of the innate nature of teaching both in and out of the classroom. While different schools might take account of students' welfare, well-being and best interests in different ways and with different understandings, the common thread was one of a strong domain of care as being fundamental to teaching.

The conclusion is also that the domain of care connected and was integrated with the domains of relationship and of professionalism constantly throughout their conversation. The domain of care for the participants was displayed for them in the classroom - in the art and science of teaching as class management, class materials and organisation, and outside of the classroom - in the eudemonia of students by displaying a care and concern in actions for the well-being and general welfare of students, taking into account the individuality of students and their personal and academic situations in education.

6.3.4. The Domain of Relationship

The participants expressed their views on the domain of relationship under a number of sub-headings. These were appropriateness, maintenance, abuse of position or power, student age, teaching and learning, whole-school ethos and the responsibility of teachers as adults in the teacher-student relationship. The relationship was also one that takes place in public view. Relationship was fundamental to, and part of, teaching.

> I think that teaching shall be bound by an appropriate relationship. I think that is something that has to be carried out. Just you do it anyway. That would be one that is definitely carried out already. (RQ).

This statement is that the appropriateness of the relationship is implicit already in what teachers do at present.

> I would be thinking this is the bare minimum. This is what you are supposed to be at everyday. You have this – (it) should be in the back of your mind and this is where you are coming from when you are dealing with whatever you are dealing with whether it is the class or the student or whatever on an individual basis. These are the things you are basing all your decision-making on if you like. I'm doing this because I think this is where our relationship should be. (NM).

The relationship with the students in this case was what teaching decisions were based on as a minimum. Maintaining the relationship underscored the decisions made and the work undertaken by teachers.

> Teachers shall be bound by an appropriate relationship of care and respect. Absolutely. (PG).

> It could, it could absolutely definitely because again ok you have the content of courses but what particularly resonated with me is your definition of teaching - everything that is to do with the job of work - yes and I then went through the management of the class, the follow up, the advice, and going on to the role model so taking that broad definition of teaching - teaching is about relationships. (RK).

Good classroom management and good teaching were underpinned by good relationships. One participant extended the theme of the relationship out to other dimensions - being a role model, good practice and high standards for students - to contribute to the relationship.

> I think teaching is about relationships as well. It's not just about imparting knowledge or facilitating learning. It's about giving good example, being a role model, promoting good practice in everything that you do, promoting the highest possible standards for students. (C4).

However this relationship for them had to be an appropriate relationship in which there was no abuse by the adult,

> What struck me about it there is a good balance between the role of the teacher in a professional capacity, getting the course work done, getting the text work done and then obviously not abusing your position, not crossing that line between the teacher and the student, keeping the professional element and also at the same time delivering what you are there to do. Right. (JB).

> I did deal with professional relationships. That is the other thing. The more I go through this the happier I am with it because when you have got appropriate relationship (and) never an abuse of an adult child relation by virtue of the stronger role of the adult. (RK).

Any abuse of the power of the teacher over children was not acceptable and was taken to be implicit in the teaching role.

> So even the separateness of teachers' relationships with students and not abuse the adult/child interaction there the assumption being that everyone truly understands that you have to keep a certain distance.)NM).

Abuse could extend in some views to an abuse of the position of greater knowledge

> You are in command. For example - I know the answer to the reading comprehension in my sixth year class. Ok great I know it. We can get them to tease it out and so on but you can't use it as a power thing. You can't say 'You weren't here yesterday so I'm not giving you the answers.' You know that kind of thing. We don't own the knowledge you know and we should never use it as something to hold over children really you know. (TB)

> If you were the power and the students weren't and that you were better than them and all sort of other agendas running. I think I suggest and maybe people get carried away with all of that. (MM).

> Sometimes I talk to staff about this idea that people use knowledge as a power base sometimes and they release it only as it is required. (TB).

While power, to manage a class, to give instructions and directions to students has a legitimate place in teaching, as enablement, any use of power that was not in the best interests of students was unacceptable to the participants. But most importantly for teaching is the issue of the adult-child relationship and while the following was said

> You don't have the same care, authority, power and control over an 18 year old as you do over a 6 year old and that changes as the child grows. (C4).

the words 'power' and 'control' as elements on their own were rejected as being inappropriate in the context of the teacher-student relationship.

> Don't like the word power. (C3).

> Don't like the word control. (C2)

However they were put into place in terms of the ages of students.

> (It is) the age-appropriate aspect of it. I think it is important that there is a reference made to the care and control that you have over a 12 year old is different to that that you would have over an 18 year old. So there is room there for that but the statement does not capture the full concept of the relationship for me and this is a statement about relationships, (C3).

The language and teaching methodology had also to be age-appropriate.

> We would also point out to teachers, you know, that they have to bear in mind age-relevant sort of answers. In other words that your responses and your rapport with a first year student would not necessarily be the same rapport and responses to a sixth year student. They are older. They are more mature and so therefore you have to be much more I think conscious of your dealings with students on an age specific basis. (PG).

Other participants considered that the better the relationship of teacher and student, the better the teaching and learning, and that there was a direct connection between the two.

> But if the relationship isn't right between a teacher and the class, teaching and learning you know won't happen. I think that is pivotal. I think the relationship that teachers develop with the students that are in their care that is pivotal and if you get that right then the teaching and the learning, good teaching and good learning, happens. (DN).

> The quality of teaching is excellent but we all need to stop and think - you know - are we carrying out all those duties? Are we seeking professional excellence you know? Are our relationships good you know and so on? I think you know that it (good relationship) would really, really help the quality of teaching and learning. (MD.).

What was encountered here was the clear belief that the quality of the relationship with students, in the classroom or outside, was fundamental to teaching and extended to all students. It also extended for several participants to all that happens in a school.

> The learning environment should be the whole school anyway. It shouldn't be just confined to the classroom; it should be the corridors as well. That does affect your relationship with the child in the classroom as well. (NM).

Again the concept of the whole-school approach to teaching and learning surfaced here. For the whole-school approach to the students and to teachers contributes to the whole-school approach to the relationships of teachers and students. The quality of the relationship is reflected in the quality of teaching and learning and is in the ethos of a school.

An individual school has a place too as to how it valued and promoted ethics in teaching and importantly how the school puts those ethics in place.

> But it has to do with the culture of the school and with how important sort of is your ethical code would be seen to be and how these five areas are actually viewed within the culture of the school and how they are interpreted by the school and how they are implemented by the school. (DB).

The ethos and culture of the school again contributed to the quality of the relationship. Where a school practised ethically, in teaching and learning, albeit implicitly or within its own code of behaviour, then the relationship could be good, because the ethos and culture promoted the good in teachers and in students. So the interpretation is that the teacher-student relationship extends fully into the life of a school and into the lives of teachers and students as part of a school's culture. The relationship was stated as a two-way process

> It's about a relationship between the teacher and the students and between the students and the teacher and there is a flow you know. (C4).

> There is a very strong relationship there I think and also I think you can pick that up in the corridors you know. There is a very easy relationship here in *named school* between students and teachers. It is not, it doesn't overstep the boundaries but people would remark that there is an easiness. (EOD).

What was also to be taken into account as important was that the teacher was the only adult present in this professional relationship.

> All I'm saying is there is a difference to other professions in that you are dealing with younger people. But the difference being, if you were talking to a paediatrician, the parent would be part of the process but where in a school the children are isolated from their parents in that sense. (JOC).

The participants were mindful that they were the adult in the relationship which therefore incurred responsibilities.

> I find it myself with the odd student who absolutely just drives you mad but you must come back to the fact that you are the adult. I think that is another thing about this as being very important that the relationship is, whatever about the relationship, is (that) the teacher is the adult in that relationship and that confers certain authority but also certain responsibilities. (DL).

The interpretation of the teacher-student relationship by the participants was that a much greater care was required in managing the relationship because it involved children of whatever age.

> Except that in the duty of care to a student, the student has maybe less of a voice than the customer, or patient in the doctor-patient relationship, so that is why the appropriate relationship is maybe more delicate in a teacher- student situation. (LM).

> That is one of the differences in teaching than perhaps other professions. Say that if a nurse or a doctor or whatever an engineer has something or talking about clients or customers they are generally talking about someone who they can actually deliver the stuff at that level. Whereas if you are talking about maybe because teaching could be teaching infants if it came down to it or five year old, six year olds seven year olds. So that it is kind of funny for it is totally over to you to uphold all this. Do you know what I mean? Whereas nobody can actually check on you hold on a second you made a ….. You are not in our best interests here whereas an adult can actually say that whereas that relationship you are having with us is not appropriate that is not going to happen if you understand me. (JOC).

> Well then we would have the situations where teachers would be in a one-to-one situation with a student and there is nothing clearer than 'keep the door open' is about as much realistically you can do. There will be situations where you are on your own with an individual student. It is quite hard when you look back at the history of the industrial schools and the abuses that went on there between teachers albeit in a religious capacity, I am not sure where the lines go there. If there was something written. Anyhow I don't know how it would be policed because there is a lack of standardisation in the aspirations here. (EC).

There was a tension here for this participant which could be released by a clear written code.

> No, No what I'm saying is there should be no hole in the relationship that would lend to bad practice. There should be no suggestion that you should deal with students on your own with the door closed. (NM).

But unacceptable behaviour or a lack of respect by students towards a teacher did not permit a teacher to act unprofessionally in not treating students with respect.

> Can you say that teachers are bound by mutual respect? Is this a code of ethics for teaching you know so how students behave is somehow outside that code? Not only that the ethics should almost demand that the teacher should be respectful regardless of the student's behaviour. (DS).

For the participants, creating the climate of good relationships is primarily the teacher's responsibility as the adult in the school, in the classroom and in the relationship itself. One teacher spoke of when it was not a proper relationship:

> But I would find that they would say, and being Form Tutor that they would come up to me sometimes, and say of a teacher 'They are not treating me' or 'The way they are speaking to me' or 'They are very disrespectful' and some of them would have no problem saying it to you. (FF)

Students, too, are aware of occasions when they are not being treated with respect or being spoken to improperly.

> They know who is respectful to them and who is not. But they can tell you, they can verbalise. They know when somebody is not being ethical. They know when a teacher is being inappropriate. (FF).

The participants also interpreted it as a differentiated relationship, depending on circumstances and on the school and on individuals. The teaching relationship with the class could and did extend the relationship, in welfare and in care terms, to individual students.

> You know at the top of the class you have a relationship with the student body in front of you, which is a completely different relationship than you have when you say to a particular student 'Listen I'm worried about you, Anthony. You haven't been in for the last two days.' (NM).

It also varied with individual teachers in their interactions with students.

> I do think though that within all of that every teacher carrying out the act of teaching is an individual and it is going to vary with every single teacher and for example in the first piece there teaching it talks about offering advice to students. The advice of one teacher offers in the course of his/her teaching varies from the advice that another teacher may give. (JP).

> I think in the end it all comes back down to individuals' interpretation of what their role is and what their teaching involves and what JOC just says there is absolutely one hundred per cent right and that it does all involve interaction and so if you bring it down to interaction between the teachers and the students in their class then you are talking about respect or fairness or whatever so I can see. (JB).

While a relationship with students was most important in teaching to all the participants, they were very conscious of the boundaries of a relationship and of the differences between adults and children in the relationship of teacher and student. But it was difficult to define.

> I totally agree, but at the same time one person would say 'Yes, I do have appropriate relationships of care with students' and one other person might say 'Actually I don't think you do.' (LM).

> You give them a lift when you are going into Trinity to attend something or as I was going to a meeting last week inside the Civic Offices. Should I have offered the students a lift? It is outside school time. I don't know, I honestly don't know. My gut reaction as a human would be hopefully generous. I don't know. I don't know what is appropriate. (EC).

The absence of clear guidance caused particular difficulties for this participant who as a person wanted to do what she considered right, but concurrently felt that she may not have been because they were her students. The tension inherent in this situation for her was answered by another participant.

> It is a particular kind of relationship and my personal view is that the relationship between teachers and their students has got to be at arms length, friendly, authoritative but with humanity attached to it. (LN).

But not everyone coming into teaching knew how to manage a teacher-student relationship, especially new teachers.

> I think sometimes it is not the, they (new teachers) just don't always know what it is they are supposed to be doing, they don't think of it as a professional relationship you know. They don't. They find it hard to distance themselves and put them in the position of being the responsible adult. (EOD).

> There are and I suppose perhaps the age gap isn't always that huge so they don't see it . . . this asymmetrical relationship. (LN).

> I think if you look at new teachers starting out that there is not an awful lot of time from what I can see in their training for reflection on issues like in relation to practice in the classroom, ethical practice in the classroom and therefore you are almost assuming that teachers will have within them. (JOK).

> I think when you start off everything that is involved in that first term teaching that is all that focuses your attention in the beginning. Your class room management and control and delivering a subject. You are so focused on getting that aspect of it right that you are not really looking beyond to thinking about appropriate relationship of care and respect. But as JOK says, when you come back to it after a number of years when you think you may have classroom management down a little bit, you can do that. I can handle this bit. I can deliver my subject. Now let me look at the ethics of it. (JOC).

> I think it is a lot to do with your personality as well probably whether you take it on earlier or later in your career again I am not teaching as long as anyone else here I would say it wouldn't have been top of my list when I started. I would agree with JOC and JP. You are concentrating on getting from A to B first of all but now that I'm doing it a few years later a lot of this would kind of . . . I would sit back and look at this now and think I do - I would cover most of this anyway without even thinking of it. (ET).

The relationship of students with their teachers was extended to be part of teaching:

> Just something that springs to mind there about the appropriate relationship of care and respect. It is kind of down in some respects that anything we do in dealing with students it is still under the guise of teaching. (NM).

> We as educators can reflect on it (the code) on our relationship and on our duty of care to the young people in teaching. (RK).

> Now it strikes me that what would improve is the student-teacher relationship. I could see it (the code) would do nothing but good for the student-teacher relationship. (PG).

> And the relationship improves the standing (of teaching). (RK).

One participant took relationship and the code a further step by placing it firmly, while even still aspirational, into a declared code of ethics for teaching.

> So we are saying (in the code) that teachers should be bound by an appropriate relationship of care and respect. Ok well right we are saying we are now emphasising it. We are saying and it is written and we are governed by it and although we know and hope we are doing that all the time and now we are doing it because it is part of our ethics now. (TB).

A good teacher-student relationship as expressed explicitly in a code of ethics would enhance teaching and learning but its development, as with the elements of such a code, takes time:

> And it is perhaps later in your teaching career that you begin to think about all of these things but yet in terms of teaching they are the five areas that are very central to what we do in the act of teaching. It is about, it is the things you do and how you connect with the environment that you are working in be that students or parents. (DB).

> Because generally speaking I think this is something as one goes through teaching this is something that kind of evolves . . . You are very rarely given that in the beginning if you know what I mean. This is something you will come to. Obviously it would be a good idea you were given it in the beginning. It is something that the teaching evolves into. (JOC).

6.3.5. Relationship - Conclusions

The conclusion is that an ethical code which includes relationship as a domain will help teachers, and others involved in education, to inform their decisions, improve their practices and support professionalism in teaching. Because relationship informs all interactions with students, in and out of the classroom and throughout the whole school, it has to be supported by a statement of a hands-off but caring approach where the concern, openly expressed within a code in a statement of relationship, is for both the welfare and well-being of students.

The conclusion is also that the determination of a proper relationship with students must explicitly express the avoidance of any inappropriate interactions with students, any abuse of their position by teachers by virtue of their power as adults or as holders of valuable knowledge. The relationship warrants the teacher modelling good and ethical behaviour in all interactions with students so as to promote learning and growth in the student as they move from childhood to adulthood. Tensions remain in particular settings of one-to-one tuition or giving a student a lift home. It is their view that the relationship would be explicit when expressed in a code of ethics for teaching.

In addition it is concluded that an appropriate relationship encompassed respect for every student in the care of a teacher, irrespective of ability or behaviour.

> Well I think that a marker would be that teachers are to teach but they have got to respect the dignity and the ability of every child that is in their care and they have got to understand that some children are going to be more difficult than others and take appropriate action with regard to those less capable children or those children who are disadvantaged in some way or require more attention and not dismiss them and they have got to be very careful. (LN).

A very important conclusion here is that the responsibility for the cultivation and the maintaining of a good teacher-student relationship is clearly with the teacher as the adult, in the participants' opinions and statements, and should be a

fundamental part of any code of ethics for teaching. The data reveals that it is currently implicit: the data also reveals that, in their view, it should be explicit and expressed clearly in a code of ethics to the benefit of students and teachers.

Overall the domain of relationship encompassed a concern for the well-being and welfare of students, academically, socially and personally, that could be enhanced by creating, fostering and modelling an appropriate relationship with students which excluded any abuse of any kind of students. The participants also held that the development, with time and experience, of good and appropriate relationships as good habits and good practice in teaching could develop similar habits in students and could contribute to both the welfare and well-being of the students in their care.

6.3.6. The Domain of Professionalism

The data indicated three themes in the domain of professionalism – teacher education, reflection and experience. There are five aims offered in the proposed code for this professionalism - integrity of knowledge, critical thinking, autonomy, informed action and civic responsibility and the argument for these is supported by examining the three themes of professionalism in teaching that arose from the data. The first of the stages of teacher education discussed by them is the formal programme of study undertaken by aspiring entrants to the profession.

6.3.6.1. Teacher Education

The first sub-theme of professionalism in teaching was teacher education and was the focus of comments by many participants in response to the facilitator's question

> Is this (the code of ethics) something that should come up in the teaching colleges? (Mary F.)

The participants held that ethics should be a part of the preparatory education of teachers in a more formal way.

> You asked 'Should it be discussed in the colleges where the Dip is taught or the teaching practice?' I think absolutely. I think that is where it has to be debated and young people really thrash it out what that means to them personally and professionally and going into the profession. I think it is a fierce lack if it doesn't go on. (NM).

A code of ethics could also be part of the professional education of teachers.

> It is also appropriate to have it (the code) discussed as a profession as you are reading this before you start teaching. It is kind of oh yes will be this and I will do that and when it comes to it you can see how some areas might present a difficulty so it should certainly be discussed on an on-going basis. (NM).

Elements of ethics were there within the programmes but not as a specific module.

> Well I just finished my H Dip last year so I would have. We would have spoken through a lot of this but not under the heading of a code of ethics so it would have branched into so many other aspects of education and teacher training but it is discussed to some point. But then it is not laid out as a code that you have to follow but at the same time it is also mentioned as something that when you get up on your feet then you can start kind of thinking about these things. (RQ).

To her it was a convention in teaching that one took account of ethical issues but there was not an expressed code of ethics for teaching which one must follow. One participant captured her understanding of teaching when she said that it is something that is ingrained in a person, that it becomes part of a teacher rather than something one is 'trained' to do.

> Because even though I would say that it is an implicit part of say a H. Dip or whatever that somebody actually goes and they do teaching practice you are years developing the skill of teaching and I think it is something that becomes ingrained in a person rather than something that you can. You could give the methods to someone but they may never actually take it on board. This is actually really is something that works in teaching. (GK).

Another participant viewed the code as aspirational for new teachers so as to improve the quality of teaching.

> But if the aspirations were cited in the beginning as part of the training would that maybe improve the quality of the teaching in our schools if those aspirations were laid down at the start when young people are training to be teachers? (DN).

While teacher education programmes were praised in terms of teacher preparation in the skills and pedagogical methodologies, there was held to be a lack of an ethical dimension specific to them, as a specific module within such programmes.

> Well (ethics) should be done in teacher training college but again there is the statistics that have to be done and the sociology of education and whatever and I think there isn't, other than the teaching practice, there doesn't actually seem to be a place where it happens. (GK).

Perhaps, some considered, there was not enough time within the teacher education programme to provide a preparation for ethical practices.

> I think if you look at new teachers starting out that there is not an awful lot of time from what I can see in their training for reflection on issues like in relation to practice in the classroom, ethical practice in the classroom, and therefore you are almost assuming that teachers will have ethical practices within them. (DL).
>
> They do need more and they need a longer course, more teaching practice. (MAS).

Several participants viewed the young age of new teachers as a possible inhibiting factor in establishing appropriate boundaries between themselves and the students.

> Exactly yes because I think sometimes it is not the, they (new teachers) just don't always know what it is they are supposed to be doing. They don't think of it as a professional relationship you know, they don't. They find it hard to distance themselves and put them in the position of being the responsible adult. There are and I suppose perhaps the age gap isn't always that huge so they don't see it as you said this asymmetrical relationship. (EOD).
>
> Especially for new teachers ... they don't know what's appropriate and what's inappropriate and even more so even for them. (JOK).

It was acknowledged that for new teachers the range and number of issues confronting them at the start of their careers was immense and this period in their teaching career could be difficult for them.

> In a conversation the other day some teachers here *(named school)* said the H. Dip prepares you to a certain extent to teach your English, Irish and Maths or whatever but it doesn't really train you to deal with all the day-to-day issues that young people come to you with. And I think it would make them realise because I think a lot of young teachers come out and they don't realise when they are thrown in to a classroom and a full day of teaching the myriad of issues that come to class and after class every forty minutes. (MD).
>
> I am not teaching as long as anyone else here. I would say it wouldn't have been top of my list when I started. I would agree with JOC and JB. You are concentrating on getting from A to B first of all. But now that I'm doing it a few years later a lot of this would kind of I would sit back and look at this now and think I do - I would cover most of this anyway without even thinking of it. (ET).

While she stated that she had internalised a code of ethics over a period of time in her teaching, and that it was almost ingrained as one other participant had already termed it, another participant saw a code at this early stage in his career as a guideline for his practices though he did title it as definitive.

> Well as a teacher that only qualified about three years ago, I would most definitely prefer something as a guideline and I agree with having a code of ethics there as a guideline. Something there definitive that I could refer to or fall back on. Just as we were saying to find my feet and work on with that. I most definitely. (JB).

The proposed code of ethics has a place for the participants in the teacher education programmes and would help new teachers establish themselves professionally and ethically in their practices. Brief mention was made of the codes of the Irish Teaching Council.

> Actually, I'm not aware that there is a code of practice. Is there a Code of Practice in the Teaching Council? (EC).

> The Council is out there.. . . if it is deemed that you have breached some code of practice then you are in trouble whatever the trouble is. I assume that you have already done something unethical if you have breached the code of practice. (NM).

In the views of the participants there was a second element in teacher education, that of a place for continuous professional development (CPD). CPD was a continuous pursuit of professional excellence and teachers should pursue this throughout their careers.

> Yes it is the carrying out of the learned and the improved skill so it would be quite normal to say that a teacher should always try and improve their teaching skills. That's simply put. It's a lifelong pursuit of excellence in your teaching skills. And you put in the word continuous. Teaching shall be supported by a continuous pursuit of professional excellence. (C2).

> On reading it now I would be inclined to say that that's a statement for me as a beginning teacher that professional development is a lifelong business that I commit to. The continuous pursuit of professional excellence relates to teaching, right, and your teaching is supported by you continuously pursuing that. Now by all means and I fully support the idea that we should as bodies with over-arching responsibility seem to support that pursuit but like it's saying to me as a beginning teacher this is your business to be open to developing your skills all the time. (C2).

This person acknowledged here that senior managers in Irish education have a responsibility to provide CPD for teachers and that the teaching unions have a role to play in supporting CPD for their members.

> No but is there a responsibility on say the VECs or Department of Education to provide funding for that. (C3).

> If you look at the Whole School Evaluation Reports there is one whole section in them on teaching and learning and if you read those they are actually about the support of the teacher. They give the good things and then they give the not so good things but it is about support. (C1).

> And good that (*named head of a teaching union*) would, good that he would, that he would push through to have systems there for pursuing professional excellence. So I wouldn't have a difficulty about that because like in the end this item of the code isn't going to force the hands of the Department unless they believe there it should be there anyway. (C3).

CPD is a part of the profession of teaching and continues while one is in the profession.

> But if you go on to the next stage and say - Why would that be the case that some people are not professional in their approach? I mean it would require some small bit of analysis I would have thought and then you come to a point where you say 'Let's be realistic about this – this is what we should be aiming to achieve and so on.' Teaching seeks professional excellence. (BM).

> And to add perhaps to that professional excellence that kind of statement implied in that is there is an obligation on teachers to keep up to date with changes and so on. They can't just learn in 1987 how to teach and then twenty years later still do the same thing. (DS).

6.3.6.2. Reflective Practice in Teaching

The second theme in professionalism in teaching that arose from the discussions of the participants was reflective practice. For the participants reflective practice provides an opportunity for individual teachers to think about, change and improve their practices in teaching. One participant extended teacher education within CPD to include both reflection on, and an evaluation of, one's teaching practices.

> It is something I have picked up on and wondered about before I came here today. Why there wasn't a sixth one there, which should be 'Teaching shall involve self reflective and evaluative practice.' Yes, Yes. Teaching should involve that reflection and evaluation. (GK).

Several participants were of the view that CPD would be enhanced by the development of reflective practices in teaching and supported their role and place as part of a continuing professionalism in teaching.

> I think teachers need to reflect on their professionalism regularly. I think we all do but if we are not reflecting on how we are doing things I think that we miss a lot and the students as a result are short-changed. (LN).

However to internalise what is happening and to reflect on it takes time.

> I think there are things that we would do implicitly as teachers rather than things we may think about explicitly and I think it is that when you have the time within your teaching to become the reflective practitioner I think that is when you begin to think about a lot of these things (DB).

> I think it is very interesting that this question has been raised and I think that a lot of good teachers are doing this. It is just that we have never actually taken a step back from it to consider it. (DN).

According to the participants, the taking of time and the passing of time permits a teacher to reflect on what he/she has done and does, where he/she and his/her actions, thinking and reflection are bound up with each other. A habit has been forming where the teacher is becoming more professional, more detached and able to look, reflect and examine what he/she is doing.

> Over the years my approach with dealing with them was a lot more forceful but it is now much more relaxed. (MM).

> Almost as time goes on you actually - it becomes more intricate and you can actually watch yourself doing it. You know what I mean. You can almost actually watch yourself doing what you are doing whereas initially you were doing it almost in a reactionary way almost when you actually get it. It is like you watching yourself doing the teaching. The action and yourself are bound up initially in it. You and the action are very much bound up in it in the beginning in teaching but as time goes on you can almost become detached from your own actions and watch them more objectively. (JOC).

Such a habit comes from moving from the mere practice of a teacher teaching to a teacher living it in their lives, as a part of him/herself.

> That code – accepting and living it, accepting it I think would be I mean let's say that's great that's fine and you agree with it but it is the actual living of it. (MAS).

The participants recognised that both experience in teaching and time given to reflection were of benefit to professionalism in teaching, but school organisation and the realities of the teaching role did not at present always permit reflection.

> I don't think we take enough time to actually step back from it because by nature of maybe the school that we are in or the job that we do your day is very, very busy. You are going by the bell, you have to have copies corrected, you have tests to set, you are on yard duty, whatever it is. (DN).

> Absolutely and the whole system that we work in is very tightly constrained time-wise and it is not set up in a way which would allow for that in any sort of comfortable setting and therefore you are on a treadmill. I think too often you know once you get to this part of the year well it is all about your Junior Certificate and Leaving Certificate and all of that. (DL).

But school was not the only location and opportunity for reflection.

> You don't need a forty minute period where we all need to go and reflect. You can reflect in the shower or you can reflect especially about ethics of all things. But I think that often in teaching we are not asked to reflect on ethical questions really. (TB).

One participant brought the sub-theme of reflection back to the domains of care and professionalism and broadened the reflection from practices to care and relationship. Reflection tied together for her an examination by teachers of what

they have done, whether it was good, appropriate and professionally the better way to carry out the practices of teaching. Others stated similar views.

> Well I think any discussion on that in a professional capacity is only going to be good for the student or class work at hand. We don't have those professional discussions and they are personalised completely because we don't have a code to which to discuss them under. (NM).

> We as educators can reflect on it (the code), on our relationship and on our duty of care to the young people in teaching. I think teaching needs it today because of the whole change in society and the change in the cohort of young people in front of us because of societal changes. I think it is for our own CPD and our own sort of - what would the word be - meeting all the challenges of education today and all the changes in the curriculum and so on. You kind of never stop and sort of reflect. We are never given that time to reflect and reflective practices. We don't have that time. To see what we have done and where we are going and are we carrying out our duty in the appropriate way or the best way. (MD).

While one participant saw the need for the code in terms of professional standards, there was a place for reflection on the proposed code itself by teachers.

> I suppose some professional standards so is there a need? Yes there is a need (for a code). What would it do? I think it comes back to this awful phrase the reflective practitioner. Yes a good phrase. Yes I remember when I was hearing it I said, God such jargon, but it is a good phrase. It does encourage reflection. However, that is a very low threshold. I think that if this is to be serious - the code of ethics - you would need a certain amount of discussion and I hesitate to use the word in-service but you would need a certain amount of reflection on it by teachers. (RK).

Having initially termed it as 'awful jargon' he then stated that it was 'a good phrase,' indicating a willingness to embrace new terms in examining the profession of teaching.

> I come back to the word 'reflection' you know, being given the opportunity to reflect on a code of ethics and to work out the implications of a code of ethics which are very positive implications. I would see it having a very positive affect (on teaching). (RK).

This confirmed a place for an opportunity for reflection in teaching to explore its implications for teaching and for teachers.

6.3.6.3. Experience in Teaching

The third theme explored by the participants was experience in teaching which for them was an essential element in developing professionalism to a fuller extent, which could then embrace reflective practices. New teachers were concentrating

on managing their classes, and experience, which could contribute to improved teaching, only came with time.

> I set that target and I see the benefit of sitting down and discussing this. But sitting in this room here discussing these things doesn't necessarily mean that you are going to improve your teaching in a classroom situation tomorrow without having maybe evolving over the time period that it takes to evolve into a teacher who can deliver a successful class. That is my only sort of reservation about that. (JP).

> Because generally speaking I think this is something as one goes through teaching this is something that kind of evolves. This is something that evolves into something. You are very rarely given that in the beginning if you know what I mean. This is something you will come to. Obviously it would be a good idea (if) you were given it in the beginning. It is something that the teaching evolves into. I would say it is something you could come to in five years and say that makes more sense to me almost you know. (JOC).

The evolutionary development of experience takes time

> And then after that you can start to work on the code of ethics of teaching. But when it comes to teaching initially I think there are some many other things to be thinking about before - just basic survival techniques probably - before you really start concentrating on whether but I suppose naturally you would follow your code of ethics but just some of the things I thought maybe might take awhile before you would start to follow others. (RQ).

Experience contributes to managing classroom and teaching issues and one's own life experiences can contribute to that.

> Well yes it would be. Over the years I suppose you learn how to deal with situations in a different way. I suppose your life experience would help you and shape you as well in dealing with children; my approach has definitely changed quite a lot over the last number of years. (MMU).

Schools, for some participants, could play a role in enhancing and supporting professionalism for their teachers by drawing on the experiences of more experienced teachers in mentoring and induction programmes for new teachers.

> We have had mentoring in *(named school)* in the past and part of that mentoring was maybe a younger teacher going in or a newer teacher or someone new to the school coming in and working with a teacher who would have been teaching for awhile. Not necessarily we won't say more experienced ok but someone that has been teaching for awhile and has been acquiring these skills and giving good example but part and parcel of that also was to be able to say to that teacher this is what I'm doing, this is how I am doing it and this is why I am doing it. So they could take on board practices and examples of teaching that is good teaching and within the best interest of the student. (GK).

The practising of good habits in teaching not alone supports the learning of good habits in students but mentoring could support the learning of good habits in teaching by new teachers.

> We do induction programmes with them (new teachers). We would have very, very strong induction programmes in *(named school)*. We would work right through the whole year where teachers are met every week and there is an assigned post on the Deputy Principal's office but part of that and why not have it a part of let's look at where this fits in with our code of ethics really and if it were there we could draw on it. (TB).

> We try to encourage and bring out the best in students. There is a passage in there which encompasses a lot of that and this whole developing autonomy in the student. We have done a lot of work on that. We did kind of a pilot project for our middle leaders for where we have come across this before. Our A post holders went and did a project on how to develop responsibility in the students for their own learning. (EOD).

> Well it suggests so much more being put in place as well like support systems. To continue with professional development of people and all of that and that's not there at all at the moment. Really it is very, very narrowing at the moment. So in order for that to happen all of that would have to be put in as its base really. (NM).

Not acceptable to any of the participants were unprofessional practices in teaching, practices that were not characteristic of teaching. Lack of care or respect, poor teaching, poor attendance were all cited as being unprofessional and unacceptable to the participants. There were unexpected developments in the discussions which were that the topic was raised at all and that it was a professional issue for the teachers. As one principal said,

> The reality is for a very large number of teachers it certainly is in the pursuit of professional excellence but for a sizeable minority it certainly is not. The word professionalism hardly fits in. (BM).

> It depends on the person doing this teaching. There are so many - we all know from friends or whatever in different schools I mean – we come across people who just don't abide by a code of ethics at all and never will because it is not in them but they are teachers. Because a good few friends who are teachers all of them know a certain amount of people in schools who just don't come in or just don't treat kids with respect or like everybody knows them. (FF).

The phrase 'not in them' refers to the habitus within the person, that he/she is not a person of virtuous activity and does not practise virtue in the treatment of students.

> If you are standing up there and you are not treating them with respect. I think that is what JOC means. You are in a position where you are teaching one thing and doing another. (ET).

A significant question was asked, significant in both the fact that it was asked at all amongst teachers, and that it was related directly to the domain of professionalism being discussed.

> Should those people be in the profession at all then? (DN).

To which came answers.

> Our profession may be unique in this country in that it is damn near impossible to pick up and pull up a teacher on a professional issue. (TR).

> If they are not professional teachers they should not be in the classroom. (MAS)

A lack of professionalism in teaching had implications for the participants.

> It gives teaching a very bad name and I know what we are saying like we would have internalised this code but and, even if this is here and it is and it makes sense and it does make sense and it is very good, there are some people that won't abide by it and maybe there should be an external like the Teaching Council. (FF).

> If this was being covered as part of teacher training then would you have the situation (of) FF's experience in the primary sector or as we all know from our own school days there were some dreadfully poor teachers in our schools you know that we all experienced and if that was covered by a code? (ET)

But the proposed code was not to be a device through which underperforming or bad teachers could be challenged or even disciplined.

> There is no recourse – there is no change. There is no recourse. I am not sure that I agree with AC in the sense and I'm not sure that the document should be used for that purpose and in fact I would hope it wouldn't be. However it is wrong not to have one. (DB).

The conclusion here was that the participants considered themselves and most of their colleagues to be professional in their practices, even though it was not laid down in a code.

> I would be happy enough, most of us are doing these things at the moment, just we are different in the way we are doing them. (JOK).

> I think we have a lot in place ourselves as professionals. (AK).

> When I read through it first of all I thought it was pretty much stuff that you do naturally like without having to be told. A lot of it you would do it naturally. (RQ).

> I think there are things that we would do implicitly do as teachers rather than things we may think about explicitly and I think it is that when you have the time within your teaching to become the reflective practitioner I think that is when you begin to think about a lot of these things (DB).

Expressed by the participants was their view that they were already being ethical and professional, and that, for them, most of the proposed code was already in place implicitly in their teaching practices.

6.3.6.4. Aims of Teaching

In developing the conversation on professionalism in teaching the facilitator then offered the focus groups the aims outlined in the proposed code - developing autonomy in the student, integrity of knowledge in the teacher and critical thinking in both in pursuit of informed action – for reaction and discussion. As each focus group and interviewees were offered the four aims for reaction and discussion they responded with different commencement points across the four aims. The analysis is based on the coding across all focus groups and all interviews.

6.3.6.4.1. Integrity of Knowledge

When offered the four aims for discussion and reaction the participants discussed integrity firstly as an integrity of knowledge in the teacher.

> I think every moment that you have is underpinned by that sense, that belief (that) I can do the best possible job in this environment and I want to do the best possible job in this environment and go in to that process where I need to learn everyday about my particular subject area. I need to keep up to date with new developments in education. What is called integrity of knowledge there. (NOB).

A lack of bias, of selfishness, in approaching one's teaching was one component of integrity for the participants:

> If you approach an issue with integrity then you don't approach it with an outcome that is best serving you. So that encompasses the issue of the teacher who has his fascist agenda or his jihad agenda or whatever it happens to be. You know he or she is coming to this issue and they have, what would I say, not an objectivity because sometimes it's very difficult to obtain that, but that you are not actually biased. (C1).

> Teaching, it's underpinned by values of professional integrity or principles of professional integrity. Well another one is teaching fascism in a history class and you are a total fascist and a total supporter of Hitler. What argument do you have that it is in the best interests of students? (C2).

The elements linked together as each was discussed.

> Ok the integrity of knowledge in the teacher, critical thinking so as to give you actions. Like critical thinking speaks for itself. Alright you don't have to say where it leads to if it's proper critical thinking. An integrity speaks for itself. So you are cutting the whole thing down then to key words, integrity, critical thinking and autonomy. (C3).

But it also required knowledge in one's specialist teaching subject.

> You would want to be well read and on top of your subject and up-to-date on your subject and not introducing bias or your own gaps of information being transferred. (MM).

A distinction was made between the integrity of knowledge required and the integrity of the teaching process itself, but that both required integrity.

> I think 'integrity in knowledge' perhaps there and 'delivery' or whatever word you want to use to describe that teaching process you know. I think both. (BM).

In this discussion distinguishing between the two realms of integrity as developed in the conversation, the facilitator referred to a comment from another group

> If you had a particular view yourself so would you, how did you, come in to the classroom with the knowledge that you had to portray to the students? Was there an integrity in that knowledge and did you keep up to date? But they gave the example about, when they were discussing (integrity), about Nazi Germany and how you would teach that history lesson? If that helps. (Mary F.).

One participant had a difficulty at this stage in seeing the differences between the integrity of knowledge in the teacher and the integrity of the teaching itself in the way a subject was taught.

> I'm still not sure about it. The two things you have mentioned there are quite different like what you are saying how you would teach Nazi Germany and what you are saying there, MM, about the teacher being on top of their subject and having the information and knowing it. They are a quite separate two (DS).

But a prescription of a solid knowledge base for the teacher was substituted in place of it being an aim, which he and others accepted.

> And I also think that the integrity of knowledge no matter what way we analyse it or separate or divide it if you are talking about something to aim for you understand the aiming for you don't know what the outcome the autonomy of the young person, critical thinking, but if you are talking about teachers having a very solid knowledge base that shouldn't be an aim. That should be prescribed. (NM).
>
> That's true (BM).
>
> That's true. That's a good point. (DS).

One participant viewed integrity as not divided or disjointed but complete.

> Integrity - it gives it a sense of wholeness doesn't it? Sort of a wholeness of knowledge and its delivery. There is an intactness or a completeness there in so far this is an aspiration to keep on top of our knowledge base over a teaching career of maybe thirty or forty years that we would keep on top of it. We just wouldn't do what we learned years ago and also to deliver it you know in a subject like history there is this view of it and there is another view of it and you know we will discuss the balances and the processes along the way. (MM).

For some participants the issue of integrity and managing any bias has also to be placed within an individual teacher's human framework. For the teacher has to understand him/herself and acknowledge bias as a human being.

> Then further on talking about in the glossary under the 'integrity of knowledge,' talking about knowledge that is informed, factual and without bias. You know looking at teacher's bias and their interpretation of the subject they teach etc. So I think in the end it all comes back down to individuals' interpretation of what their role is and what their teaching involves and what JOC just says there is absolutely one hundred per cent right and that it does all involve interaction and so if you bring it down to interaction between the teachers and the students in their class then you are talking about respect or fairness or whatever so I can see. (JP)

> The other one as well on the integrity of knowledge the issue of knowledge and the different types of knowledge is. That's one but the other thing is teaching without bias. I think it is impossible. We should have an understanding of our bias and perspective but it would be quite hard to teach in a sense without bias. You can declare your bias. You must understand your own perspective and that was just another point. (AC).

The conclusion is that integrity of knowledge for the participants was inclusive of personal and professional integrity in the teacher, a lack of bias in his/her knowledge and in the teaching of that knowledge, but that due allowance had to be made for the individuality of each teacher in his/her teaching. Knowledge, both of material and of methodology, was to be up-to-date and professional within each subject area. The moral dimension was reinforced in one comment that

> Well if you say that a person is a person of integrity you generally mean that they are not self-serving (C2).

The actions are informed actions in this thesis on the part of teachers and students to which then is added by one participant the other required elements in advance of informed actions - critical thinking and autonomy.

> I would be putting integrity maybe in there early on. Teaching requires integrity or demands integrity and aims to implicate or enable critical thinking and autonomy. (C4).

6.3.6.4.2. Critical Thinking

When the facilitator introduced the fours aims as outlined above to the groups of CEOs and principals, the participants in the first group asked each other about critical thinking to help their understanding of this element.

> Is this saying that teaching is developing an independence? Wait a minute now, is it saying that teaching helps develop in the student an independence of thought, an ability to critically think? (C1).

> Ok the integrity of knowledge in the teacher, critical thinking so as to give you actions? Like critical thinking speaks for itself? Alright you don't have to say where it leads to if it is proper critical thinking. (C2).

They were unsure what critical thinking was for the student but agreed that integrity of knowledge in the teacher came first so as to enable critical thinking.

> I would be putting integrity in there maybe early on. Teaching requires integrity or demands integrity and aims to implicate or enable critical thinking or autonomy. (C2)

Some participants in the second group also linked integrity of knowledge and critical thinking and autonomy together in a continuum.

> When you think of a twelve year old growing up into an eighteen year old in your care, and your experience of teaching and your school, aren't these the things we would like to see? They would end up as autonomous people benefiting by the integrity of knowledge of the people they have met, developing critical thinking skills that would lead to informed actions. (MM).

> Well my interpretation of that was that you would set out to achieve for your students a degree of independence, a gradual degree of independence, as you went through the various years they have spent at school. That's where the critical decision-making comes in, where students learn and develop in that skill. (BM).

This participant captured the emerging independence and autonomy that should happen as student grow older and progress through school, and that critical thinking for him was an emerging skill that was learned. Another participant in the same group also linked critical thinking to actions that were informed as being the aim of critical thinking.

> With critical thinking do you not think informed actions? Isn't that what we are trying to have as an outcome? (NM).

However, following the introduction of the four aims of teaching - developing autonomy in the student, integrity of knowledge in the teacher and critical thinking in both in pursuit of informed action - in the teachers' focus groups by the facilitator, the teachers held that there were problems in education and in their

schools with this element. Completing the curriculum, preparing for and sitting state examinations and achieving results were the realities in some participants' views that faced teachers.

> They have no outlet for that critical thinking. You can develop it but no one is going to encourage within a school situation to express it. (DP).

> In some ways a school environment and a school set up doesn't really allow for that because the purpose of the school is about education and it decides on what the purpose of that education is. – is it getting them through Junior Certificate and Leaving Certificate exams and I think all of us here who have you know who are teaching or who have taught and you talk to any teacher they will say 'That is all very well and fine those lovely ideas you have up there but at the end of the day they have got to do their Junior Certificate and they have got to do their Leaving Certificate whatever guise that maybe and my job as a teacher is to get them through their exams.' Now sometimes to develop critical thinking in a student and to give them time to develop autonomously doesn't really fit in with 'I have to get my curriculum finished.' (DB).

However one teacher participant viewed critical thinking as an opportunity to go beyond what is mandated in Irish second-level education to thinking about the knowledge itself or its possible application to the benefit of students. For him there was a gap between teaching and education; the concept of critical thinking in both teachers and students might help address this perceived gap.

> I think the idea of critical thinking maybe would address possibly a gap between teaching and education a little bit more. This idea of teachers and students sort of going beyond what is expected within the twelve to eighteen bracket within a curriculum whether that be the Department of Education or FETAC or Adult Education or whatever it might be. This idea of actually taking the knowledge, thinking about it rather than just learning it, trying to apply and see how you can develop it you know each student can develop it to their own benefit, their staff and adjust the parameters to suit themselves to suit classes and so on. (AK).

Another participant offered 'education' as the answer to the question of why the undertaking of teaching and learning, also perceiving a gap between teaching and learning and education. The overall objective of education itself was greater than teaching and learning and he held 'education' should have had a place somewhere within the code for it was the 'why?' of teaching and learning.

> I would like to have seen the word 'education' creep in there somewhere more dominant. I know the question is 'Does the code underpin the activity called teaching?' but I see in recent times where all the talk (is) about teaching and learning and less about education. I think, you know, just to concentrate, you need to know why you are doing your business so as to achieve an educational objective. (AC).

While these participants in the teachers' groups viewed critical thinking as desirable, they acknowledged the realities of its place within the current education structure in Ireland with its emphasis on exams. However certain schools engaging in specialised programmes such as Junior Certificate Schools Programme (JCSP), Transition Year (TY) and Leaving Certificate Applied (LCA) were seen to have the opportunity to approach teaching differently.

> I suppose if you really wanted to develop autonomy in the students and a sense of critical thinking they would want to have some input around how they learn and in a lot of schools they don't do that until TY. It is the time factor again. I'm not being critical of schools when I say that but when you begin to sort of to apply this to the practicalities of what you see in front of you. On the one hand I would say schools teach to the exams because that is required of education to an extent but on the other hand there are perfect examples of schools in terms of through where JCSP, TY and LCA that are doing things very differently.(DB).

To develop autonomy and critical thinking the students would have to have a role in how they learn and DES examination programmes did not permit this possibility. TY, a one year programme without exams, allowed students, in her view, to participate and contribute to their own learning, encouraging autonomy and critical thinking. There was time in TY to do this, in her view.

None of the participants in any of the focus groups related the element of critical thinking to teaching to any great extent although this was in the proposed code: however several saw it as a way to develop both learning and teaching:

> This idea of actually taking the knowledge, thinking about it rather than just learning it, trying to apply and see how you can develop it you know. Each student can develop it to their own benefit, then staff can and adjust the parameters to suit themselves to suit classes and so on. (AK).

> On the one hand I would say schools teach to the exams because that is required of education to an extent but on the other hand there are perfect examples of schools in terms of through where JCSP, TY and LCA that are doing things very differently. (DB).

> So if you look on to the fourth element. There is more precision to like teaching aims to develop autonomy of person in the students and critical thinking in students and teachers. You are kind of getting in to elaborate to some extent on the ideas behind this.)DL).

Another participant viewed it as an opportunity to examine teaching practices.

> Care and respect, developing autonomy and critical thinking I think all of those would be reflected (in a code). What I do think though is that I think something like that is excellent but it would force us to examine some of our practices and I would have to say probably, and I would include in a sense myself in this more if I was in the classroom, but that you are bound to be constantly assessing your own practice to see how can it improve. (DL).

The interpretation and conclusion here is that while the participants viewed critical thinking as desirable and that it should be an element in education and in teaching, they accepted the difficulties with its place in the present structure of Irish education and Irish schools. Critical thinking had a place, was relevant and good for students, but the examination structure as presently constituted permitted very few opportunities for its development. The participants again related together the elements of integrity of knowledge, critical thinking, autonomy and informed action; it is interpreted and concluded here the participants discussed them as a continuum within the professionalism of teaching.

6.3.6.4.3. Autonomy

For this thesis another aim of teaching is autonomy and the participants were invited also to respond to this. One participant declared his uncertainty about autonomy in general.

> I am still not sure about what is meant by 'autonomy' in the students because there is a presumption that the student has very little autonomy and or maybe has none when they come and so you are going to develop this. Is that true? Is that what's meant by that? Are you going to sort of nurture this thing on or is it something that there is almost an implication that they didn't have any of this before they arrived? (C2).

Others held that the four aims offered were suitable aims of teaching and as what one would like to see develop in students as they grew up.

> When you think of a twelve year old growing up into an eighteen year old in your care and your experience of teaching and your school aren't these the things we would like to see? They would end up as autonomous people benefiting by the integrity of knowledge of the people they have met developing critical thinking skills that would lead to informed actions. (MM).

Other participants viewed autonomy in particular as a gradual independence of person.

> Well my interpretation of that was that you would set out to achieve for your students a degree of independence, a gradual degree of independence, as you went through the various years they have spent at school. That's where the critical decision-making comes in where students learn and develop in that skill. Autonomy of person that to me is now just the independence that part of it I don't know whether anybody else would see it in the same way. (BM).

> 'Teaching shall aim for developing autonomy in the student.' Now I don't know whether this one is as growing as an independent, as an individual emerging as an individual or giving them autonomy to think independently, but that one I would support absolutely. (PG).

While an aim in the proposed code is student autonomy, one participant, in commenting on the code itself, held that the teacher also needed autonomy.

> Absolutely. They don't define your day to day absolutely what you are doing nor should they. You need that bit of autonomy. (NM).

Yet again the current set-up of schools did not permit, in some participants' views, the development of autonomy in students, or in teachers.

> I suppose with my own particular background where you would be developing autonomy in the student and even if you look at the definition at all of that. We don't have mechanisms for that in place anyway even if, as you say, you do develop the autonomous student to some extent. There are no mechanisms there for that student or for those teachers that become autonomous in that respect within the school. (DP).

> In some ways a school environment and a school set up doesn't really allow for that (autonomy) because the purpose of the school is about education and it decides on what the purpose of that education is. Now sometimes to develop critical thinking in a student and to give them time to develop autonomously doesn't really fit in with 'I have to get my curriculum finished.' (DB).

For her the purpose of teaching was education, but she accepted that, within the proposed code, it was difficult to know how it should be written.

> I probably took teaching to explicitly look at education but I think there should be something included in that it explicitly mentions education that it is the purpose of teaching to an extent. . . . It is a difficult one to know how exactly how education should be mentioned. (DB).

Another discussed the possible scope in some of the educational programmes for teaching to help with a development of autonomy in students.

> If you look at the Leaving Certificate and Junior Cert programmes within schools I won't say there is none but there is very little room for the word autonomy in either of those programmes if you look at the Leaving Certificate Applied and if you look at Transition Year Programmes there is. There is big scope in both of them so it really depends on the programmes that you are running. (TR).

One participant described his own approach to teaching as a 'work in progress' in giving students time and opportunity to express themselves while still engaging with the curriculum.

> Teaching in *(named)* secondary school I found that you unlock and you encourage an awful lot more potential that way and that the students sort of naturally will cover the curriculum without you having to kind of force feed them. It leaves a lot more freedom within the time that you have and as a result it gives them a chance to express themselves a little bit more. Now this is a work in progress. I am only speaking from the point where I am at the moment. Three years down the road I might have a completely different story but at the minute I would see that that sort of provides an opportunity for some autonomy. (AK).

Another participant's school had already devised a programme for the development of autonomy in their students through a programme for senior staff to educate students in being responsible for their own learning.

> This whole developing autonomy in the student. We have done a lot of work on that. We did kind of a pilot project for our middle leaders for where we have come across this before. Our A post holders went and did a project on how to develop responsibility in the students for their own learning. Every single teacher bought in to it and we started with a second year group and every teacher was a mentor to so many students and tried to get them to develop. (EOD).

The conclusion is that the aim of developing autonomy in students as an element within the proposed code was accepted and supported by the participants; some educational programmes did offer teachers an opportunity to help students develop autonomy but the current set-up of Irish second-level schools in curriculum and examination orientation did not assist at present with the achievement of this aim in teaching.

6.3.6.4.4. Informed Action

Another aim in teaching offered in the proposed code is informed action. One participant defined informed action as follows.

> If you engaged in critical thinking and if you act as a result of that critical thinking then you are engaging in informed actions. It mightn't be the right actions but they are informed because you have engaged in critical thinking. (C4).

Two others had already related the aims of integrity of knowledge, critical thinking and informed action together in a continuum where

> The students would end up as autonomous people benefiting by the integrity of knowledge of the people they have met, developing critical thinking skills that would lead to informed actions. (MM).

Informed action was viewed as an outcome of critical thinking.

> With critical thinking do you not think informed actions? Isn't that what we are trying to have as an outcome? (NM).

Another participant gave an example of where a possible informed action of students, stemming from critical thinking, could be seen to work for students in their application of their critical thinking skills.

> Imagine the students if they went out to vote or were to behave in some more informed way in some situations they find themselves in the world and from a teacher's point of view, their critical thinking, it is applied to the work they are doing. (MM).

She returned to this sub-theme again in linking informed action in teaching to critical thinking in teaching.

> They may be developing their teaching skills or they may be, they are actually informing themselves as they teach and reflecting on it as they go. I mean they are obviously not going out to vote or something and stuff like that but it is more a matter of reflecting and informing themselves about because their critical thinking is about what is going on in their classroom or with these particular students and maybe adjusting it as they move along. (MM).

What this participant almost alone amongst all participants captured here was that students can undertake actions arising from what goes on in their classrooms, reflecting on it and then acting and / or adjusting their actions as they go along. As one participant had already asked her fellow group members to

> Imagine the students if (students) went out to vote or were to behave in some more informed way in some situations they find themselves in the world. (MM)

The outcome for the students was to act in a more informed way, which is the kernel of the concept of informed action. Again one participant had stated this already, that students

> Would end up as autonomous people benefiting by the integrity of knowledge of the people they have met developing critical thinking skills that would lead to informed actions. (MM)

However the rest of the participants did not discuss the element of informed action, even though it was stated as an aim. The conclusion is that either there was insufficient time or that it did not resonate particularly strongly with them as the current curriculum has few if any action components within it at present. The only

opportunity may be within the freedom of the TY Programme but then students must return to the strict academic curriculum of Leaving Certificate.

6.3.6.4.5. Civic Responsibility

The facilitator introduced the fifth element of civic responsibility in the proposed code of ethics for teaching to all groups for their reaction and discussion. She followed her introduction with a question to one group:

> So are we teaching people to become useful members of society? (Mary F.)

The first reaction from one participant was that civic responsibility was difficult to understand as it was not on the syllabus for many subjects.

> No because it's not on the syllabus for many subjects and by the way lads the next equation in algebra is to do with two-wheelie bins! (C2).

But the response to this comment was that

> You know that civic responsibility where it arises. Should we promote it? But it's not at the heart of a lesson. When you are doing a lesson on osmosis in chemistry, civic responsibility doesn't arise. (C3).

This group agreed a statement amongst them that 'Teaching shall promote good citizenship' but one participant added

> I can see this being covered by somebody else tomorrow. (C1).

The second group also had some difficulties in understanding this element within the code and drew attention to differentiating between promotion and the practice.

> What does that mean 'Teaching is always to practice civic responsibility.' That doesn't make sense. Teaching aims to promote civic responsibility yes but to practice it - does he mean that it is aiming to promote the practice of civic responsibility in the students? (DS).

> I don't know. Does it? You could go round in circles. It is to do with the wording and the concept that is in that sentence. What exactly is the concept of civic responsibility? (AB).

The role of the teacher in modelling civic responsibility was then discussed and they related it to the practices and actions of teachers.

> It says 'practice.' So it is actually saying to model it and also to promote it? (AB).

> And presumably if a teacher is promoting civic responsibility it is intended for the student and for himself or herself. (BM).

> It just means you teach more than your subject. (MM).

This concept of more than just one's teaching subject was developed by the same participant who referred to what students learn from teachers as being often more than just the subject material.

> It is not just the subject. I mean we teach more than our subject when we teach. I mean children are learning all the time. It is what they are learning we are not quite sure of sometimes but they are learning, picking things up from us all the time. Looking back ourselves we all remember people who taught us and what we learned from them and it can be many things we learned from them maybe not what they thought they were teaching us. (MM).

> A new word - teaching applies the 'modelling.' That's a new word - the modelling - and the promotion of civic responsibility. It implies the modelling and promotion of civic responsibility. Teaching implies the modelling and promotion of civic responsibility. (BM).

In the next focus group of teachers one participant spoke of her particular understanding of civic responsibility in relation to litter.

> Because I would have a very definite idea of civic responsibility within Ireland and for instance to me it is an abhorrence to throw dirt on the ground, but not necessarily to some of the students I teach. They don't see that as a big deal at all. (EC).

Another participant questioned whether there was a difference between civic and social responsibility and suggested that this element of the code be developed further to include social responsibility.

> Some parts of these (the elements of the code) are very explicitly done in terms of teaching and what you do in your teaching and what you teach to the students as well. I'm thinking of new subjects kind of that would come on stream where we explicitly do this as part of our teaching but it is also a subject that we teach and it is also part and parcel of it. Civic responsibility. Say for example we are talking civic responsibility there and CSPE Civic, Social, Political Education but also we also do try to teach social responsibility. There is also a social element which is becoming more and more prominent in the consciousness of people outside of teaching that it should be part and parcel of teaching too/ So I'm wondering should social responsibility be mentioned in there or is civic and social responsibility the same thing? (GK).

In response to being asked to develop on this she replied:

> Well social responsibility also involves respect for other people, which isn't necessarily part and parcel of civic responsibility you know. You can do the act of being a good citizen but you don't actually have to feel like being a good citizen if you get what I mean. The more social side of things I think. (GK).

For her social responsibility applied also to the staff of a school, not just in how teachers interact with students but in the interactions of all the members of a school community.

> Very much a part of our teaching (is) in the way we interact with our students and it is included there at some levels in the way we interact with our fellow staff in terms of our teaching staff, maintenance staff around the building as well the cleaning staff around the building and other people that come in and out like parents or members of other groups and communities. So there is a huge social element to teaching that is not just a civic element if you get what I mean. (GK).

She drew attention here to the actions of teachers in relation to all persons they encounter within the school and not just students.

Several of the principals in their interviews brought the element of civic responsibility directly into the life of their own school, either through charity work by students or by examples set within the school as a community.

> Yes not only being a member of society but realising that you are not a selfish member of society that there are others who are worse off around you. *(Named school)* are the most disadvantaged school but we raise somewhere in the region of five to ten thousand euro for charity every year. (KD).

For some the school functions as a mini-society

> The fact you know it is not just teaching a subject there is, students do pick up on morality and a sense of right I suppose from how they are. School is like a mini society in its own right and if they can interact within that society I think there are huge lessons for how to go out in to the wider world. (EOD).

The interactions within a school were learning situations for when students moved out into the world. The promotion and practice of civic responsibility was held by one participant as an ethical principle upheld in school and continued after school.

> Teaching shall practice and promote civic responsibility. I have no reservations about that because I think a school is a microcosm of the outside life and so if you are giving them sort of ethical principles to adhere to they can carry them through to a later life.)PG).

So the school should model internally what it expects society to be externally.

> I was saying about the resonance of civic responsibility when I was thinking about that. I believe very strongly that a school should model what we think a civic society should be. If we have a society in school which doesn't care for the individuals and I am not just talking about teachers I am talking about students and student directions where people aren't listened to, where we have a society you know where there isn't the respect for basic human dignity if that doesn't happen in the school framework how can we preach to the larger framework? (RK).

While the element did not create a major conversation, the data would indicate that the life of the school, as a community in itself, had to reflect civic responsibility in its own actions and examples, modelling appropriate behaviours.

The school was one major institution where civic responsibility could and should be an exemplar of what hopefully would be part of the lives of students in the wider world.

This civic society sub-theme was juxtaposed by one participant between the needs of students and the needs of society. The proposed code, if in place, in his view could result in a moral compulsion that might act as a basis for change in education itself.

> If we were all bound by this ethical code and look at it immediately and found ourselves morally compelled to do something you could have it could be a very radical basis for change. That particular first line you know. It would be interesting to see how that could have been unfolded. What we mean about the best interest of students, how much and to what extent is the curriculum set - and I mean it is determined externally - about the needs of society as well as much as individual needs of students. (AC).

The acceptance of the proposed ethical code would result in a moral obligation to act and such action would mean examining the needs of students, the role of a curriculum as set by society and the needs of society itself in conjunction with the needs of students. The acceptance of a code of ethics for teaching included students, teachers and society in a possible re-examination of what has traditionally been undertaken in education. However the acceptance of the proposed code provoked many comments and discussion on its 'implementation' and the possible outcomes for teachers.

6.3.6.5. Effecting a Code

An issue for many participants, although it was not part of the proposed code, was, in their words, how to 'effect' or 'implement' or 'enforce' a code. The expressed views in a small number of cases were strong but were not resolved or reached a conclusion for the participants.

> I was just wondering who would enforce it and who is it that would follow up on whether the code of ethics is followed. (RQ).

> Is it some external kind of inspection type thing? (AC).

> Everybody will fear. They will fear the whoever is watching or whoever you know - big brother - what's the purpose of this and if the purpose is to get me out or you out or somebody out well then it will never come in. So that question has to be addressed because you can't have one without the other. (TR).

> And is there any point basically in having it if you are not going to regulate it in some ways? (DP).
>
> Does this become a prescriptive thing? Is it a rule? (JP).

The interpretation here is that this issue of enforcement was a very sensitive issue and related directly to *teachers* as opposed to *teaching*. But two participants turned the conversation back to teaching and practices.

> If it is a code of ethics you would like to say that it is aspirational and good practice is what you are going to be defining. NM).
>
> Are we talking about enforcing or are we talking about setting it up as a standard for teaching as opposed to enforcing it for teachers? I guess we are holding it up as some sort of an ideal teaching aim. In which case we are not talking about enforcing. (EC).

There was some acceptance of the current reality of non-accountability in Irish teaching, but no-one at all held that this should remain the case.

> Codes of practice whereby they should be accountable for it and I think we should ..... We don't seem to be accountable. (FF).

Other professions, it was acknowledged, had their codes of ethics but that teaching involved a different clientele – young students not in the presence of their parents – thus identifying professionalism in teaching as having greater import than other professions because of its involvement full-time with children.

> That is one of the differences in teaching than perhaps other professions. Say that if a nurse or a doctor or whatever an engineer has something or talking about clients or customers they are generally talking about someone who they can actually deliver the stuff at that level whereas if you are talking about maybe because teaching could be teaching infants if it came down to it or five year old, six year olds seven year olds. So that it kind of funny it is totally over to you to uphold all this. No but even if you go beyond that just say it is unlikely that any of them will pull you up on any of these whereas in another profession the likelihood is an adult could say - hold on a second. You should not treat me like that or you should not or this is not the way it works in your code of ethics. (JOC).

Not alone was it up to a teacher to uphold professional practice but that, unlike other professions dealing with adults, the vulnerable position of a child made it unlikely that the child could or would object if they were being treated unprofessionally. The conclusion here is that this reinforced the unique position of teachers and students being in an asymmetrical relationship, arguing for greater professional awareness and ethical practices on the part of the teacher.

The questions being asked by several participants were about the possible implications, for teachers, not of bringing a code of ethics for teaching into being, but about who would enforce, who would evaluate and the possible consequences of breaches of a code for teachers. One principal participant asked a direct question.

> Yes there is a need for it but what I would say there is, while there is a place for it and there is a need for it, how would you propose implementing it or monitoring it? (JK).

The answer given was that it was not within the intent of the research to examine implementation issues. Enforcing and/or policing a code was asked about.

> Not just a guideline something more concrete. When it comes back to the whole policing thing - how would you police and enforce it? Something would need to be there. That is why I'm positive you should do it. (JB).

It only had substance in one participant's view if there was some relevance to the code but not enforcement.

> Yes comfortable with it, but substance and comfort may not mean the same thing. I would say it has substance if it had some level of application or some level of enforcement. Enforcement is the wrong word. If it had some relevance to it. (LM).

Another participant outlined his perception of the current situation.

> Because from a very practical point of view the unions have tended to take over the teaching behaviour and have adapted it to their own financial advantage and have totally neglected the responsibilities that teachers have. So that there is nobody around that is actually looking at it from the point of view of what teachers may be should or shall or should be doing unless it is within the narrow confines of pay and pay-related issues. That is not the way to run a profession. It is not. (KD).

Possible inputs and roles were identified for both the teaching unions and the Irish Teaching Council.

> I'm sure the unions would have an input in to it. (TR).

> I think we are sort of becoming a lot more how would you say more accountable with the Teaching Council and so on (AK).

Two other participants asked about who would enforce such a code but no final identification was made by anyone about who would enforce or regulate any code of ethics.

> Self evaluation though. It is a hard thing so who is going to make you aware in that case if you have done something wrong. Is it going to be the Principal, is it going to be the Vice Principal? Who is that, that is going to regulate things? (JOK).

> As for something that would be introduced I was just wondering who would enforce it and who is it that would follow up on whether the code of ethics is followed would it be? (RQ).

One participant considered that a breach of the *Code of Professional Practice* of the Irish Teaching Council left a teacher very much in breach of a code of ethics.

> There is a Code of Practice currently and if you fall short of the code of practice you have fallen way short of the code of ethics. I would say you would be in breach of the code of ethics as well by default I think. If you are already in trouble because of something you have done by breaching the code of practice as a good teacher I would say you are heading to crossing the line with some of these things (NM).

He identified the Codes of Professional Conduct & Practice of the Teaching Council but did not view them as a code of ethics and that breaches of the code of ethics on offer would place a teacher significantly in breach of them. The use of the proposed code of ethics by an external authority or power gave cause for concern to another participant.

> But in the other sense in the wider context so I mean the code of ethics are all very fine but it is like writing something and then it becomes something by which some external power then uses to see how you are compliant or not. (AC).

Yet for another there had to be consequences if there was a breach of a code and there were no consequences for teachers at present.

> We go back to a point again AC made earlier on any of those five points. You can put two words at the end of them and it is - what if? What if it is not? That's the question because everybody will fear. They will fear the whoever is watching or whoever you know 'big brother.' What's the purpose of this and if the purpose is to get me out or you out or somebody out well then it will never come in. So that question has to be addressed because you can't have one without the other. No it is not what's "Do no harm." If you do harm what are the consequences and again I am not interested in what the consequences are going to be well I am only going to ask you (*to the facilitator*) but within your healthcare profession there are consequences. In teaching there are none. (TR).

The options this participant saw in effecting a code was summarised by another participant.

> Well is it going to be a case of self regulation where it is to up to each individual teacher themselves to regulate themselves against this and measure themselves against this? Is it going to be something that is going to be done at a peer level or is something that is going to be done from a managerial level or is it something that is going to be done from an outside body like The Teaching Council? (GK).

Such a concern with the 'implementation' or 'effecting' of a code was to continue in only two of the principals' interviews later.

> It's how its how it is going to be very effected. Yes that is where I see the problem. It has to have some kind of structure that is what I'm trying to say. I do have a problem with how it is to be effected. (KD).

> Yes there is a need for it but what I would say there is while there is a place for it and there is a need for it how would you propose implementing it or monitoring it? (JK).

The conclusion is that it was more of an issue for teachers than for principals or managers. The participants considered and discussed this issue of "implementing" a code; it is part of the historical reality that there has always been an ongoing concern about the working conditions of teachers in which teaching in Ireland is situated. But no-one disagreed with the idea of there being a code of ethics for teaching for whatever reason – as a guide-line, as an aspiration, as a support to teaching.

> Right, they should be still there you know whether or not regardless of how it worked or if it never worked it should be there. (JOC).

The conclusion is also that, while teachers would welcome a code, whether, in their words, as a philosophy, a guide-line, a support to their everyday practices in teaching, there was a strong sense that the concerns raised were more in relation to an overseeing body and its actions if breaches of a code of ethics for teaching were to happen. Such a body would also have to put mechanisms in place to implement a code.

> If this was to be adopted by the Teaching Council it would mean that some state agency would have to put a case for the necessary programmes. (C4).

The 'necessary programme' would have to include, it is interpreted here, ethics in teacher education programmes, induction into an ethical code, staff mentoring and staff support, along with time and opportunity for reflection, before the question of 'effecting' a code amongst teachers could be approached.

But for others a code could contribute to professionalism for teachers, and to the overall good of teachers. Current circumstances in teaching in some participants' views, as with the element of reflection, do not permit an opportunity to discuss ethical and related teaching issues. But discussions and opportunities for discussion and interaction about a code of ethics amongst teachers would be and were welcome.

> Well I think any discussion on that code in a professional capacity is only going to be good for the student or class work at hand. We don't have those professional discussions and they are personalised completely because we don't have a code to which to discuss them under. (NM).

> Maybe if we got to discuss what they have in other countries just to compare what we are doing now and the likes of the teaching practice in college in being able to compare. (RQ).

They identified the proposed code and codes of ethics from other jurisdictions as providing opportunities for professional discussion amongst teachers.

> I'm thinking of the time I taught in the UK for a while. The senior management came in to review and evaluate my teaching and there would always be something negative in it and I think they saw that as their role or their function. If my colleagues within the English department i.e. the head of the department and the assistant or one of the assistant heads of department came in it was a very different thing. It was a much more peer-reviewed. It was much more discussion and there was much more learning in that for me as a teacher about the art of teaching. (DB).

Internal evaluation or assessment by school management in the UK had not been experienced as helpful by this participant but peer review was considered and experienced as inclusive and had been a learning experience for her.

> It was extremely inclusive (when done by colleagues) whereas you always felt that senior management were being exclusive, that they were looking for that little, that one little line that they could put in to it. (DB).

> I think as teachers well I suppose we are very much caught up in the criteria that are laid down by the DES and having policy documents etc. and things like that in place that maybe we don't take enough time to actually work together in our department groups and kind of review and evaluate teaching and to learn from each other and to share ideas. (DN).

What is identified here is the inclusiveness and effectiveness of the teaching team within a subject area evaluating, by peer review, the teaching practices within a subject with the objective of professional learning, but time was not provided or created for such peer interactions.

6.3.6.6. Individuality of School Culture and Climate

There were several references by participants to the individual climate, students and culture of each school.

> We will have different interests depending on what school, school ethos and student body you have in front of you. (EC).

> It has to do with the culture of the school and with how important sort of is your ethical code would be seen to be and how these five areas are actually viewed within the culture of the school and how they are interpreted by the school and how they are implemented by the school. (DB).

The status of any ethical code within a school was very dependent on how the school - management and staff – viewed, upheld and practised a code. It would have a status only if openly upheld, interpreted and practised. The Mission Statements enshrining founders' values were held to have an importance in voluntary secondary schools as providing an ethical framework within which the school was operating. Several of the voluntary secondary principals outlined their schools' positions.

> The reason is that, and I mainly thought about it, where *(named school)* are coming from. I'm a Christian Brother School. It is now called an Edmond Rice School and we are talking about the founding vision of the founder and I suppose there are four legs to what we talk about. We talk out the intellectual development including passing exams, physical education sport and games civic, social and political and general moral education - SPHE - and spiritual education. (RK).

While this principal emphasised the intellectual and spiritual development of students, another principal directed attention to the role of the Mission Statement and Admissions Policy in influencing the actions of teachers.

> You know this is largely what we would have in our Mission Statement and Admissions Policy. Maybe not in so many words but we have a passage about the students and you know how their interests are catered for and the teachers would need, but would be accepting, and you know wouldn't criticise unduly. We try to encourage and bring out the best in students. (EOD).

Others related the founders' philosophy to the efforts by the school through its staff to bring out the best in their students by practising an ethic of helping people and treating people with respect.

> In the voluntary sector and I'm including the Jewish and I'm including Church of Ireland and I'm including Roman Catholic. They are usually the philosopher of their founder. You try to help people. You try to bring out the goodness in people you try to treat them with the respect some of it indeed reflects in the code that I have read. (KD).

> There is a spiritual dimension there is a Catholic ethos and there is the fact that young fellows come in here to *(named school)* at the age of thirteen. They have been confirmed. For a lot of people confirmation is an exit sacrament and we don't want it to be an exit sacrament. We want to help people to grow up. (RK).

The individuality of schools also extended to the individuality of teachers.

> I do think though that within all of that every teacher carrying out the act of teaching is an individual and it is going to vary with every single teacher. (JP).
>
> I think it is a lot to do with your personality as well probably whether you take it on earlier or later in your career. (ET).
>
> I know we are not to be talking about teachers but in terms of delivering and abiding by this teaching and a code of practice a lot of it does depend on the person doing it. (FF).

The conclusion is that the individual culture, individual school ethos and the individuality of teachers in individual schools were influential on the practices of teaching and on teachers in particular schools and were important to the participants.

6.3.7. Professionalism - Conclusions

The participants discussed the place of teacher professionalism within teacher education programmes. While the teacher education programmes were praised in terms of teacher preparation in the skills and pedagogical methodologies, there was held to be a lack of an ethical dimension specific to them, perhaps as an identified and particular module within such programmes. This, it was held by the participants, would improve the professionalism of teachers entering the profession.

They also identified a place for a formal programme of CPD for which they considered the DES and indeed individual schools and individual principals might share responsibility. While specific in-service programmes and up-skilling programmes could be organised by educational authorities, CPD would also be enhanced in many participants' views by the time and opportunities for development of good practices in teaching through a sharing of such practices within a school. These opportunities should be taken within schools by the management and teachers in support of one another.

They also identified experience and practical wisdom in teaching, and time given by experienced teachers in mentoring and supporting new teachers, as being of benefit to professionalism in teaching, but school organisation and the realities of

the teaching role did not at present always permit these. The role of mentoring and the development of good habits learned from experienced teachers who practised good habits in teaching were supported by the participants.

Ethical practices were held by many participants to be part of their practices in teaching, albeit implicit rather than explicit. They identified ethical practices as being present in their teaching practices, their actions in schools and in the practices of schools.

The conclusion is that, within these professional practices the elements of integrity of knowledge, critical thinking, autonomy and informed action, offered to them in the proposed code, were identified by some participants as difficult to understand. The lack of development of this kind of thinking – thinking across these themes of integrity of knowledge, critical thinking, autonomy, informed action, and the practice and promotion of civic responsibility which have been identified in the literature and philosophy – is a major finding.

It is concluded that their discussions about these elements were almost as one inter-related discussion; and that they were viewed and discussed as a continuum by the participants. While they were not highly developed in the participants' thoughts, they were identified as new ways of discussing teaching, in the participants' experiences. However their conclusions were that the current structure of Irish second-level education was not facilitating these aims, of which they approved. The elements resonated with them but they spoke of the difficulties, at present, in facilitating and implementing them as much as they would wish.

Their discussion of teaching as practising and promoting civic responsibility was also not well-developed. There was a limited discussion of extending civic responsibility in teaching into an interpretation of teaching as modelling those values and actions in society that were of benefit to individual people in society such as teachers and students. That there was a broader moral obligation to be a contributing member of society through civic responsibility did not develop in their discussions. Some participants did provide examples of where their individual schools already modelled the wider society through specific civic

engagement programmes, environmental awareness promotion, and individual promotion of volunteerism and of charity work. These were all in addition to the mandated CSPE programme.

It is concluded here that the aim of informed action was the most under-developed aim of all, perhaps due to either lack of time or lack of understanding.

6.4. Focus Groups and Interviews - Conclusions

The conclusion here is that, within their reactions to the code of ethics for teaching being offered to them, the focus groups and interview participants have had a serious, wide-ranging conversation about teaching in Ireland. The data collection process identified a deeper conversation about teaching that came about on a platform of exploring reaction to a code of ethics for teaching. The participants established links between and across the three domains of care, relationship and professionalism; repeatedly they related and linked the domains and elements together in their conversation and responses. The focus on a code of ethics for the profession of teaching activated a conversation on teaching and about themselves as teachers, frequently situated within the context of their own schools and related to the school environment and culture within which they worked. In many instances they referred directly to their own schools, their own teaching and their own students. An interpretative circle was being created from the related parts of their discussions to their practices as teachers and to the practices of teaching and to the related parts of the proposed code of ethics. Within this interpretative circle three levels of differentiation in individuality – of teachers, of their practices and of schools themselves – can be concluded and interpreted from the data.

The individuality of teachers came across in the individuality of the responses to the code on offer. Every participant in all of the focus groups and in the individual interviews responded in the discussions of the code, to comments within their groups or to direct questions by the interviewer. An analysis of the focus group data by coding of participants' responses to other group members by name indicates a total of fifty individual direct interactions. Participants identified the issue of individuality in teaching.

> I do think though that within all of that (code) every teacher carrying out the act of teaching is an individual and is going to vary with every single teacher. (JP).

> I would say that (the quality of teaching) really depends on the individual teacher. (JK).

Being a teacher meant being an individual on one's own in a classroom, as stated by one participant,

> It is such a solitary activity for the person that is doing the teaching. (GK).

The second level of differentiation – the individuality of their practices in their individual professional lives - is for them a constant in teachers' lives, and is usually perceived by them as good.

> They (the five elements of the code) offer a very good framework that deliver a programme and you build your teaching career around the five pillars. (MMU).

> I would say that for most of them (the elements) are practised by everybody but what's one rule for one person would be a different rule for another person. (JOK).

The individuality of the practices varied when with a full class or a one-to-one teaching situation and from teacher to teacher.

> Your communication lines and as a teacher at the head of the class why definition has to be different to one-to-one. (EC)

> Most of us are doing these things at the moment (practising the elements of the code). Just we are different in the way we are doing them. (JOK).

The third level of differentiation is the individual schools and the culture of that school in which each one worked.

> We will have different interests depending on what school, school ethos and student body you have in front of you as well as the individual teacher. (EC.)

> We are a Catholic school and we are saying there is a spiritual dimension. There is a Catholic ethos. (RK).

Schools differed from one another and many teachers expressed their pride in their individual schools. One principal stated that

> This school community, the bigger community of the area, has been blessed with the type of teacher which it attracts and keeps. I think that is also a symptom of the vocational system as well I think that is true of the VEC scheme rather than just this individual school. (MAS).

The conclusion is that the proposed code would provide the opportunity to state explicitly a code of ethics for teaching in Ireland. They considered that their practices were proper, ethical and correct but that they have not been explicitly stated as good practices within ethical codes and as ethical behaviour in teaching.

It is also concluded that the resonance of the proposed code with them included support of an explicit code of ethics for teaching. Their conclusion was that many examples of good practices were to found widely in teaching and in particular in the schools in which the participants were teaching. They expressed the view that these practices currently have an integrity of knowledge, display care for students, foster good and appropriate relationships and promote civic responsibility, but that there has been no facility or opportunity to state these clearly. The current curriculum also impinges on being able to undertake all of these as much as they would like.

A further conclusion, based upon interpreting their responses to the research question of exploring the resonance of the proposed code with them, is that the code was widely acceptable to them. These responses have been placed within their conversation about teaching and within their discussions about care, relationship and professionalism. No single participant spoke against the code on offer which has been placed by the participants in its context against a backdrop of individual teaching practices, individual schools and individual teachers as part of the interpretation of the individuality of teaching's history and culture in Ireland.

Their re-integration of the three domains and the five elements has permitted an interpretation of their reactions to the code as being underpinned by the domains of care, professionalism and relationship, which they have all consistently upheld as part of teaching, as integral to teaching and part of their being-in-the-world as teachers. Their expressed concerns are with the welfare and well-being of students and the full role such students may eventually adopt in society. The participants held, in their exploration through conversation of the domains and the elements, that teaching as a profession upholds and promotes the good life by pursuing the well-being and welfare of students through good teaching, within proper and appropriate relationships and with care for the students. The participants also held

that an integrity of knowledge, the development of informed action and a gradual development of autonomy in the student, coupled with a sense of civic responsibility, modelled by the teacher, lead to ethical action in the world for both students and teachers. The participants also held that an implicit ethical code is to be found already in the ways in which they individually practise their teaching in their individual schools. They have stated that ethical considerations are constitutive of their individual lives simultaneously as persons and as teachers. So they would welcome an explicit exposition of their ethical practices.

> I like the idea that we may see a code of ethics in writing because I think too much of it is implicit as opposed to explicit in what we are doing (DP).

> A lot of these ethical issues I think they are covered by existing school policies but what you don't have you don't have them condensed together as a code. (PG).

Another major finding is that the discussion of care did not encompass areas of accidents, negligence and related legal issues but centred and remained in care in teaching, care of and for students, and confirmed the teacher as the adult in the relationship.

A further major finding is that there was no discussion about the Codes of the Irish Teaching Council and only seven references in total to it.

> People take their own interpretation and I think maybe the Teaching Council should have had discussions and meetings with staff across Ireland that would discuss (the code|) with them. (JOK).

> Actually I am not sure. Is there any sort of a code specified in the Teaching Council's statement – I don't know if there is, I have the booklet. (JOK).

The overall conclusion is that, having put forward in this thesis a code of ethics for teaching in second-level for exploration for resonance through qualitative research, a strong resonance with the proposed code has been found amongst teachers.

6.5. The Questionnaire

Questionnaire introduction

Quantitative research by way of a questionnaire was next undertaken to triangulate the qualitative research to date. While in qualitative research "researchers interpret through their own conceptual and perceptual lens the interpretations being made by those being studied" (Scott & Usher, 1996, p 67) this double hermeneutic may be balanced, and the research to date supported, by the quantitative research which may permit a statistical analysis of pre-coded questionnaire answers.

The questionnaire was not intended to provide new knowledge or new interpretations on the resonance of the code. What was being sought were those questionnaire participants' responses as they read the proposed code, referred to the glossary given to them as required and then responded with their completion of a mark in a choice of three option boxes on the questionnaire sheet itself.

6.5.2. Questionnaire Analysis

The first stage of the quantitative analysis was to calculate and tabulate the responses in each of the categories to the nine questions. These are displayed individually in *Figure 1* to *Figure 11* and are summarised in a single format in *Table Six* displayed below. There were a total of 157 questionnaires completed and all sections were completed for all nine questions.

Table Six

Summary of Responses by Question and Category of Response by %.

Question No.	Question	Yes	No	Don't Know
1.	Is there a place for a Code of Ethics?	85%	8%	7%
2.	Is there a need for a Code of Ethics?	84%	8%	8%
3.	Does the proposed Code resonate with you?	83%	6%	11%
4.	Would you be comfortable with the proposed Code?	87%	3%	10%
5.	Do you think the proposed Code would be acceptable to teachers?	62%	3%	35%
6.	Would you support the introduction of a Code of Ethics?	90%	4%	6%
7.	Would a Code of Ethics improve the standing of teaching?	66%	12%	22%
8.	Would a Code of Ethics improve the quality of teaching?	51%	12%	37%
9.	Would you see a Code of Ethics having an effect on teaching practice?	54%	16%	30%

The important statistics from Question 5 and Question 8 related to *teachers* is in the increased numbers of teachers who responded with Don't Know, where the range of responses is from 22% to 37%. These responses may reflect the concerns expressed in the focus groups and principals' interviews with what had they termed 'implementation' or 'effecting' of the code where the focus might have been seen as moving from *teaching* to *teachers*. In addition, to posit an improvement in teaching practices, the standing of teaching and the quality of teaching may be a double-sided issue: either an inference could be taken by the teachers that the standing, quality and practices are not good at present or that, as in the focus groups and principals' interviews, that these are good at present. The interpretation here is that, as in the focus groups and principals' interviews, they held that their practices were good, the quality of their teaching was good and their view of their standing was good. No evidence to the contrary is being offered other than the evidence from the qualitative research to date where it has been accepted and concluded from the data that the standing, quality and practices of teaching are good for the overwhelming majority of teachers in Ireland today.

An interesting factor was that of length of service which had been measured at four points as displayed below in Table Seven.

Table Seven.

Number of Teachers	Length of Service
37	1 - 4 years
56	5 -13 years
40	14 - 27 years
24	27 + years

Figure 10 is a tabulation of the total results in each of the three choices of 'Yes,' 'No' and 'Don't Know' by the age variable for all nine questions. It would initially appear to indicate that the longer the service of a teacher, the less Yes responses to the nine questions. However this chart displays the numerical total of the number of participants in each of the four categories. When the results are expressed as percentages of the total responses, as displayed in *Figure 11*, the divergence is much less. 'Yes' responses drop from 75.31% to 68.52%; 'No' responses rise from 5.25% to 13.89%; 'Don't Know' responses drop from 19.44% to 17.58%. The summary of this is in *Table Eight* below and indicates that length of service in teaching did not provide a significant difference in responses.

Table Eight

YES	NO	DON'T KNOW	LENGTH OF SERVICE
75.31%	5.25%	19.44%	1 - 4 years
72.22%	8.73%	19.05%	5 -13 years
77.22%	5.28%	17.50%	14 - 27 years
68.52%	13.89%	17.59%	27 + years

When the overall numbers in *Figure 10* are examined, the approval rating for the nine questions is consistently very high and is in excess of 68% Yes responses. There is also a close consistency in the 'Don't Know' category across the nine questions where the range is very small at 1.58% between 19.44% and 17.59%. This close cluster of figures indicates that the vast majority of teachers support the idea of a code of ethics for teaching in Ireland and that the code offered does resonate with them very strongly.

6.5.4. Questionnaire Conclusions

The purpose of this questionnaire was to provide some data to triangulate the findings from the qualitative research to date and the conclusion is that it was

successful in respect of all of the nine questions. It ranged across all four types of second-level schools in Ireland and across two hundred and fifty-three teachers of whom one hundred and fifty-seven provided fully-completed anonymous questionnaires.

The application, completion and return of the questionnaire, meant that each respondent indicated his/her responses by themselves. They were not responding in a group situation as might be the case in teachers' meetings or at staff meetings in Irish schools. The interpretation here is the responses, protected by anonymity, reflected the opinions of teachers and their expressed resonance with the code. The responses, when measured and tabulated, indicate a most positive response and display a very strong resonance to a code of ethics for teaching in Ireland today. 87% were comfortable with the proposed code: 85% saw a place for a code: 84% saw a need for a code: the proposed code resonated with 83%. The highest response measured was 90% in support for the introduction of a code of ethics for teaching.

However when answering Question 5, 7, 8 and 9 which related to *teachers* as opposed to *teaching* the Yes response rate fell from over 80% to a range of 51% - 62%. The Don't Know response rate rose from a range of 6% - 11% to a range of 22% - 37%. This increase in the Don't Know responses to these questions reflected possible concerns with any inference that teaching practices or the standing and quality of teachers was less than good. Supporting these possible concerns is that the No responses only increased by a smaller amount, from a range of 3% - 8% to a range of 3% - 16%. This is interpreted as being directly related to their worldview of themselves as teachers. It is similar to the views held in the focus groups participants and principals' interviews that Irish second-level teachers are ethical in their teaching practices. There may also be a possible concern with the 'effecting' or 'implementation' of a code on them as individual teachers.

It is concluded here that the findings in the questionnaires triangulate the findings from both the focus groups and principals' interviews and substantiate the research to date. Statistically the figures support very strongly the resonance with teachers of the proposed code of ethics for teaching in Ireland in the first quarter

of the Twenty-first century, and reflect the practices and good teaching that is happening in Irish second-level schools at this time.

6.6. Research Conclusions

Resonance with the proposed code of ethics has been explored through an analysis and an interpretation of the reactions amongst all the participants in the research to the code, the place for a code, the need for a code, their level of comfort with such a code, the contribution to teaching of a code and their responses to the specific question of resonance itself.

The main conclusion is that there is a strong resonance identified and found in the research to the proposed code of ethics for teaching and the interpretations from the focus groups and from the principals' interviews and from the questionnaires reflect this. The very high positive response of 90% of teachers (*Figure 7*) in the questionnaire section supporting the introduction of a code of ethics for teaching confirms and triangulates the positive responses of the focus groups teachers and the second-level principals. The positive response of 83% displayed in *Figure 3* to the question of the code resonating with the teachers who completed the questionnaire also correlates very strongly with the initial written response rate to a positive resonance of 86% displayed in *Chart Five* in the teachers' focus groups.

The conclusion is that their re-integration of the domains of care, professionalism and relationship has permitted an interpretation of their reactions to the code as being underpinned by these three domains. These they have all consistently upheld as part of teaching, as integral to teaching and part of their being-in-the-world as teachers that is teaching for them. While the code was delineated in three domains and five elements for the purposes of research, the research participants in the focus groups and interviews have re-integrated the five elements within the three domains by and in their conversations. An explicit written code of ethics is acceptable to them and they hold that they already practise ethics in their teaching and in their management of schools, students and classes.

It is concluded also that, while school mission statements might appear to provide an ethical underpinning for education inclusive of teaching, that such statements

do not give effect to ethical obligations in teaching. Although the participants have held that an implicit ethical code is to be found already in the ways in which they individually practise their teaching in their individual schools, an explicit exposition of their ethical practices would be very welcome to them.

It is particularly concluded that preparation for teaching could be enhanced by a particular module in the ethics of teaching during the teacher education programme and this ethical groundwork could then be supported by prudent and ethical school management incorporating the knowledge of more experienced staff through teacher mentoring and though time and opportunity being given to teachers for discussion and reflection on their professionalism, their practices and their care for the students. The whole-school approach to teaching and the whole-school environment are important as they can reflect the ethics of a school and can be assets to ethical practices.

It is also particularly concluded that poor quality teaching, in terms of a lack of respect, poor preparation, lack of professionalism, non-integrity of knowledge, a failure to display and enact care for students and any form of inappropriate relationship or lack of an appropriate relationship of adult to child is not acceptable to any group – CEOs, principals or teachers – and the presence of any of these gave rise to concerns amongst the participants. However such concerns could be offset, in interpreting the views of the participants, by better internal school supports, opportunities to examine and reflect on one's teaching and for continuous professional development (CPD) in a more organised structure within a school of leadership, experienced staff and new staff which could contribute to better practices. Teachers also value and like praise, affirmation and acknowledgement – the Irish teaching system does not have a structure within which to do this. There is no peer review, no performance review or appraisal.

It is concluded that the strongest theme found has been the welfare and well-being of students, and that this has been extended to the welfare and well-being of teachers; this could and should be expressed in an explicit code of ethics for teaching, upholding the good practices and ethical stances that are currently implicit in Irish second-level teaching.

It is now also concluded that there has been a conversation of substance about teaching in Ireland, set within teaching in Ireland in the first quarter of the Twenty-first century. Held within the domains of care, professionalism and relationship, constantly re-integrated by the research participants within the five elements of the code, it happened and came out of the interpretations of the research. It went beyond the pure research element of my question of resonance: rather it became a deep and rich conversation about teaching situated within the context of teaching in Ireland at present.

6.7. The Conversation of Teaching

6.7.1. Introduction

A major conclusion from the empirical research is that this project led to a conversation about teaching in Ireland. Conversation has a place in teaching. For education is part of

> A conversation which goes on both in public and within each of ourselves.
>
> (Oakeshott, 1962, pp 196-198)

There is a clear place for teacher conversations about teaching by teachers which

> Constitutes a public and collective form of enquiry into teaching and learning . . . and opens up the topic . . . in ways that are revelatory for both speaker and listener.
>
> (McDermott & Richardson, 2005, p 31)

> The public relating of teaching narratives, and the reflective conversation to which they give rise, constitute a public and collective form of inquiry into teaching and learning.
>
> (McDermott & Richardson, 2005, p 31)

> Some of the most useful – and interesting parts of that learning journey involved listening to teachers talking . . . engaging with them in professional conversations.
>
> (Jeffers, 2006, p 27)

Jeffers' words are reflected in the comments, reactions and conversation of the teachers, principals and CEOs in this thesis. A deep, intense conversation and dialogue about teaching in Ireland has taken place, within the setting of the focus groups and individual principals' interviews that happened within the qualitative data collection on a code of ethics for teaching in second-level schools. The data has shown that relationship, respect, tolerance and a process of understanding are

facets of a real conversation that happens to foster understanding in a civic and social life of a community of people.

People have an historically effected consciousness (Gadamer, 1975) and the teachers in this conversation are embedded in the particular history and culture that shapes them. While Strike (1995, p 33) claims that "Teachers are rarely asked to engage in moral dialogue with other educational professionals about the ethical issues of their practice." However in this research, when asked, the participants spoke of their schools, their professional education, their students and their colleagues in teaching. They cited examples of best interests, of care, of extra-curricular contributions to the welfare and well-being of students; they spoke out against bad practices in teaching. Interpretations of the text and of the data, coding of the data itself and interpretations of that coding are all placed within an Irish historical and cultural context discussed by the participants where they hold teaching to be valued by teachers as a profession, doing work of worth and value, and contributing to the quality and well-being of students and of Irish society. They hold in their perspective that teachers should be models to their students.

Empirical data in two matrices supports this concept of a wide-ranging conversation – (*Nvivo* Matrices) one from the focus groups and one from the individual principals' interviews – in which the breadth and range of nodes discussed by the participants indicates a high level of conversational contributions by all focus groups and individual principals.

6.7.2. The Conversation

This conversation on teaching began with a focus on the best interests of students and develops from three different perspectives in three focus groups. One perspective on best interests is students' academic success; another perspective is one that holds best interests by helping keep students in school; the third perspective is discussion about how a best interests decision is made. While it was discussed, and agreed as a proper element in a code, several participants declared it as difficult to define but it was eminently suitable as an element by which teachers and schools could decide on particular course of action with students individually or as a class or as a whole school. The seven principals who

discussed it saw best interests as a yardstick by which they decide as managers between competing interests of staff and students, keeping the best interests of the students as an appropriate aim of their actions as principals. The welfare and well-being of students is to the fore for all participants in any decisions.

In the continuing conversation, professionalism was held by all nine principals and all five CEOs to be a proper element, encompassing good practices, maintaining up-to-date knowledge, being on top of one's subject, and participating in continuous professional development (CPD) by which teachers maintain, improve and broaden their knowledge and skills and develop the personal qualities required in their professional lives. For the participants two elements were present; first was the place of CPD in enabling one to become a better teacher, and second the use of this improvement as a teacher, as a person, within the classroom through one's teaching. CPD should include enhancement in knowledge of one's subject, methodology and techniques of teaching but also enhancement in one's personal skills and attributes as a member of a profession.

The CEOs' focus group held that the present structure of schools and of Irish education in general did not provide sufficient opportunities to participate in CPD. But managers and principals could provide and achieve opportunities for CPD through time-tabling, re-allocation of teaching hours and resources and the use of School Development Planning (SDP), Second Level Support Service (SLSS) and other initiatives available to them. However some teachers referred to individual school settings where staff days and outside speakers provided them with opportunities of professional development within which they could enhance their skills along with approving any opportunities to be mentors to new teachers. References were also made to the present support services of the DES and of third-level post-graduate qualifications as contributing to both the professional skills and personal attributes of teachers. Personal reflection was also considered part of personal development professionally.

Both personal and social development of teachers as persons and as teachers, concurrently with professional development in subject content, methodologies, classroom management would appear to be the desirable outcome for the

participants, organised both within schools by local management and by the DES and supported by the teaching unions.

The teachers' focus groups conversation moved professionalism from outside the classroom to inside, holding that professional excellence also included pedagogical methods. What they considered to be any lack of professionalism in a classroom by a teacher was unwelcome and unwanted but there were admissions that such persons exist in Irish teaching. Included in these teachers' discussions were clear views that any inappropriate relationship, lack of respect for and improper treatment of students, was never acceptable or permissible.

It is concluded here that a conversation in which teachers make such strong statements to one another in terms of bad or inappropriate practices is valuable, worthy and unusual. The admission in a group discussion of this issue of bad practices in teaching has come about through the offering of the proposed code of ethics and the centring and emphasis of the code on teaching. By being a proposed code of ethics for *teaching* rather than for *teachers* allowed this topic to arise naturally; an emphasis in the code on teachers might have caused the participants to be perhaps more defensive of their personal positions and might not have allowed the topic of bad practices or underperformance in teaching to be discussed so openly in terms of the profession of teaching. One interpretation is that the focus on ethics for the profession of teaching became an instrument within the focus groups and interviews for a conversation on teaching and about themselves as teachers

It was concluded that professionalism in the activity and practice of teaching was held by the participants to be found in good practices already in place within the different schools from which the participants came to the focus groups and interviews. It was in their classrooms and in their schools that they held that they practised professionalism in teaching. They situated their discussion of professionalism of teaching in a clear focus on schools and on classrooms. These were exactly what the participants were doing by situating their good practices within their classrooms and their individual schools as teachers. They placed their understanding within their practices as they taught.

It is concluded that the practices of teaching in Ireland are held to be of high quality by the participants and pride was sensed in the seven principals who spoke of the good teaching practices in their own *(named)* schools. These principals referred to the high value they place on their teachers' teaching practices and on the additional contributions that many teachers make to the welfare and well-being of students. Teachers in each focus group spoke of good practices but regretted that they had little time in their schools to discuss them. In their conversation in one focus group the participants would welcome such declarations about the teachers and their good practices by their principals, for it is their view that they are rarely told this, and make it clear that being told of their worth and value is important to them as individual persons and as individual teachers.

This opened up the role of individuality in teaching, noted from the research already as being an important constituent element in Irish teachers.

> Every teacher carrying out the act of teaching is an individual and it is going to vary with every single teacher. (JP).

Nine of the focus group participants spoke of the individuality of teachers and its place in teaching where they linked it to their professional autonomy in resource and material choices, pedagogical method and classroom organisation. One participant referred to it as the glamour of the profession that

> It can take in so many different styles that can be as effective as each other and can be completely different from each other.)NM)

Seven participants referred to teaching as extending to everything that is done in a school, echoing the definition of teaching offered by one of the CEOs as being everything to do with the job of teaching, inside and outside the classroom. No-one held that teaching is only conducted inside a classroom. Seven participants held that the learning environment is everything in a school and that teachers create and maintain it in a school and their practices are to uphold that. The participants clearly stated that teaching encompasses the whole school and all that happens in it, and such a statement has implications for any future codes of practice or professional conduct to be offered to teachers in Ireland.

It is concluded that teaching in the conversation is more than the professional practices; it is a coalescing of the individual person, his/her education, experience

and his/her personal and professional ethics as evidenced and conducted in all that happens within a school.

It is also concluded that seven tensions were identified in the conversation. These were the lack of clear definitions of care of students; the lack of accountability; difficulties with colleagues; deciding best interests; a balance between being professional and being personal and caring; interactions with students individually both in and out of school; a balance between perceived demands for results and the individual well-being of each individual students in the particular circumstances of individual schools and classes.

The overall conclusion from this is that the exploration of a code of ethics for teaching for resonance has drawn attention to these ethical tensions within teaching; the participants discuss these tensions, most especially in personal discussion about the tension they see as individual teachers in their interactions with students and as individual principals in their interactions with teachers. One principal held that a code might allow her draw herself back from daily tensions in her school. Several participants stated that they wanted to be correct and right in what they do while not losing their humanity – but the offering of a code initiated questions for them. The code may not answer all these questions for them and for teaching, but it does provide a set of guide-lines, in one participant's view, by which they can work towards ethical decisions. One principal held that such decisions are for the welfare of students and that being ethical in one's practices supported such decisions. One participant stated it as hoping that she would be generous in her responses to students. Another held that he wanted to take account of the individual welfare of each student as he interacted with students in his disciplinary role.

A further conclusion is that, to help such ethical decision-making, there were other elements in teaching that emerged in their conversation. To come to teaching with a grounding in ethics was stated as desirable by nine teacher participants and three principals, and this has to be an issue for those person leading teacher education programmes.

It was also concluded that managers and leaders in education – principals, CEOs, Boards of Management, the teaching unions and the DES - must also seek to provide opportunities for professional discussion and CPD which would continue on in opportunities in schools for reflection on practices within individual schools. Two participants referred to the experience already available in schools of longer-serving staff which in their two schools have provided opportunities for modelling and mentoring of beginning teachers in a more formal setting. One CEO held that such mentoring and CPD would require appropriate resourcing from the DES and creative school organisation and management from principals. This move could contribute to preventing ethical difficulties and breaches in relationships with students from happening, especially for new staff for whom concurrently it could assist with the development of good teaching practices. The well-being already expressed extended to colleagues in teaching and one principal held that almost all teachers in his experience wished to do their job well. The overall conclusion here is that all of these findings, taken from different participants in the different individual conversations in the research, have implications for all those involved with teaching in Ireland as teacher mentors, teachers and managers.

While there is an absence of an explicit code of ethics for teaching in Ireland, there is most definitely an implicit code that has emerged through the conversation about teaching. It is a code that is underpinned by the aretaic ethic of virtue - that emphasizes the virtues, or moral character, in contrast to the approach which emphasizes duties or rules (deontology) or that which emphasizes the consequences of actions (consequentialism). Virtuous practices, practices that reflect moral character in integrity, honesty, non-abuse of power or control, and a displayed concern for students' welfare and well-being are held by the participants as the norm for teachers. In the three focus groups of teachers, participants have given examples of concern for students, even to the point of these being tensions within teaching for them. In the participants' expressed views, virtuous practices already are the norm in teaching in Ireland and one participant queried if those who don't practices these virtues should be in teaching at all. Another participant held the very tone of voice and the way in which he undertook his teaching had to be proper and respectful. The welfare and the well-being of their students are of paramount importance to the participants and are stated in many different ways within the domains of care, relationship and professionalism. It is concluded that

"It is this commitment to the education of the whole person that is at the heart of teacher professionalism in Ireland." (Norman, 2003, p 66)

The repeating interaction and reintegration of these three domains is found constantly in their conversation in support of good teaching and good learning. The aims are to provide good outcomes for their students as informed, autonomous and contributing members of society. However one participant outlined in detail how the current curriculum and emphasis on examinations provided few opportunities to progress these aims sufficiently.

The concept of well-being has played a strong part in the conversation about teaching. In the code it is translated as 'best interests' both for the welfare and well-being of students and of teachers. It is expressed in the conversation in concepts of care, modelling, being an example and has been extended by the participants to encompassing all that a teacher does in a school. For the role of the teacher was more than that of just being a teacher at a particular point in time but that, as a contributor to the sustainment and advancement of a society's culture and values, the teacher has such a responsible role in the promotion of virtue, in others and in him/herself.

The participants spoke of the delineation between right and wrong in the interactions of teachers with students, in their relationship with and treatment of students, and in their respect for students. The principle of autonomy, central to Kant's moral philosophy, is reflected strongly in the individuality of teachers that is valued by many of the participants. It is also reflected in the conversation about teaching which holds autonomy to be a proper outcome in three facets of education for students – informed action, critical thinking and promotion of civic responsibility. But this autonomy has its tensions too, for some participants consider that the limitations and structure of the Irish second-level curriculum does not permit them as teachers to develop critical thinking in students in pursuit of informed actions to be made as autonomous adults as the students grow and learn. They regret this but live with it.

The conversation also touched on the issue of "effecting" a code or "implementing" a code. Concerns and questions were raised in group and in

individual settings about who would monitor it, evaluate it, and even enforce it. Stances on the relevance of the code only if "implemented" – one participant viewed it as a mechanism by which underperforming teachers could be dismissed – were taken by a small number – three – but others did not see the "enforcement" as an issue, because for them the purpose and intention of the code is as, in their words, a guide-line, a support, a framework or code within which to work, or as an explicit statement of practices already in place. They saw a need for a code, a place for a code, welcome its introduction and are comfortable with it.

In this conversation neither the teaching unions, representing 98% of Irish teachers, nor the Irish Teaching Council as the state's professional body for teachers, were considered relevant as they featured minimally in any discussion throughout the research. This is most disappointing yet illuminating, for nowhere in the conversation about professional practices, underpinned by care, relationship and professionalism and held to be implicitly in place in Irish second-level teaching was there seen to be a role for either body.

The outstanding conclusion is that teaching should have a standing of its own as a professional discipline with integrity and should have an explicit code of ethics. The code of ethics presented to the research participants resonates strongly with them in many dimensions, themes and sub-themes. This is the conversation of teaching.

Chapter Seven - Conclusions

7.1. Context

Education in Ireland involves almost one million people - students, teachers, lecturers, managers, administrators, school Boards of Management and parents – and has a budget of €9.3 billion in 2009. It has 57,000 teachers at all levels. Teaching, its practices and practitioners, are part of the Irish social and educational culture and history and, embracing so many people in professional and personal interactions with the children of the state, is always deserving of study: the importance and relevance of this study is in its focus on the ethics of the profession and on the practices of teaching so as to present an explicit code of ethics for teaching at second-level. Therefore this study is hopefully a contribution to the eudemonia of teachers and students in that it may provide an ethical code within which teaching practices, and the pursuit of learning, are undertaken.

It has not been possible to ascertain if teachers in Ireland have been surveyed on the resonance of a code of ethics for teaching before this time. It is considered for this research that the timing is probably appropriate and useful as it is coupled with an increasing awareness of the responsibility adults have towards children in their professional care through national guide-lines such as *Children First* (1999) and an increasing number of legal cases around the area of children in care and the highlighting over the last five years of the abuse of children in institutions in Ireland. (*The Murphy Report*, 2009 and *The Ryan Report*, 2010).

The main source of information presently on teaching practices in Ireland is within the *Teaching & Learning* section of *Whole School Evaluation Reports* (WSE) and *Subject Inspection Reports* (SI) of the Department of Education & Science (DES) which date back to 2001. Teaching practices in these reports have consistently been held by the Inspectorate to be of high quality and the good individual practices of individual teachers are recorded in many of their Subject Reports and in WSE School Reports.

> Overall, there was evidence of good teaching and learning in the subjects evaluated and many examples of good teaching practice were observed.
>
> (WSE Report, November 2009 re *(named)* College)

Ethical principles are either implicit or explicit in many of the practices of teaching and education in Ireland and are often enshrined in School Mission Statements but such statements alone do not give effect to ethical obligations in teaching. This can be done only within an explicit ethical code for teaching.

The large volume of educational legislation and state agencies dealing with education referred to in Chapters Four and Five do not declare a philosophy of education, a philosophy of teaching or an ethical foundation for their introduction or continuance. In particular the conclusion is that there is no explicit code of ethics for teaching at present in the Irish educational setting: the profession is not governed by nor does it have an explicit ethical code for teaching. This absence could be addressed through offering a code of ethics to second-level teaching in Ireland in the first quarter of the twenty-first century. Such a code is intended to be

> A range of moral concepts and principles that are broadly understood and widely accepted and to (be an) attempt to resolve issues with minimal invoking of abstract philosophical theories.
>
> (Strike, K. in Curran, 2006, p 511)

They are to be ethical principles for teaching, for

> Ethical principles and considerations (of moral right and obligation) are constitutive of teaching as a professional practice . . .
>
> (Carr, 2000. p 247-8)

This project has addressed two questions to ascertain what can be offered as an ethical code to underpin this activity called 'teaching' and if this offer of an ethical code for teaching finds resonance amongst teachers.

7.2. Resumé

This thesis has examined teaching for ethical principles and considerations through an exposition of a number of characteristics of teaching, evident in the literature, on the practices of teaching and on the ethical issues embedded in these practices. It has examined four schools of thought on teaching to understand and delineate the common themes they may have about education and teaching. It has

also examined the schools of moral philosophy for common philosophical, moral and ethical themes to understand and delineate the moral issues that are associated with education and teaching. The literature relating to those areas has been explored.

It was concluded that teaching is a human practice of immense moral importance in the lives and education of students and teachers and is aimed towards the welfare and well-being of all involved with its practices. The literature relating to the three domains of care, relationship and professionalism has been explored in depth. These domains that featured throughout these examinations in turn became pillars of explication for a possible code and have underpinned the notion of a code which has then been offered for response for resonance amongst a cross-section of teachers, principals and school managers through qualitative and quantitative research.

The resonance has been explored qualitatively through a series of focus groups, individual interviews and quantitatively through teacher questionnaires. A strong resonance has been established, qualitatively and quantitatively; a need and a place have been identified for a code of ethics and teachers would be comfortable with a code. The three domains of care, relationship and professionalism are determined as pillars of this code; a code would enhance teaching and the standing of teaching.

Ethics are deemed already implicit in the practices of teaching and there would be a strong welcome for an explicit code of ethics for teaching. The empirical research has also provided an opportunity for a conversation about teaching and about the practices of teaching by teachers. Best interests, good practices, maintaining up-to-date knowledge, being on top of one's subject, and participating in continuous professional development were important to them as individual persons and as individual teachers. For them teaching encompasses the whole school and all that happens in it. Their conversation was deep, informative and supportive of teaching, of teachers and of their views that, in their current good practices, they are ethical, they care about their students, and colleagues, they uphold proper relationships in teaching and they adhere to their professionalism in their practices and actions.

7.3. Conclusions

The data indicates that many participants espoused ethical practices and declared their practices as ethical. Schools' mission statements reflected ethics in their statements regarding the value of education, of teaching and of a holistic approach in teaching to the development of the students in the schools' care. Religious-run schools often reflected the mission of their founders within their mission statements. An explicit code of ethics would give substance to these ethical obligations.

Three themes in teaching – the unique relationship of teachers and students, the entrusting of students in the care of teachers and the conducting of this relationship to be professional, respectful and appropriate – can be found within the recent work of the Irish Teaching Council, in its codes of practice and professional conduct for teachers, and the conclusion is that this data supports the three domains already outlined as being appropriate in an examination of teaching in Ireland.

The data suggests that the themes of the domains of care, relationship and professionalism are appropriate as pillars of explication in a code of ethics for teaching in Irish second-level schools in empirical research. The examination of the three domains in teaching in the nature of teaching, in the schools of teaching, in the moral philosophy and in the literature upholds the position taken – that the three domains can serve as pillars of explication from which ethical statements in the form of a code of ethics for teaching can be made.

The revised code of ethics in light of the two pilot focus groups conclusions is that

> Teaching shall be in the best interests of students.
> Teaching shall be a pursuit of professional excellence within the practices of teaching.
> Teaching shall be bound by an appropriate relationship of care and respect.
> Teaching shall aim for a developing autonomy in the student, integrity of knowledge in the teacher and critical thinking in both in pursuit of informed action.
> Teaching shall practise and promote civic responsibility.

The analysis of five focus groups of CEOs, principals, and teachers and of eleven individual principals' interviews concludes that the code presented to them has

resonance in the following ways. The participants agreed that the best interests of students come first in teaching: they supported the introduction of a code; they agreed that there is a need for an explicit code, that there is a place for it and that it would support and enhance the practices of teaching. They held that ethics in teaching should be a part of teacher education programmes, should be part of the culture of a school and should be supported and enacted by school management.

While they considered that they were ethical in their teaching practices, stating in instances where they considered themselves ethical in their teaching practices and in how they considered their individual schools to be ethical in teaching practices, they welcomed strongly an explicit code which would underpin such practices. They rejected any instance of a lack of care, any form of inappropriate relationship and any unprofessional behaviour, holding that these had no place in the profession of teaching.

The survey participants to the code in the quantitative section of the research also indicated in their written answers a high level of resonance to the code on offer. This data indicated a very high level of support for the introduction of a code, a high level of agreement that there was a need for an explicit code and that there was a place for a code: it indicated a strong level of comfort with a code and significant agreement that it would support and enhance the practices of teaching. The conclusion is that the responses, when measured and tabulated, indicated a most positive response and displayed a very strong resonance to a code of ethics for teaching in Ireland today.

The findings in the questionnaires triangulate the findings from both the focus groups and principals' interviews and substantiate the research to date. Statistically the figures support very strongly the conclusions drawn from the analysis of the focus group data that a strong resonance has been found within that data, which reflects the practices and good teaching that is held by the focus group participants and in the principals' interviews to be happening in Irish second-level schools at this time.

In answer to the second research question, the ethical code presented has resonated strongly with research participants. Such an explicit code of ethics

would be of benefit to second-level teaching in Ireland. The data indicates the participants' views that ethical practices are strongly evident in their current teaching practices, in the practices of their schools and in their rejection of any unethical practices in teaching. The conclusion is that a strong resonance has been found and established in the empirical research.

7.4. Recommendations

An explicit written code of ethics for teaching in Ireland at second-level should be introduced. There is support in this study amongst CEOs, principals and teachers for the introduction of an explicit code of ethics for teaching in Ireland. A need and a place have been identified for it, and its introduction would be welcomed by teachers. The questions surrounding the process of its being introduced and put in place are outside the realm of this study.

Clarity may be needed to support and elaborate on some of the language of education and of teaching. There is a clearness and even precision required for terms such as 'education' and 'teaching' amongst practitioners and educators. Too often 'teaching' as a topic becomes the topic of 'teachers;' duty of care becomes a legal duty of care rather than a moral duty of care. Welfare and well-being of students are moral as well as social issues and apply to teachers too. The terminology of education and of teaching requires lucidity to assist with understanding, with research and with practice.

Am explicit and written professional code of ethics for teaching could be a bulwark against 'business' or 'technical' or 'efficiency' – the instrumental language now coming to the fore in Ireland in education. Such a code can sustain the valuable practices of teaching with an integrity that stances teaching as a profession in its own right and not by misguided efforts to align the profession with other professions as a form of defence.

Ethics in teaching should become a module within teacher education programmes. The empirical research supports such a recommendation; the conversation about teaching delved into the preparation of teachers, their early years in teaching and their reflection on their practices, the development of experience and practical

wisdom, and their mentoring appropriate practices in new teachers, citing the absence of preparation in ethics in teaching as a genuine concern. The participants value a code of ethics in teaching implicitly and want it explicitly, especially within teacher education.

The Irish Teaching Council should begin to engage with the philosophical issues in education while simultaneously providing the professional forum in which teachers can engage. The participants indicated clearly their welcoming of any opportunity to discuss their professional practices and to seek continuing discussion on the tensions that they encounter in teaching. Providing a *Code of Professional Conduct* and a *Code of Professional Practice* is a first step but both lack philosophical underpinnings in terms of an ethical foundation and code for the practices of teaching. Again this may not have been within their remit, and might indeed be viewed within the Irish historical context of a reluctance to change the terms and conditions of teachers. This research would indicate that there would be a welcome from teaching participants – CEOs, principals and teachers - to bring an explicit and written code of ethics within the professional sphere of teaching in Ireland.

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Appendix One.

Bodies under the Aegis of the Department of Education & Science (Ireland).

Advisory Council for English Language Schools

An Chomhairle um Oideachais Gaeltachta agus Gaelscolaíochta

Centre for Early Childhood Development and Education

Commission on School Accommodation Needs

Dublin Institute for Advanced Studies

Further Education & Training Awards Council

Higher Education and Training Awards Council

Higher Education Authority

Institiúid Teangeolaíochta Éireann

Integrated Ireland Language and Training Ltd.

International Education Board - Ireland

Irish Research Council for Science, Engineering and Technology

Irish Research Council for the Humanities and Social Sciences

Léargas – The Exchange Bureau

National Adult Learning Council

National Centre for Technology in Education

National Centre for Guidance in Education

National Council for Curriculum and Assessment

National Council for Special Education

National Education Welfare Board

National Qualifications Authority of Ireland

Residential Institution Redress Board

Royal Irish Academy of Music

Royal Irish Academy

State Examinations Commission

The President's Award – Gaisce

The Teaching Council

Vocational Education Committees (33)

Appendix Two

School Mission Statements.

1. Characteristics of Jesuit Education - Clongowes College

1. For Saint Ignatius, God is Creator and Lord. He is present in our lives "labouring for us in all things" ... in all natural and human events, in history, and most especially in the lived experience of each person. Jesuit education is a means by which all can discover their destiny in God's image and begin the journey of sanctification. It includes a religious dimension that permeates its whole schooling. God is in all things. All learning and discovery transcend the immediate and evoke wonder and questioning, as well as the ability to learn how to learn.

2. Each person is known and loved personally by God. This love invites a response, and so we begin a search for the destiny and meaning of our lives in freedom and in the company of the other believers. So Jesuit education emphasises the uniqueness of each person and encourages a life long openness to keep growing ... in search of the will of Him who loves unconditionally.

3. We inherit sin, we commit sin, there is sin in the wrong social structures which oppress. According to Ignatius, with the help of God's grace we are engaged in an ongoing struggle to recognise and overcome the obstacles that block freedom: the effects of sin in its different shades. Jesuit Education then, encourages a realistic knowledge, love and acceptance of self. It provides a realistic knowledge of the world and its structures. It enables students to assess values; those for the Kingdom of Christ, against those which glorify self and selfishness.

4. Jesus Christ is the model of human life. Because of his total response to His father's love and will He was without fault in fulfilling his destiny. Jesus invites us under the standard of the Cross to follow him in responding to the father's love.
Jesuit Education then, proposes Christ as the model for life. It provides adequate pastoral care and religious knowledge instruction. It celebrates faith in personal and community prayer, worship and service.

5. Love is not a theory. It is shown in deeds. Ignatius asks that we pay the cost of commitment to the Gospel Way by our actions. Jesuit education then prepares for active life commitment to the values of Jesus Christ. Jesuit education stresses that love of God which does not issue in love of neighbour is a pious fraud. Our schooling wishes our pupils to be men and women for others who make all the significant decisions "from the perspective of the poor".

6. The Church is the instrument of Christ's grace and salvation through his Sacraments. Jesuit Education then, prepares students for active participation in the Church and the local community for the service of others.

7. Repeatedly Ignatius insisted on 'The Magis' - the more. His constant concern was for greater service of God through a close following of Christ.
Jesuit Education pursues excellence in its work of formation and education. The highest standards in all things are to be our unceasing aspiration.

8. Ignatius formed a group of companions who with him gave themselves in service to Christ's Kingdom. A group of friends in the Lord can together be fruitful and life giving. Jesuit education relies on a spirit of co-operation, friendship and community among teaching staff, administrators, Jesuit community, governing and managerial bodies, parents, students, past pupils and benefactors. In the service of the Kingdom, team approaches are preferable to individual endeavours.

9. For Ignatius and his companions the practice of evaluating work and reviewing its "fruit" was very important, as a way of seeing whether efforts were still in accord with God's will and destiny. Jesuit education reviews itself and adapts means and methods to more effectively achieve its purposes. It seeks to promote a system of schools with

common aspirations. It provides for professional training and new learning experiences for the different partners in school, especially teachers and administrators.

2. Mission Statement – Christian Brothers Schools in Ireland.

The Christian Brother School works at forming a community composed of students, teachers, parents, management and other staff. The community:

- seeks to promote Gospel values
- recognises the dignity of each individual
- contributes to the building up the local community
- works for peace and justice in society

3. Loretto Order – Foxrock Secondary School

We aim to make our Educational Communities Centres where:

- love, freedom, justice, sincerity and joy find expression.
- young people feel accepted and allowed to experience the exercise of appropriate responsibility.
- the potential of each individual, spiritual, intellectual, physical, is recognised and respected.
- positive critical reflection is developed
- special concern for the disadvantaged and underprivileged is experienced and encouraged
- the challenge of suffering is faced
- staff, parents, students, past-pupils co-operate for the common good

4. Mission Statement of City of Dublin Vocational Committee.

The City of Dublin Vocational Education Committee is committed to providing a high quality post-primary, community and further education service to the citizens of Dublin and surrounding areas. It aims to attain this level of service by providing a professional, accessible and caring environment for all its students and staff.

CDVEC acknowledges the rights, capacities, and worth of every individual and, through the provision of equality and co-operatively structured educational experience, supports the development of each individual's self-respect and positive self-image.

Appendix Three

Irish Teaching Council Codes of Practice

1

Code of Professional Practice

Purpose

This Code has been developed with three key objectives in mind:

To promote quality teaching and learning
To encourage and support teachers in their professional role
To promote the teaching profession

Promote quality teaching and learning

This Code seeks to do this by:

Clarifying the ethics and setting out the core values underpinning teachers' practice
Setting out clear standards of professional practice to which teachers are committed
Assisting in achieving and maintaining high standards of professional practice in the profession
Encouraging teachers to reflect on professional practice
Promoting cooperation with the education partners, co-professionals, related bodies and agencies and allied professions

Encourage and support teachers in their professional role

This Code seeks to do this by:

Affirming the role of teachers in the social, cultural and economic development of the country
Being supportive of teachers in their professional lives
Promoting collegiality within the teaching profession

Promote the teaching profession

This Code seeks to do this by:

Confirming the status and integrity of the profession

Informing and enhancing the public perception of the teaching profession
Professional knowledge is the foundation of the practice of teaching and learning. This professional knowledge includes a range of roles, responsibilities and relationships:

The Teacher and Student
The Teacher and Parents
The Teacher and Curriculum
The Teacher as Learner
The Teacher, the State, the Community and the School

The Teacher and Student

Good teacher-student relationships are fundamental to engagement in the teaching/learning process. These are developed through communication which is built on mutual respect and trust.

Student Background

Teachers recognise that differences in students' backgrounds and identities can shape experience and impact on learning. They respect, value and accommodate diversity including those differences arising from gender, marital status, family status, sexual orientation, religion, age, disability, race, ethnicity, membership of the Travelling Community and socio-economic status. They apply their knowledge of students' backgrounds, identities, experiences and learning modes to their teaching.

Student Development

Teaching is shaped by knowledge of human development and learning. Teachers apply their knowledge of students' holistic development to their teaching and to the promotion of social responsibilities.

Student Potential

Teachers recognise the individual potential of students. They know that those with special/exceptional needs and potential require access to appropriate expertise and resources in the context of a whole school approach.

Student Learning

Teachers plan and communicate clear, challenging and achievable expectations for students. They motivate and assist them to become agents in their learning, e.g. to access and critically assess information. Teachers seek to engage with students in order to develop teaching strategies that are appropriate to the needs of their students and that promote learning. They establish classroom management strategies that support differentiated learning in a way that respects the dignity of all students.

The Teacher and Parents

Partnership with Parents

Teachers appreciate that parents are the primary educators of their children. They build trust with parents and actively communicate and collaborate with them in the education of their children. They exercise their professional integrity and judgement in communicating with students and parents.

The Teacher and Curriculum

Curriculum Process

Teachers engage in the dynamic processes by which curriculum is designed and implemented and students' learning is facilitated and evaluated. "The term curriculum encompasses the content, structure and process of teaching and learning which the school provides in accordance with its educational objectives and values... It is concerned not only with the subjects taught, but also with how and why they are taught and with the outcomes of this activity for the learner." (Charting our Education Future, 1995, p. 18)

Curriculum Content

Teachers know and understand the subject matter of the relevant curriculum/syllabus, how it is linked to other subjects and related to life experiences.

Teaching Approaches

Teachers use appropriate pedagogical approaches that assist students to learn in a variety of ways. They adopt an integrated approach to planning which includes teaching strategies, learning modes, activities, and resources. They facilitate interaction among students to enable shared learning as well as individual learning outcomes.

Resources

Teachers employ a variety of available curriculum resources to enhance and enrich the learning environment.

Assessment

Teachers use a range of strategies to support, monitor and assess students' learning, their approach to learning and their progress. They assess the achievement of curriculum objectives and adapt their teaching accordingly.

Curriculum change

As agents of change, teachers are involved in the design, development, implementation and evaluation of the curriculum at classroom, school and national levels.
In implementing the curriculum, teachers develop appropriate and motivational teaching strategies in response to the diverse needs of students in a changing society. They critically evaluate the learning outcomes so as to inform national and school policies and review their own professional beliefs, values and practice.

The Teacher as Learner

The Teacher as Reflective Practitioner

Teachers acknowledge the interdependence of teacher learning and student learning. Drawing on practitioner-based research, they plan for teaching and learning through continuous reflection on their own current practice.

The Teacher as Lifelong Learner

Teachers believe that professional development is a lifelong process which is influenced by personal, social and educational contexts. It is most effective when it is embedded in practice. Continuous professional development is both a right and a responsibility and should be supported by policy and resources at local, regional and national level.

Professional Collegiality

Teachers act in a spirit of collegiality with professional colleagues, both as team members and as team leaders. They motivate and inspire by sharing their vision, expertise and reflections and they acknowledge and celebrate effort and success.

The Teacher, the State, the Community and the School

Statutory and Regulatory Requirements

Teachers in their professional role work within the framework of relevant legislation and regulations. They work in partnership with the Inspectorate of the
Department of Education and Science and other statutory educational services.

Parents, School Management and Co-professionals

Teachers work to develop positive relationships with parents, school management and co-professionals. Teachers are active partners with school management and parents in the development of a school ethos and culture conducive to a positive environment for teaching and learning. Teachers work with management, students and parents in

establishing and maintaining policies which are necessary for a safe and supportive teaching and learning environment.

The Local Community

Effective teaching requires the support and positive collaboration of the wider community. Teachers, through their schools, utilise the community as a learning resource. The community, in turn, is enriched by its interaction with teachers who have a tradition of contributing to a range of community activities.

Learning in the School Community

Teachers are educational leaders who contribute to creating and sustaining learning communities in their classrooms, in their schools and through their professional networks.

2

Code of Professional Conduct.

Teachers should take care of students under their supervision with the aim of ensuring their safety and welfare insofar as is reasonably practicable.

Teachers should respect confidential information relating to colleagues, students and families gained in the course of professional practice, unless the wellbeing of an individual or a legal imperative requires disclosure.

Teachers should uphold the reputation and standing of the profession. They should act with honesty and integrity in all aspects of their work. They should avoid direct conflict between their private interests and their professional work.

Teachers should respect students, parents, colleagues, school management, co-professionals and all in the school community.

They should interact with them in a way that does not discriminate and that promotes equality in relation to gender, marital status, family status, sexual orientation, religion, age, disability, race, ethnicity, membership of the Travelling Community and socio-economic status.

Recognising the unique and privileged relationships that exist between teachers and the students entrusted to their care, teachers should conduct these relationships in a way that is professional, respectful and appropriate.

Teachers should not practise the profession while under the influence of any substance which impairs their ability or medical fitness.

Teachers should provide complete and accurate information and authentic documents with respect to their professional status, qualifications and experience.

They should use only their own names, as set out in the register, in the course of their professional duties.

They should provide complete and accurate information on any professional matter as requested by the Council. They should not counsel or assist any person who is not a registered teacher to represent himself or herself as being so registered.

Appendix Four

1. Original Draft Code of Ethics for Teaching.

- Teaching is always in the best interests of one's students.
- Teaching is always a pursuit of professional excellence within the practices of teaching,
- Teaching is bound always by a relationship with students that is underpinned by
  - Proper and age-appropriate exercise of care,
  - Proper and age-appropriate exercise of power
  - Proper and age-appropriate exercise of control
- Teaching is always to aim for
  - A developing autonomy of person in the students
  - An integrity of knowledge in the teacher
  - Critical thinking in both so as to lead to informed actions.
- Teaching is always to practice and promote civic responsibility.

2. Pilot Focus Group Letters & Documents

Pilot Group Letter No 1. CEOs.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Names & Address
Chief Executive Officer

Dear ,

You may know that I am undertaking a Doctorate in Education in Trinity College, Dublin. The topic of my research is the proposal of a code of ethics for teaching in Ireland at second-level and my personal request to you is to ask you to participate in a focus group of CEOs in such research for me.

I wish to test my proposed code for resonance amongst various groups in education in a focus group format, recorded (for transcription purposes) and carried out by an independent confidential facilitator. No individual names or persons would be identified outside of this group.

The three levels of research focus groups I would like to use are one group of Chief Executive Officers of VECs, two groups of second-level principals and three groups of second level teachers: these latter groups will have participants from vocational, community and secondary schools. Each group will consist of four to 6 people and last an hour approximately for each session. All research notes and transcriptions will be made available to participants if required.

The focus group session would take about one and a half hours in total with refreshments and would be held here in the Conference Room in the college. The timeframe I would like to propose, subject to agreement in the group, would be the week in June beginning Monday 9th. I would suggest the possibility of the following:

Monday 2.45.pm to finish by 4.15 and beat the traffic!
Wednesday 9.15 to finish by 11.15 in time for the office!
Friday 12.45 to finish by 2.15 for an early weekend!

I would really appreciate your participation and contributions and I can be contact directly on 0872575758.

Many thanks,

Declan Mac Daid.
May 29th 2008.

Pilot Group Letter No. 2. CEOs.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Name & Address
Chief Executive Officer

Dear ,

Many thanks indeed for agreeing to participate in my focus group research next Monday June 9th in Kylemore College at 12.30 beginning with lunch for all of you.

The following are the details in advance of the programme:

Lunch	12.30
Introduction	Mary Hickey – Independent Facilitator
Focus Group Session	1.00 – 2.10 approx.
Finish	2.15.

Mary Hickey is a trained independent and professional facilitator with considerable experience and qualifications in group management, change management, Green and Black belt projects under the Six Sigma Programme.

I have presented to her the outline of my research on a Code of Ethics for Teaching In Ireland in second-level schools within three domains:

The domain of care
The domain of professionalism
The domain of relationship

For the purposes of the focus group these are presented as five elements for discussion to assess if they have resonance amongst the members of the group:

- Teaching is always in the best interests of one's students.
- Teaching is always a pursuit of professional excellence within the practices of teaching,
- Teaching is bound always by a relationship with students that is underpinned by
  - Proper and age-appropriate exercise of care,
  - Proper and age-appropriate exercise of power
  - Proper and age-appropriate exercise of control

- Teaching is always to aim for
  - A developing autonomy of person in the students
  - An integrity of knowledge in the teacher
  - Critical thinking in both so as to lead to informed actions.
- Teaching is always to practice and promote civic responsibility.

I look forward to seeing you on June 9th.

Many thanks,

Declan Mac Daid.
June 5th 2008.

Pilot Group Letter No. 3. CEOs.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Name & Address
Chief Executive Officer

Dear ,

My I extend my sincere thanks both personally and professionally for your participation and contributions to the focus group session last Monday.

Your contributions were much appreciated and provided valuable input into the discussions on the day and thus to me in my continuing research thesis in Trinity College. I was delighted with both the response of the individual group participants and with the interaction between and amongst the participants.

I am now undertaking a transcript of the recorded session which, as I assured you on the day, is both confidential and anonymised by initials and will only be used specific to my research. Of course it is available at anytime to you during the research process but will only be in my hands, heard and used by me alone.

Again my thanks and I trust you have an enjoyable summer and a good holiday.

Yours faithfully,

Declan Mac Daid.
June 12th 2008.

Pilot Group Letter No 4 Principals.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Names & Address
Principal.

Dear ,

You may know that I am undertaking a Doctorate in Education in Trinity College, Dublin. The topic of my research is the proposal of a code of ethics for teaching in Ireland at second-level and my personal request to you is to ask you to participate in a focus group of second-level school principals in such research for me.

I wish to test my proposed code for resonance amongst various groups in education in a focus group format, recorded (for transcription purposes) and carried out by an independent confidential facilitator. No individual names or persons would be identified outside of this group.

The three levels of research focus groups I would like to use are one group of Chief Executive Officers of VECs, one group of second-level principals and three groups of second level teachers: these groups will have participants from vocational, community and secondary schools. Each group will consist of four to 6 people and last an hour approximately for each session. All research notes and transcriptions will be made available to participants if required.

The focus group session would take about one and a half hours in total with refreshments and would be held here in the Conference Room in the college. The timeframe I would like to propose, subject to agreement in the group, would be the week in June beginning Monday 16th I would suggest the possibility of the following:

Monday 2.45.pm to finish by 4.15 and beat the traffic!
Wednesday 9.15 to finish by 11.15 in time for the office!
Friday 12.45 to finish by 2.15 for an early weekend!

I would really appreciate your participation and contributions and I can be contact directly on 0872575758.

Many thanks,

Declan Mac Daid.
June 5th 2008.

Pilot Group Letter No. 5. Principals.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Name & Address
Principal.

Dear ,

Many thanks indeed for agreeing to participate in my focus group research next Monday June 16th in Kylemore College at 12.30 beginning with lunch for all of you.

The following are the details in advance of the programme:

Lunch	12.30
Introduction	Mary Hickey – Independent Facilitator
Focus Group Session	1.00 – 2.10 approx.
Finish	2.15.

Mary Hickey is a trained independent and professional facilitator with considerable experience and qualifications in group management, change management, Green and Black belt projects under the Six Sigma Programme.

I have presented to her the outline of my research on a Code of Ethics for Teaching In Ireland in second-level schools within three domains:

The domain of care
The domain of professionalism
The domain of relationship

For the purposes of the focus group these are presented as five elements for discussion to assess if they have resonance amongst the members of the group:

- Teaching is always in the best interests of one's students.
- Teaching is always a pursuit of professional excellence within the practices of teaching,
- Teaching is bound always by a relationship with students that is underpinned by
  - Proper and age-appropriate exercise of care,
  - Proper and age-appropriate exercise of power
  - Proper and age-appropriate exercise of control

- Teaching is always to aim for
  - A developing autonomy of person in the students
  - An integrity of knowledge in the teacher
  - Critical thinking in both so as to lead to informed actions.
- Teaching is always to practice and promote civic responsibility.

I look forward to seeing you on June 16th.

Many thanks,

Declan Mac Daid.
June 10th 2008.

Pilot Group Letter No. 6. Principals.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Name & Address
Principal.

Dear ,

My I extend my sincere thanks both personally and professionally for your participation and contributions to the pilot focus group session last Monday.

Your contributions were much appreciated and provided valuable input into the discussions on the day and thus to me in my continuing research thesis in Trinity College. I was delighted with both the response of the individual group participants and with the interaction between and amongst the participants.

I am now undertaking a transcript of the recorded session which, as I assured you on the day, is both confidential and anonymised by initials and will only be used specific to my research. Of course it is available at anytime to you during the research process but will only be in my hands, heard and used by me alone.

Again my thanks and I trust you have an enjoyable summer and a good holiday.

Yours faithfully,

Declan Mac Daid.
June 18th 2008.

Appendix Five

Proposed Code of Ethics for Teaching in Second-level Schools in Ireland.

Teaching shall be in the best interests of students.
Teaching shall be a pursuit of professional excellence within the practices of teaching.
Teaching shall be bound by an appropriate relationship of care and respect.
Teaching shall aim for a developing autonomy, integrity of knowledge and critical thinking in pursuit of informed actions.
Teaching shall practice and promote civil responsibility.

Glossary of Terms

Glossary of Terms.

Teaching - teaching is everything that is to do with the job of work that a person who is employed as a teacher would normally do in terms of their preparation, their management of the class, their administration, their follow up, their advice to students, their delivery of the subject within the classroom, their classroom management and control. It's about giving good example, being a role model, promoting good practice in everything that you do, promoting the highest possible standards for students.

Students – persons under the age of eighteen participating in a formal school structure.

Best interests – taking into account the student's current level of physical, sensory, emotional and cognitive functioning, the intention is never to do any harm and to improve upon all of these in the interests of the student.

pursuit of professional excellence – maintaining and enhancing one's professional competencies, knowledge, skills in the art and science of teaching.

appropriate relationship – a relationship with students that is age-appropriate and bound by care, respect, dignity and never an abuse of an adult-child interaction by virtue of the stronger role of the adult. There needs to be a balance of nurturance and separateness in teachers' relationships with their students, so that the students can carry that modelling into their own careers.

Autonomy – the ability to think and act and decide freely and an informed manner without coercion.

Integrity of knowledge – a knowledge that is informed, factual, without bias and is complete is so far as it needs to be for that teacher and his/her teaching subject.

Critical thinking - Critical thinking is a form of judgment, specifically purposeful and reflective judgment. Using critical thinking one makes a decision or solves

the problem of judging what to believe or what to do, but does so in a reflective way, balancing all the evidence and information in reflective thought.

Informed action – actions, freely entered into with full knowledge, undertaken in pursuit of the well-being of the person taking the action without impinging on the well-being of others.

Civil Responsibility - Individual responsibility and civil involvement with others in a democracy. It encompasses personal independence and individual rights while accommodating the responsibility necessary to maintain an orderly and civil society.

Resonance

When the vibrations produced by one object come into alignment with those of another, this is called resonance. The power of resonance can be as gentle as an adult pushing a child on a swing, or as ferocious as the force that toppled what was once the world's third-longest suspension bridge in Tacoma, Washington State, USA. In this way, the motion of the outside force is perfectly matched to that of the oscillator, making possible a transfer of energy. As its name suggests, resonance is a matter of one object or force "getting in tune with" another object.

Resonance has various connotations in varying contexts. It is shared frequency in music where different notes share frequencies at certain intervals that agree acoustically with each other. A note played in resonance can also enhance another note. Both appeal to the human ear in an agreeable way and are not discordant or grating.

For something to resonate it has a meaning for a person, a reason and a reasoning for that person. It is deemed to have an agreeable commodity whether by sound, reasons or reaction in favour of it. It resonates if it is agreement with a person's beliefs or values. There may be a holistic quality to it in such an agreement.

Resonance also has the possibility of a warmth, a satisfaction and thus a positive capacity associated with it. There can be a commonality to it that can be shared by virtue of its agreeableness.

Focus Group Questions.

- Is there a place for a Code of Ethics for Teaching in Ireland today?
- Is there a need for a Code of Ethics for Teaching in Ireland today?
- Has it got substance? Are the five elements something you would be comfortable with?
- Do you think the proposed Code will be acceptable to teachers?
- Would you recommend the Code of Ethics for implementation?
- Would you support the introduction of a code of ethics for teaching?
- Would a code improve the standing of teaching as a profession?
- Would a code improve the quality of teaching?
- What, if any, impact would you see it having on teaching practices?

Appendix Six

Focus Groups Glossary

Glossary of Terms.

Teaching - teaching is everything that is to do with the job of work that a person who is employed as a teacher would normally do in terms of their preparation, their management of the class, their administration, their follow up, their advice to students, their delivery of the subject within the classroom, their classroom management and control. It's about giving good example, being a role model, promoting good practice in everything that you do, promoting the highest possible standards for students.

Students – persons under the age of eighteen participating in a formal school structure.

Best interests – taking into account the student's current level of physical, sensory, emotional and cognitive functioning, the intention is never to do any harm and to improve upon all of these in the interests of the student.

pursuit of professional excellence – maintaining and enhancing one's professional competencies, knowledge, skills in the art and science of teaching.

appropriate relationship – a relationship with students that is age-appropriate and bound by care, respect, dignity and never an abuse of an adult-child interaction by virtue of the stronger role of the adult. There needs to be a balance of nurturance and separateness in teachers' relationships with their students, so that the students can carry that modelling into their own careers.

Autonomy – the ability to think and act and decide freely and an informed manner without coercion.

Integrity of knowledge – a knowledge that is informed, factual, without bias and is complete is so far as it needs to be for that teacher and his/her teaching subject.

Critical thinking - Critical thinking is a form of judgment, specifically purposeful and reflective judgment. Using critical thinking one makes a decision or solves the problem of judging what to believe or what to do, but does so in a reflective way, balancing all the evidence and information in reflective thought.

Informed action – actions freely entered into with full knowledge, undertaken in pursuit of the well-being of the person taking the action without impinging on the well-being of others.

Civil Responsibility - Individual responsibility and civil involvement with others in a democracy. It encompasses personal independence and individual rights while accommodating the responsibility necessary to maintain an orderly and civil society.

Resonance

As its name suggests, resonance is a matter of one object or force "getting in tune with" another object.

Resonance has various connotations in varying contexts. It is shared frequency in music where different notes share frequencies at certain intervals that agree acoustically with each other. A note played in resonance can also enhance another note. Both appeal to the human ear in an agreeable way and are not discordant or grating.

For something to resonate it has a meaning for a person, a reason and a reasoning for that person. It is deemed to have an agreeable commodity whether by sound, reasons or reaction in favour of it. It resonates if it is agreement with a person's beliefs or values. There may be a holistic quality to it in such an agreement.

Resonance also has the possibility of a warmth, a satisfaction and thus a positive capacity associated with it. There can be a commonality to it that can be shared by virtue of its agreeableness.

Focus Group Confidential Information.

To assist with my research validity and comparison I would appreciate if you could complete the enclosed information and return to me. Your confidence is respected in all of this and many thanks.

NAME _____

NO OF YEARS TEACHING _____

TYPE OF SCHOOL IN WHICH YOU HAVE TAUGHT _____

_____

MAIN SUBJECT AREA _____

POST OF RESPONSIBILITY NO ____ YES____ LEVEL ____

ANY AREA OF SPECIAL INTEREST IN TEACHING _____

HAVE YOU READ THE NOTES FOR THIS GROUP SESSION?_____

WHAT WOULD BE YOUR INITIAL RESPONSE TO THE PROPOSED CODE OF ETHICS FOR TEACHING?

_____

_____

_____

Many thanks.

Declan Mac Daid.
September

Appendix Seven

Teachers' Focus Groups Documentation

Focus Group One - Teachers

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Doctoral Research – Trinity College, Dublin.

Dear Colleagues,

I am undertaking research in Trinity College Dublin. This year I am undertaking empirical research by way of focus group methodology on the resonance amongst teachers of a proposed Code of Ethics for Second-Level Teaching.

I am kindly requesting your participation in a focus group of teachers on

Wednesday October 1st from 1.45 to 3.00

with an independent facilitator in the Conference Room in Kylemore College. Each session is recorded to be transcribed and all participants are guaranteed confidentiality.

I would be very pleased if you were to let me know that you are willing to assist me with my research and I will forward the Proposed Code and the details of the focus group session on return. In the choice of participants I am trying to provide as wide a range of subject areas, responsibilities and gender to add to a balanced research methodology.

Yours faithfully,

Declan Mac Daid.

ENLC. Directions to Kylemore College.

Focus Group Two - Teachers.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Doctoral Research – Trinity College, Dublin.

Dear Colleagues,

I am undertaking research in Trinity College Dublin. This year I am undertaking empirical research by way of focus group methodology on the resonance amongst teachers of a proposed Code of Ethics for Second-Level Teaching.

I am kindly requesting your participation in a focus group of teachers on

Wednesday October 8th from 1.45 to 3.00

with an independent facilitator in the Conference Room in Kylemore College. Each session is recorded to be transcribed and all participants are guaranteed confidentiality.

I would be very pleased if you were to let me know that you are willing to assist me with my research and I will forward the Proposed Code and the details of the focus group session on return. In the choice of participants I am trying to provide as wide a range of subject areas, responsibilities and gender to add to a balanced research methodology.

Yours faithfully,

Declan Mac Daid.

ENLC. Directions to Kylemore College.

Focus Group Three – Teachers.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Doctoral Research – Trinity College, Dublin.

Dear Colleagues,

I am undertaking research in Trinity College Dublin. This year I am undertaking empirical research by way of focus group methodology on the resonance amongst teachers of a proposed Code of Ethics for Second-Level Teaching.

I am kindly requesting your participation in a focus group of teachers on

Wednesday October 15th from 1.45 to 3.00

with an independent facilitator in the Conference Room in Kylemore College. Each session is recorded to be transcribed and all participants are guaranteed confidentiality.

I would be very pleased if you were to let me know that you are willing to assist me with my research and I will forward the Proposed Code and the details of the focus group session on return. In the choice of participants I am trying to provide as wide a range of subject areas, responsibilities and gender to add to a balanced research methodology.

Yours faithfully,

Declan Mac Daid.

ENLC. Directions to Kylemore College.

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
Fax (003531) 6234780
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

DIRECTIONS TO KYLEMORE COLLEGE

1. Use the M50.
2. Exit at the M50 / N4 Interchange.
3. Take the lane heading for the City Centre – Eastbound. This is the Palmerston Bypass.
4. Go straight through two sets of traffic lights.
5. Take the next filter lane exit on the left heading for Chapelizod.
6. Go straight ahead to the next set of traffic lights – there is a lane turning right up the hill – take this lane right turn.
7. Go straight up the hill under the dual carriageway.
8. Go straight through the next set of traffic lights.
9. Kylemore College is the three storey building on your right..
10. Park in the car-park.
11. Come in!!

Appendix Eight

Individual Principal Interviews.

1. Letters to School Principals – Individual Interviews.
2. Copy of Code of Ethics
3. Glossary of Terms
4. Interview Questions

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Dear)Name)

I am a Doctoral student in Trinity College, Dublin and I am investigating the resonance of a proposed Code of Ethics for second-level teaching in Ireland which I am putting forward from my research to date.

Following on from my introductory phone-call, I am formally requesting your kind co-operation for a recorded confidential and anonymous interview with you as a second-level principal as part of my research – your responses to questions based on the Proposed Code of Ethics outlined here. The purpose of this is to assist with establishing if there is any resonance – favourable reaction – that there might be to such a code and with validation and triangulation of my research on the topic of a Code of Ethics for Second-level Teaching in Ireland today.

My Proposed Code of Ethics for Second-Level Teaching in Ireland

Teaching shall be in the best interests of students.
Teaching shall be a pursuit of professional excellence within the practices of teaching.
Teaching shall be bound by an appropriate relationship of care and respect.
Teaching shall aim for a developing autonomy in the student, integrity of knowledge in the teacher and critical thinking in both in pursuit of informed action.
Teaching shall practice and promote civil responsibility.

Of course your confidentiality is guaranteed and there is no requirement for anyone to identify themselves by name but only by school type and information for statistical purposes. I have enclosed a glossary of terms for the code and interview questions for our meeting.

May I take this opportunity to thank you for your participation and contributions.

Declan Mac Daid.
January 2009.

Glossary of Terms

Teaching - teaching is everything that is to do with the job of work that a person who is employed as a teacher would normally do in terms of their preparation, their teaching, their management of the class, their administration, their follow up, their advice to students, their delivery of the subject within the classroom, their classroom management and control. It's about giving good example, being a role model, promoting good practice in everything that you do, promoting the highest possible standards for students.

Students – persons under the age of eighteen participating in a formal school structure.

Best interests – taking into account the student's current level of physical, sensory, emotional and cognitive functioning, the intention is never to do any harm and to improve upon all of these in the interests of the student.

Pursuit of professional excellence – maintaining and enhancing one's professional competencies, knowledge, skills in the art and science of teaching.

Appropriate relationship – a relationship with students that is age-appropriate and bound by care, respect, dignity and never an abuse of an adult-child interaction by virtue of the stronger role of the adult. There needs to be a balance of nurturance and separateness in teachers' relationships with their students, so that the students can carry that modelling into their own careers.

Autonomy – the ability to think and act and decide freely and an informed manner without coercion.

Integrity of knowledge – a knowledge that is informed, factual, without bias and is complete is so far as it needs to be for that teacher and his/her teaching subject.

Critical thinking - Critical thinking is a form of judgment, specifically purposeful and reflective judgment. Using critical thinking one makes a decision or solves the problem of judging what to believe or what to do, but does so in a reflective way, balancing all the evidence and information in reflective thought.

Informed action – actions freely entered into with full knowledge, undertaken in pursuit of the well-being of the person taking the action without impinging on the well-being of others.

Civil Responsibility - Individual responsibility and civil involvement with others in a democracy. It encompasses personal independence and individual rights while

accommodating the responsibility necessary to maintain an orderly and civil society.

Resonance. As its name suggests, resonance is a matter of one object or force "getting in tune with" another object. Resonance has various connotations in varying contexts. It is shared frequency in music where different notes share frequencies at certain intervals that agree acoustically with each other. A note played in resonance can also enhance another note. Both appeal to the human ear in an agreeable way and are not discordant or grating. For something to resonate it has a meaning for a person, a reason and a reasoning for that person. It is deemed to have an agreeable commodity whether by sound, reasons or reaction in favour of it. It resonates if it is agreement with a person's beliefs or values. There may be a holistic quality to it in such an agreement. Resonance also has the possibility of a warmth, a satisfaction and thus a positive capacity associated with it. There can be a commonality to it that can be shared by virtue of its agreeableness.

Interview Questions

Is there a place for a Code of Ethics for Teaching in Ireland today?

Is there a need for a Code of Ethics for Teaching in Ireland today?

Does the proposed Code resonate with you?

Would you be comfortable with the proposed Code?

Do you think the proposed Code will be acceptable to teachers?

Would you support the introduction of a Code of Ethics for teaching?

Would a Code of Ethics improve the standing of teaching as a profession?

Would a Code of Ethics improve the quality of teaching in second-level schools?

Would you see a Code of Ethics having an effect on teaching practices?

Appendix Nine

Letter of Consent for Participants

Towards a Proposed Code of Ethics for Second-level Teaching in Ireland

(To be read by interviewer before the beginning of the interview.)

Dear Colleague,

Thank you for your willingness to participate in my doctoral research project on a code of ethics for second-level teaching in Ireland being undertaken in Trinity College, Dublin . Your participation is very much appreciated.

Just before we start the interview, I would like to reassure you that as a participant in this research project you have several very definite rights.

a) First, your participation in this interview is entirely voluntary.
b) You are free to refuse to answer any question at any time.
c) You are free to withdraw from the interview at any time.

This interview will be kept strictly confidential.
This interview will recorded and transcribed.
Excerpts of this interview will form part of my thesis, but under no circumstances will your name or any possible identifying characteristics of you or your school be included in the thesis.

I would be grateful if you would sign this form to show that I have read you its contents and that you have accepted my invitation freely and in full knowledge of the setting for this interview.

(signed) _____

(printed) _____

(dated) _____

Appendix Ten

List of Irish Educational Legislation since 1998.

The Education Act 1998

The Protection of Persons Reporting Child Abuse Act 1998

Qualifications, Training & Education Act 1999

The Education (Welfare) Act 2000

Vocational Amendment Act 2001

Children's Act 2001

Youth Work Act 2001

Teaching Council Act 2001

The Ombudsman for Children Act 2002

The Education for Persons with Special Needs Act 2004.

The Health, Safety & Welfare at Work Act 2005

Education (Miscellaneous Provisions) Act 2007

Teaching Council (Amendment) Act 2007

Appendix Eleven

Questionnaire Letter to Principals

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Dear)Name of Principal)

Following your kind facilitation of an interview on the question of a code of ethics for teaching at second-level in Ireland I am kindly requesting your permission to conduct an anonymised questionnaire with members of your teaching staff.

I might suggest that I could conduct this short questionnaire at break / lunch time in your school with those wishing to participate.

I enclose a copy of the questionnaire to be given to teachers and the explanation of the terms undertaken in it.

I look forward to hearing from you.\

Yours faithfully,

Declan Mac Daid,
October 2008.

Questionnaire Letter to Teachers

Kylemore Road,
Ballyfermot,
Dublin 10
Phone (003531) 6265901
E-mail info@kylemore.cdvec.ie
Principal Declan Mac Daid

Dear Teaching Colleagues,

I am a Doctoral student in Trinity College, Dublin and I am investigating the resonance of a proposed Code of Ethics for second-level teaching in Ireland which I am putting forward from my research to date.

I am requesting a short input from a random selection of teachers as part of my research – your written responses to the following questions based on the Proposed Code of Ethics outlined here. The purpose of this is to assist with establishing if there is any resonance – favourable reaction – that there might be to such a code and with validation and triangulation of my research on the topic of a Code of Ethics for Second-level Teaching in Ireland today.

My Proposed Code of Ethics for Second-Level Teaching in Ireland

Teaching shall be in the best interests of students.
Teaching shall be a pursuit of professional excellence within the practices of teaching.
Teaching shall be bound by an appropriate relationship of care and respect.
Teaching shall aim for a developing autonomy in the student, integrity of knowledge in the teacher and critical thinking in both in pursuit of informed action.
Teaching shall practice and promote civil responsibility.

Your responses by way of a short questionnaire would be very appreciated by me. Of course your confidentiality is guaranteed and there is no requirement for anyone to identify themselves by name but only by school type and information for statistical purposes.

May I take this opportunity to thank you for your participation and contributions.

Declan Mac Daid.
November 2008.

Glossary of Terms

Teaching - teaching is everything that is to do with the job of work that a person who is employed as a teacher would normally do in terms of their preparation, their teaching, their management of the class, their administration, their follow up, their advice to students, their delivery of the subject within the classroom, their classroom management and control. It's about giving good example, being a role model, promoting good practice in everything that you do, promoting the highest possible standards for students.

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Appropriate relationship – a relationship with students that is age-appropriate and bound by care, respect, dignity and never an abuse of an adult-child interaction by virtue of the stronger role of the adult. There needs to be a balance of nurturance and separateness in teachers' relationships with their students, so that the students can carry that modelling into their own careers.

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HAVE YOU READ THE NOTES FOR THIS GROUP SESSION?

_____

WHAT WOULD BE YOUR INITIAL RESPONSE TO THE PROPOSED CODE OF ETHICS FOR TEACHING?

_____

_____

_____

Confidential - Code of Ethics Questionnaire

Please mark one box only with a tick ☐

1. Is there a place for a Code of Ethics for Teaching in Ireland today?

YES ☐ NO ☐ DON'T KNOW ☐

2. Is there a need for a Code of Ethics for Teaching in Ireland today?

YES ☐ NO ☐ DON'T KNOW ☐

3. Does the proposed Code resonate with you?

YES ☐ NO ☐ DON'T KNOW ☐

4. Would you be comfortable with the proposed Code?

YES ☐ NO ☐ DON'T KNOW ☐

5. Do you think the proposed Code will be acceptable to teachers?

YES ☐ NO ☐ DON'T KNOW ☐

6. Would you support the introduction of a Code of Ethics for teaching?

YES ☐ NO ☐ DON'T KNOW ☐

7. Would a Code of Ethics improve the standing of teaching as a profession?

YES ☐ NO ☐ DON'T KNOW ☐

8. Would a Code of Ethics improve the quality of teaching in second-level schools?

YES ☐ NO ☐ DON'T KNOW ☐

9. Would you see a Code of Ethics having an effect on teaching practices?

YES ☐ NO ☐ DON'T KNOW ☐

10. School Type

Voluntary Secondary ☐

Community / Comprehensive ☐

Vocational ☐

Years Teaching

1-4 ☐

5-13 ☐

14-27 ☐

27+ ☐

Sex (M or F) ☐

Teaching Subject _____

Post Of Responsibility - YES / NO

If Yes, Level _____

Thank you for your time and contribution.

Please return these forms to me.

Charts

Chart One Numerical Totals of Node Coding – CEOs.

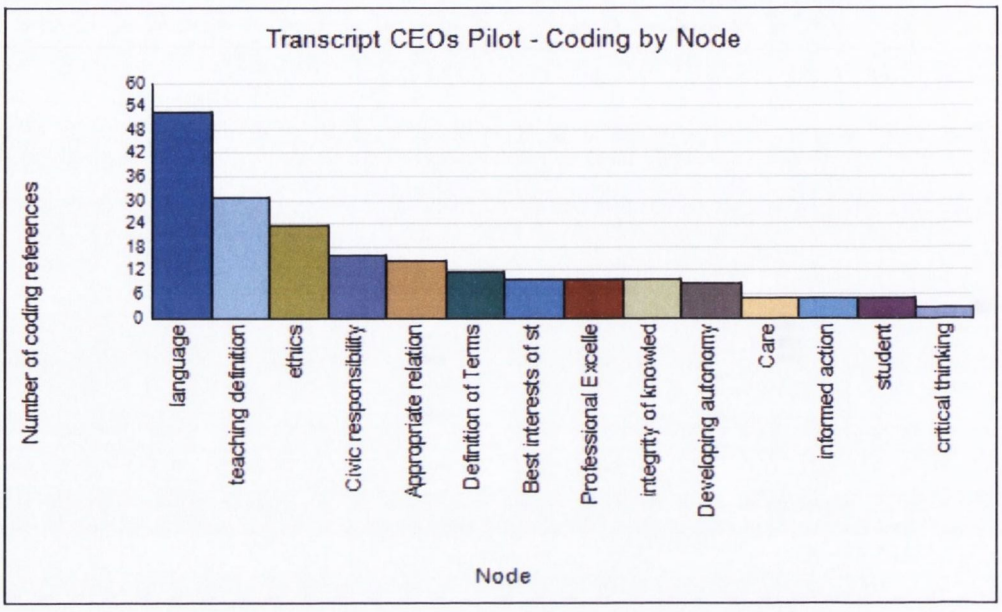


Chart Two Numerical Totals of Node Coding – Principals.

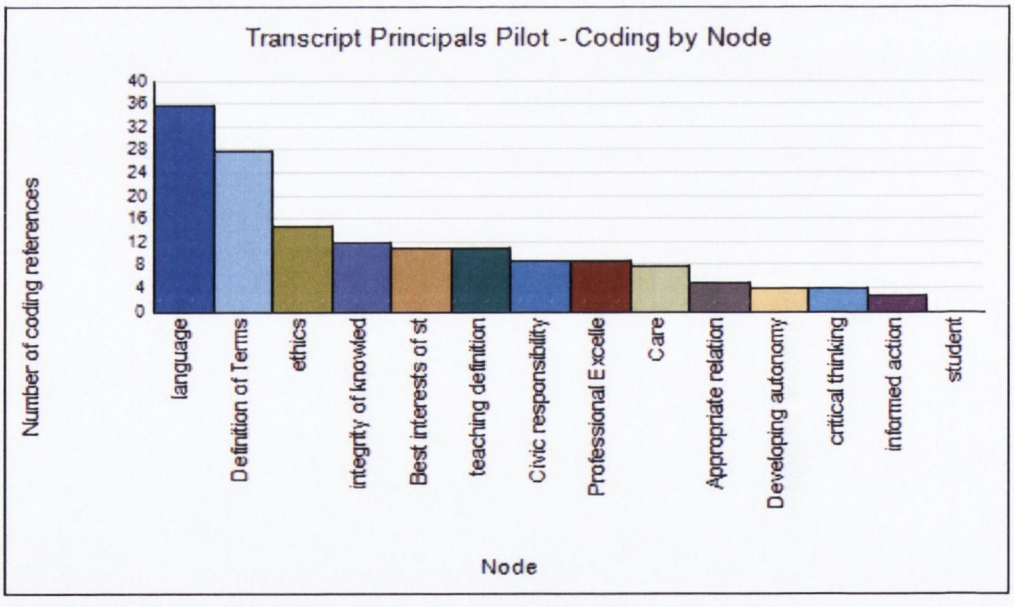


Chart Three Percentage Results for Node Coding – CEOs.

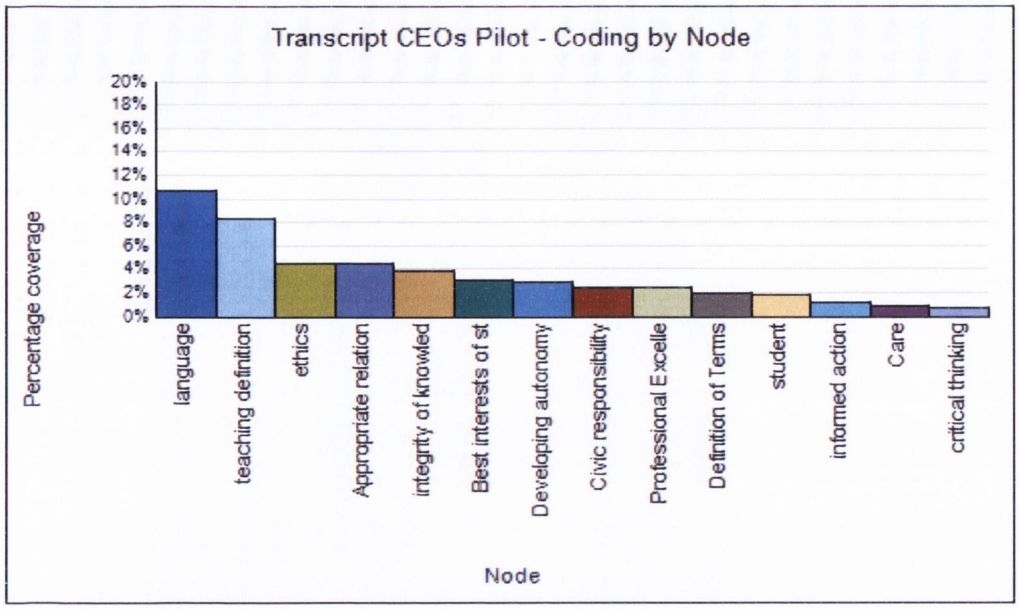


Chart Four Percentages for Node Coding – Principals.

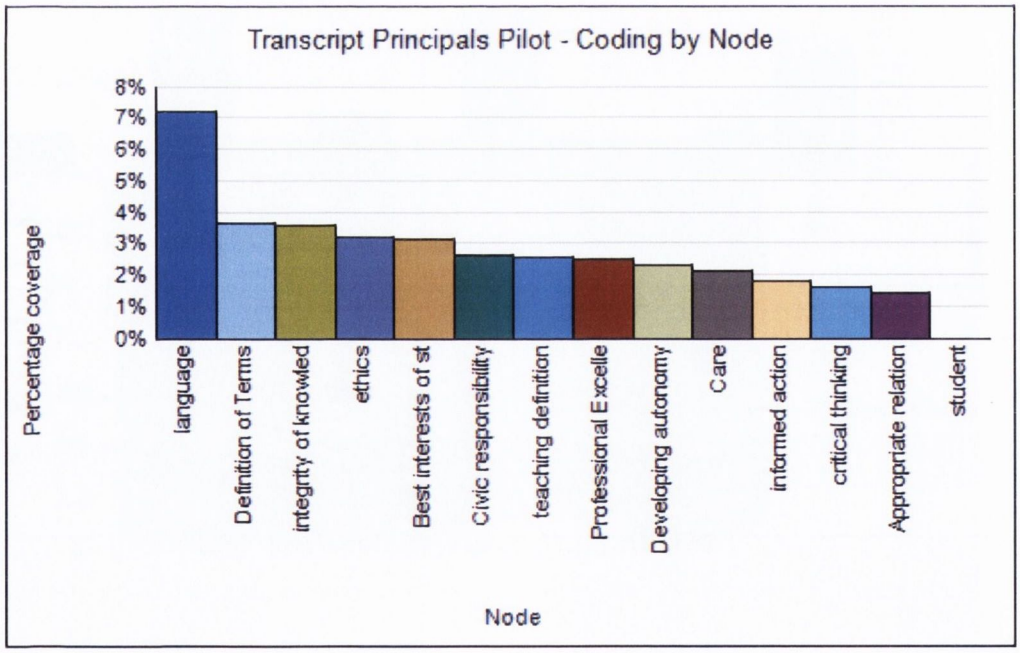


Chart Five **Initial Written Reaction to Code by %.**

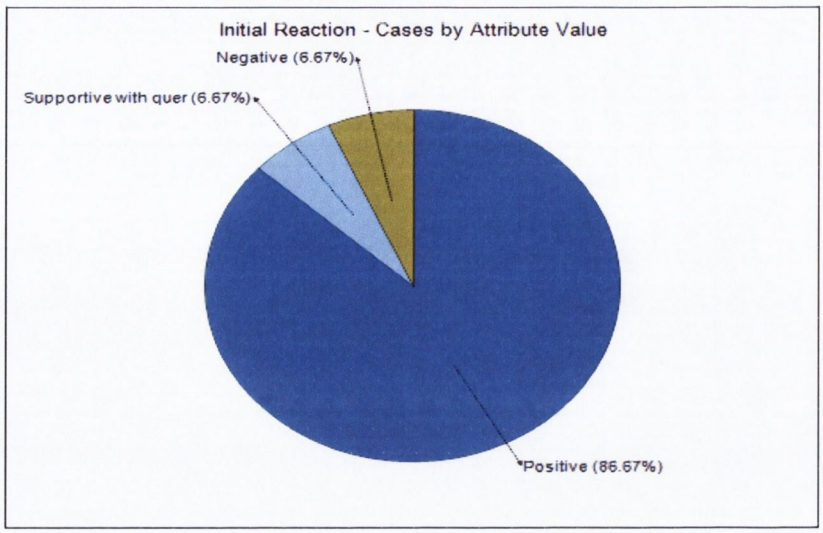
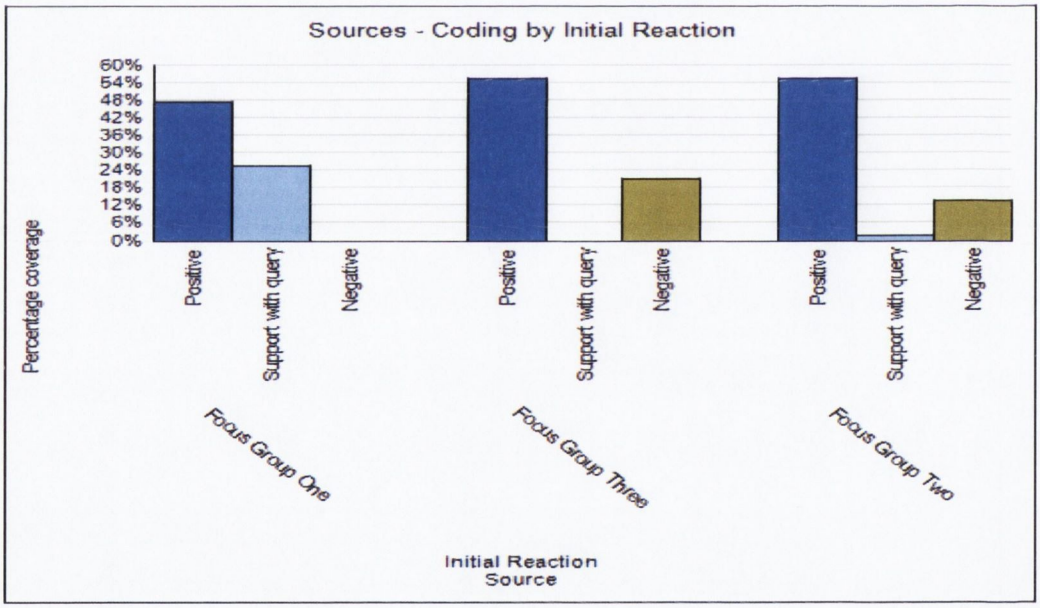


Chart Six **Tree Node - Reaction to the Proposed Code**



Questionnaire Figures

Figure 1 **Place for a Code**

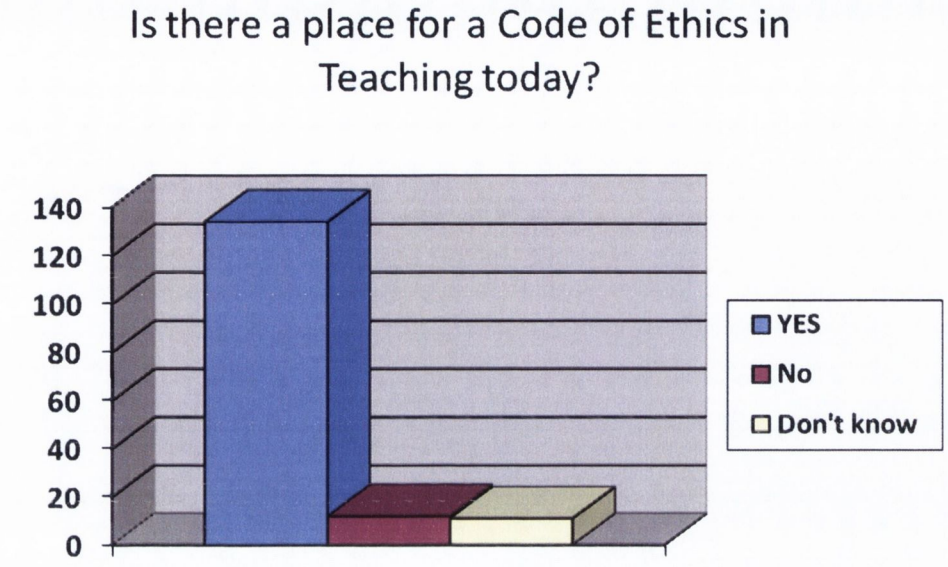


Figure 2 **Need for a Code**

Figure 3 **Resonance of Code**

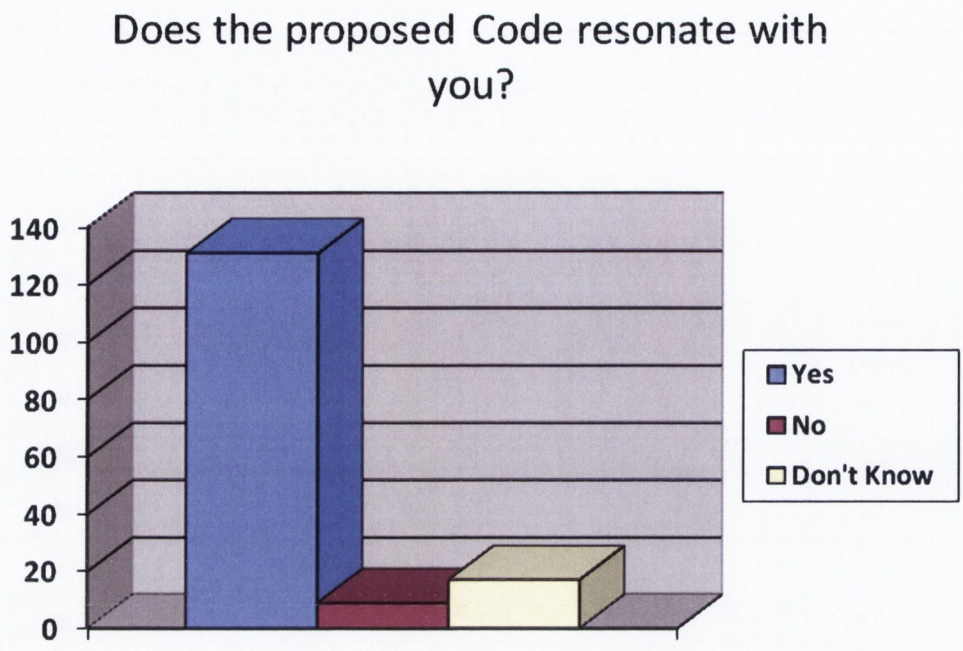


Figure 4 **Support for a Code**

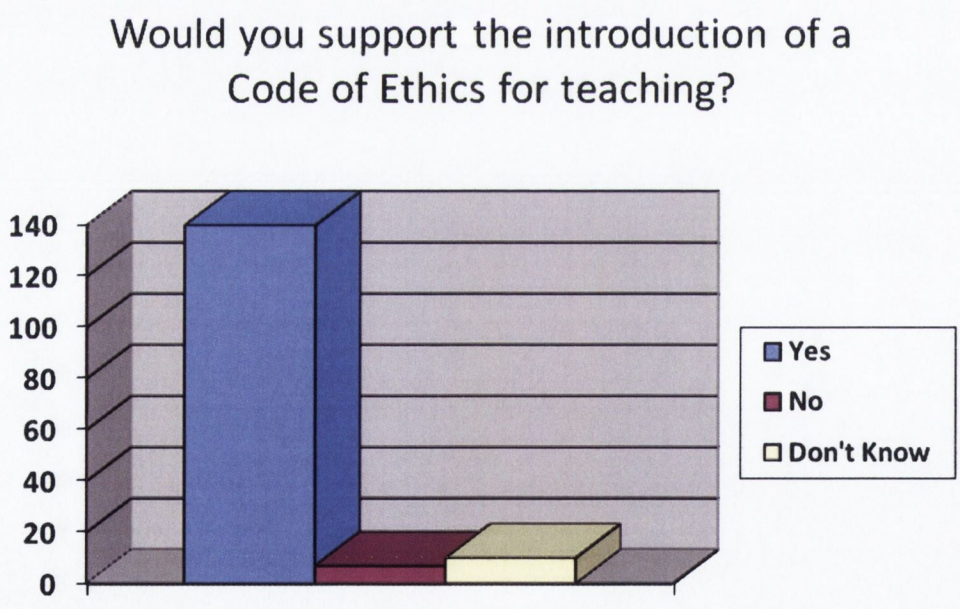


Figure 5 **Comfortable with Code**

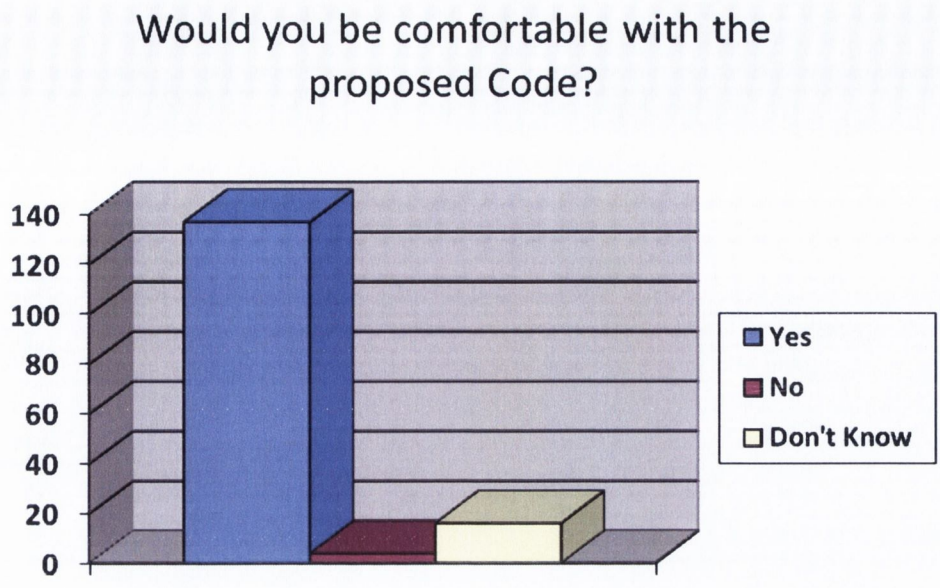


Figure 6 **Acceptability to Teachers**

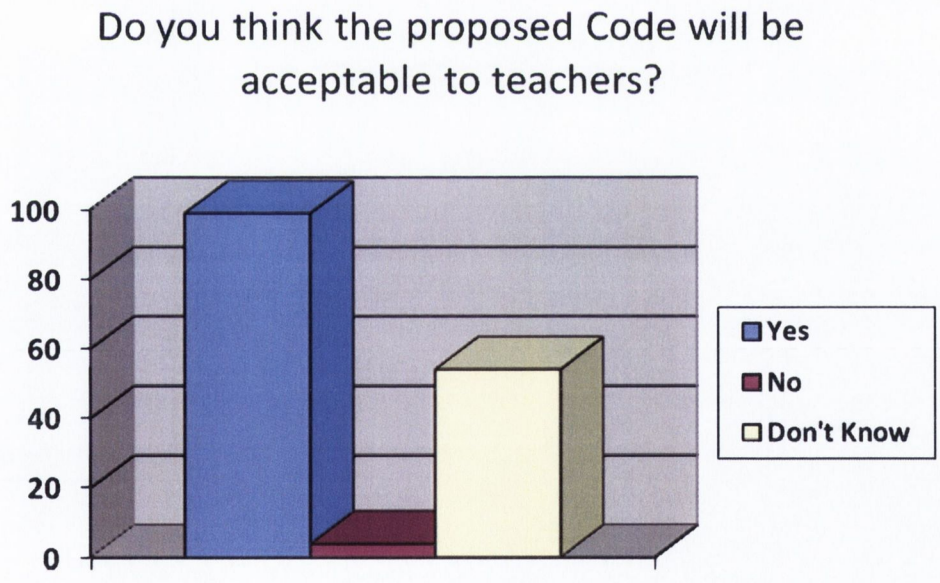


Figure 7 **Improve standing of teaching**

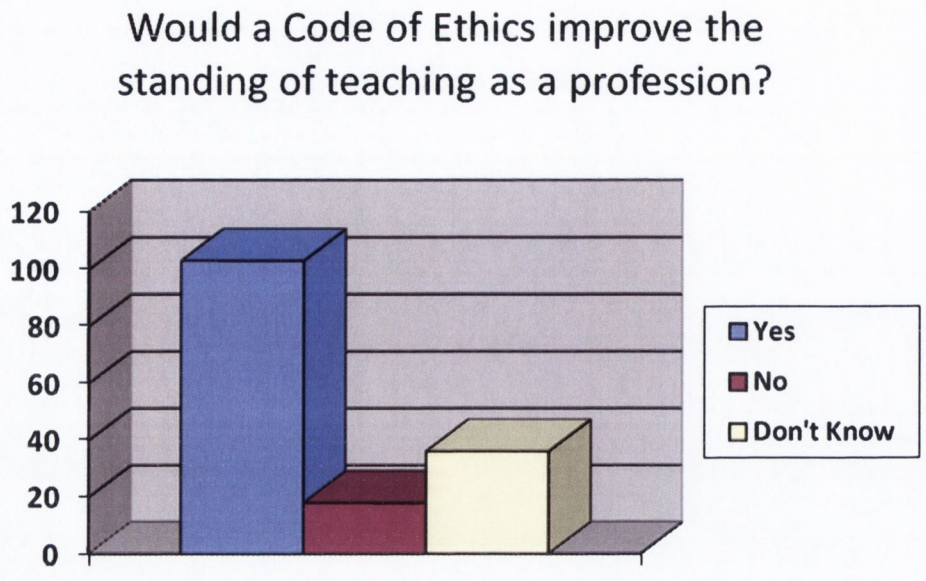


Figure 8 **Improve quality of teaching**

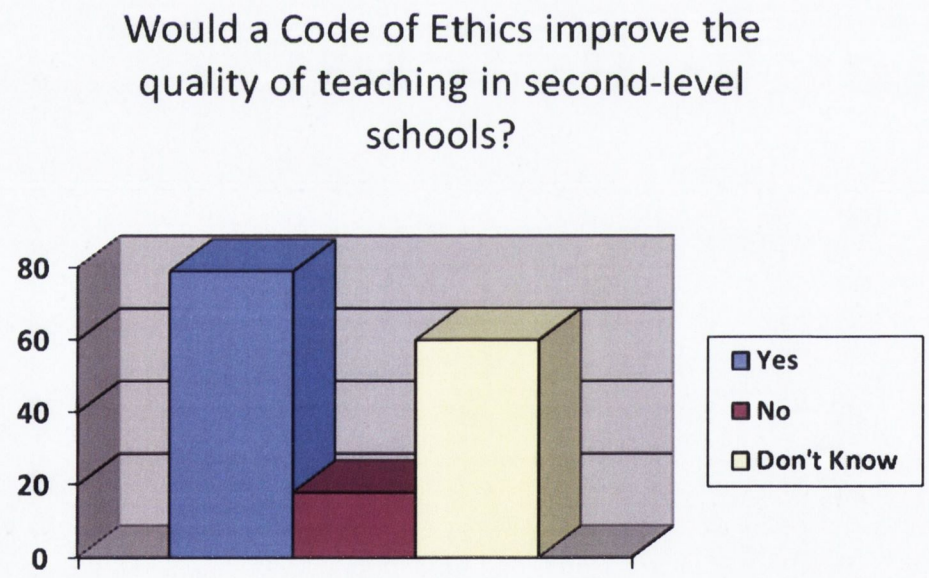


Figure 9 **Effect on teaching practices**

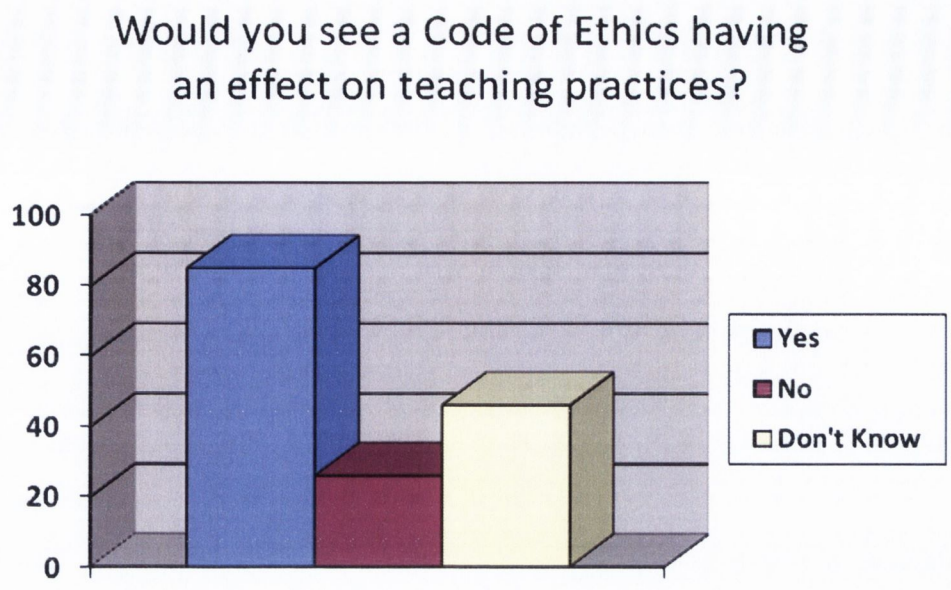


Figure 10 **Service profile - numerical**

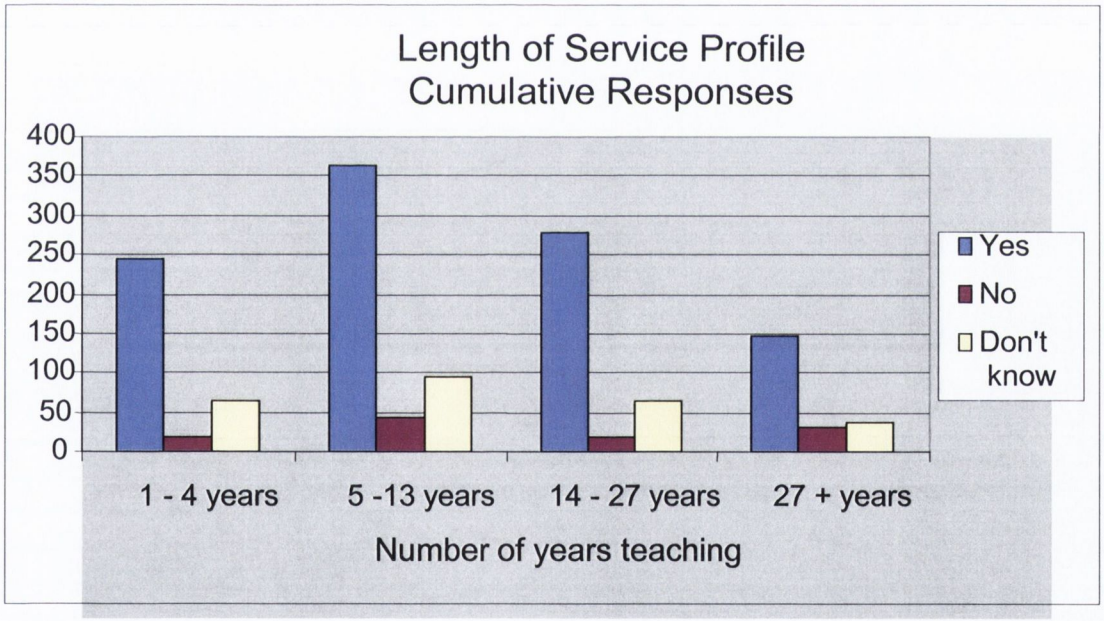
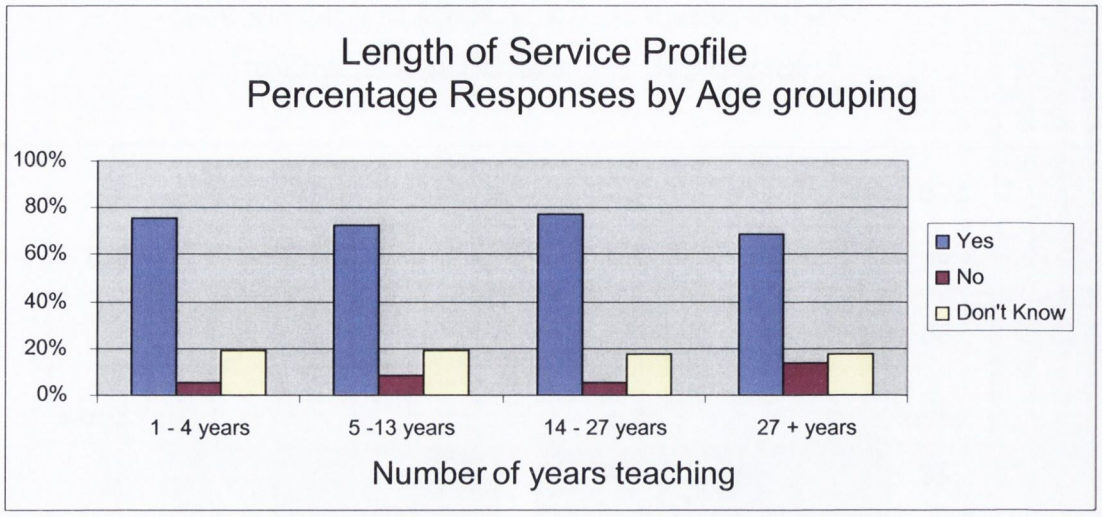


Figure 11 Service profile – by %.



YES	NO	DON'T KNOW	LENGTH OF SERVICE
75.31%	5.25%	19.44%	1 - 4 years
72.22%	8.73%	19.05%	5 -13 years
77.22%	5.28%	17.50%	14 - 27 years
68.52%	13.89%	17.59%	27 + years

Matrices.

Coding Matrix One

Nvivo can create from the coded data a visual representation in a matrix of the interviewees and the nodes which were coded to them. The coding matrix (Matrix One) presents an over-view of how the three focus groups dealt with the topics coded within the main themes. Except in two **child nodes** of **Education** and **Integrity of Knowledge** all others were discussed in at least two of the three groups with the majority of the themes being discussed in all three groups. The coloured segments represent divisions of the total into 1/3 (thirds): Nodes discussed on in all three groups are in **blue**: nodes discussed in two groups are in **green**: nodes discussed in only one group are in **orange**.

Focus Group Nodes

	Focus Group One	Focus Group Three	Focus Group Two
1 : Best Interests	1	1	1
2 : Care in Teaching	1	1	1
3 : Civil Society	1	1	1
4 : Enforcement of a code of ethics	1	1	1
5 : For Other professions	1	0	1
6 : For Teachers	1	0	1
7 : Other Countries	1	1	0
8 : Philosophy	1	1	0
9 : Pillars of Code	1	0	1
10 : Autonomy	1	1	0
11 : Bad Teachers	0	1	1
12 : Critical Thinking	0	1	1
13 : Education	0	1	0
14 : Integrity of Knowledge	0	1	0
15 : New Teachers	1	1	1
16 : Other Profession	1	1	1
17 : Practices	1	1	1
18 : Reflection	1	1	1
19 : Experience	0	1	1
20 : Teachers & Teaching	1	1	1
21 : Teacher-student relationship	1	1	1

Coding Matrix Two

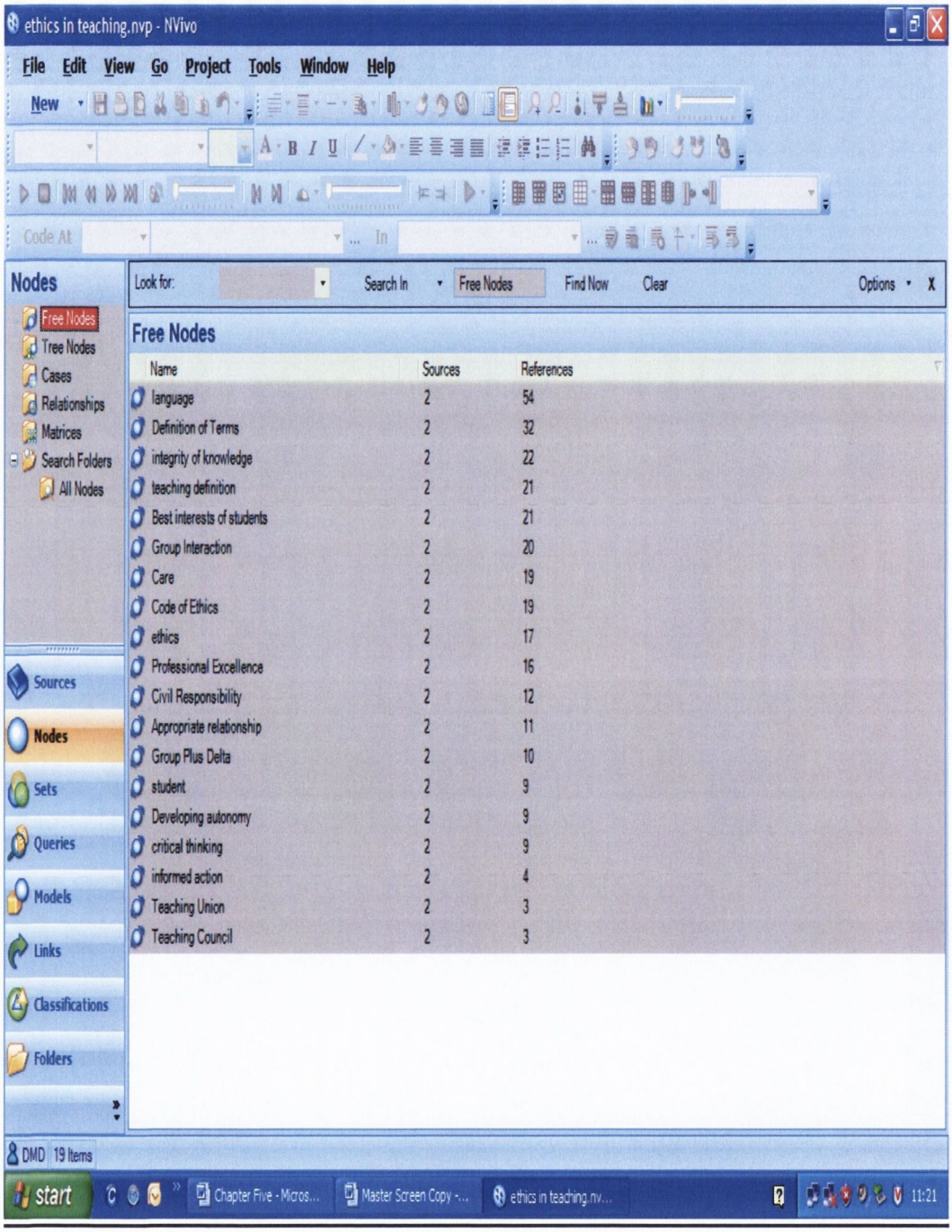
These nineteen nodes became the basis for an analysis of the principals' interviews and their reactions to my proposed code of ethics for teaching in Ireland. *Nvivo* can also create from the coded data a visual representation in a **matrix** (Coding Matrix Two) of the interviewees and the **nodes** coded to them and presents an over-view of the nine principals related to the topics coded within the main themes. The coloured segments represent divisions of the total into 1/3 (thirds): I interviewed nine principals within nineteen topics and so **nodes** discussed by seven, eight or all nine principals are in **blue**: nodes discussed by four, five or six principals are in **green:** nodes discussed by one, two or three principals are in **orange**. Only five of the nineteen coded topics were discussed by three principals or less but nine topics were discussed by all nine.

Principals' Interviews.

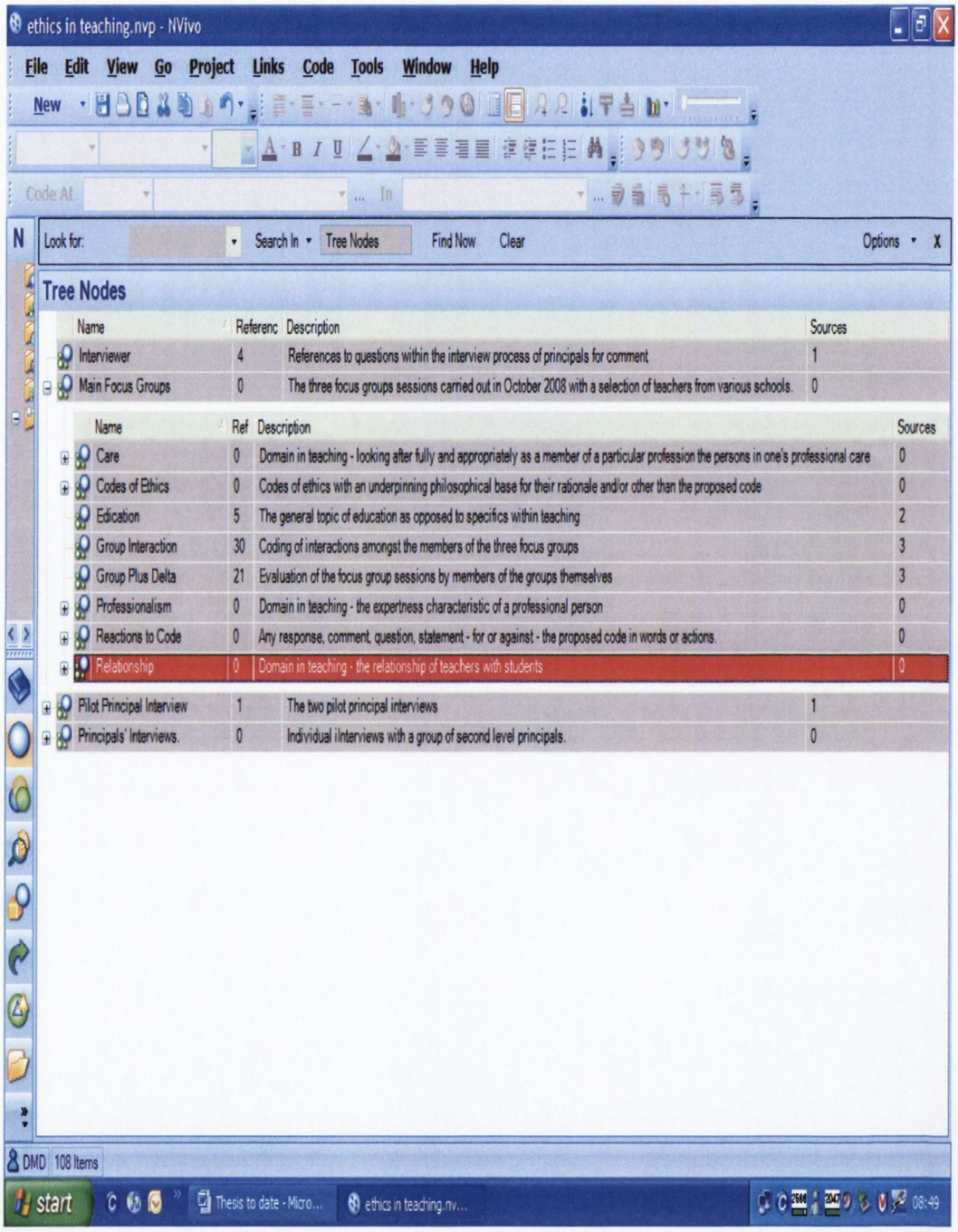
PRINCIPAL / NODE	EOD	LN	MAS	MD	NOB	PG	RK	TB	DL
1 : Acceptable to teachers	1	1	1	1	1	1	1	1	1
2 : Autonomy	1	0	1	0	0	0	0	0	0
3 : Best Interests	1	1	1	0	0	1	1	1	1
4 : Care	1	1	1	1	1	1	1	1	1
5 : Civil society	1	0	1	1	0	1	1	0	0
6 : Code of Ethics for Teaching	1	1	1	1	1	1	1	1	1
7 : Improve teaching	1	1	1	1	1	1	1	1	1
8 : Knowledge	0	0	0	0	0	0	0	1	0
9 : Need for a Code	0	1	1	1	1	0	1	1	1
10 : Other professions	0	0	0	1	1	0	0	0	0
11 : Philosophy of education	0	0	1	0	1	0	1	0	0
12 : Place for a Code	1	1	1	1	1	1	1	1	1
13 : Practices	1	1	1	1	0	1	0	1	1
14 : Professionalism	1	1	1	1	1	1	1	1	1
15 : Reflection	1	1	1	1	1	0	1	1	0
16 : Relationship	1	1	1	1	1	1	1	1	1
17 : Resonance	1	1	1	1	1	1	1	1	1
18 : Student	1	1	0	0	1	1	1	1	1
19 : Teaching	1	1	1	1	1	1	1	1	1

Screen Shots

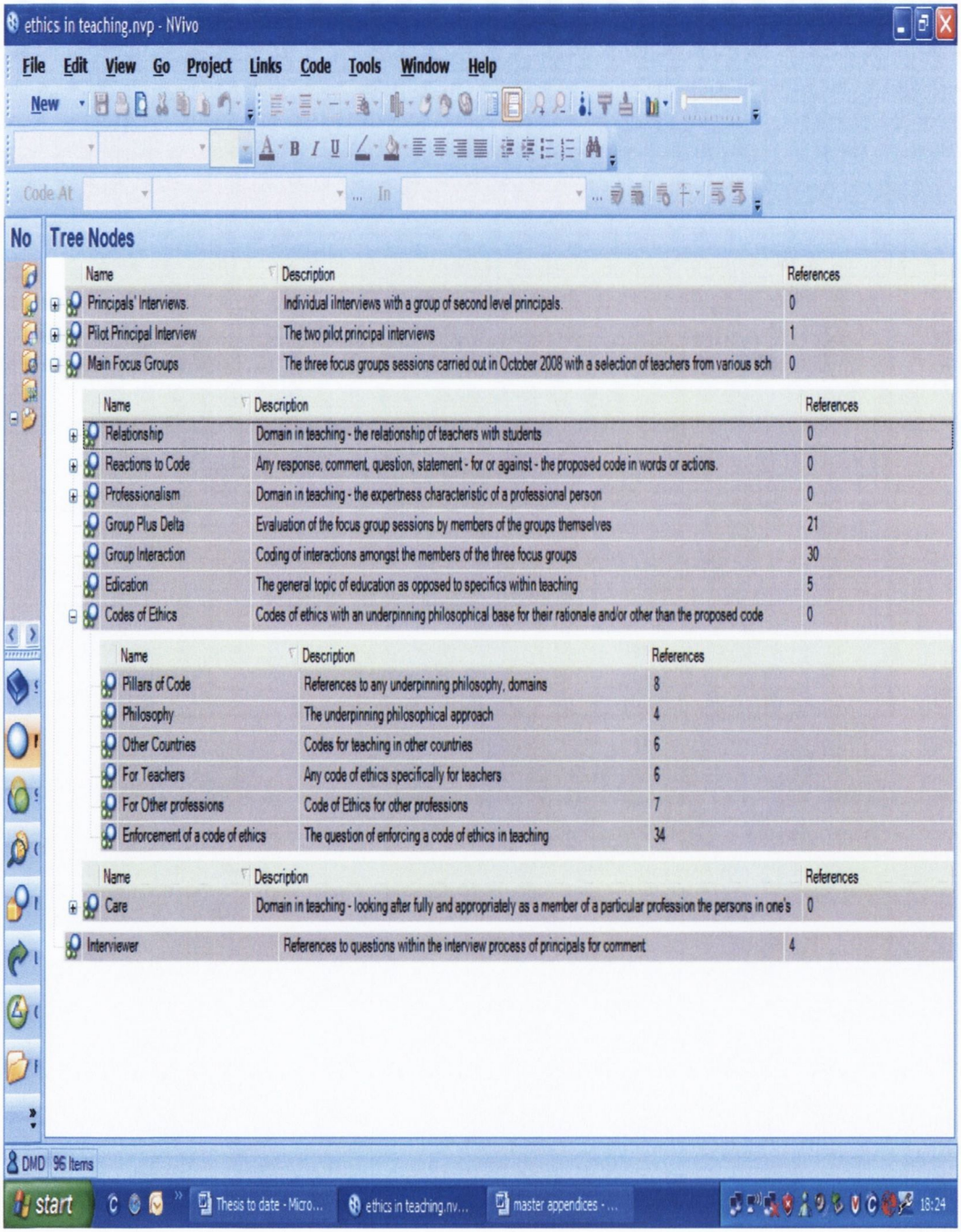
Screen Shot One Free Nodes – Pilot Focus Groups



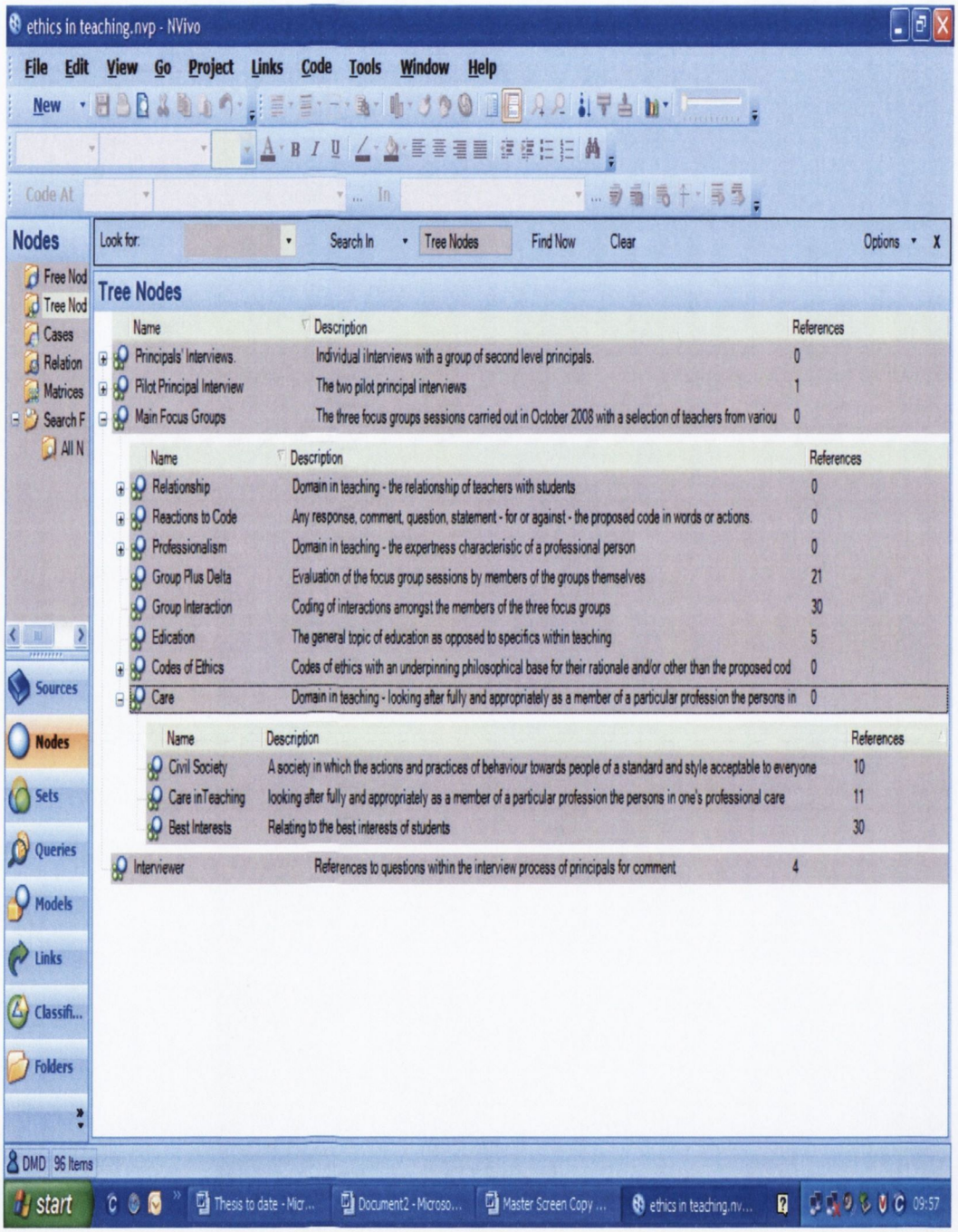
Screen Shot Two Thematic Coding – Focus Groups



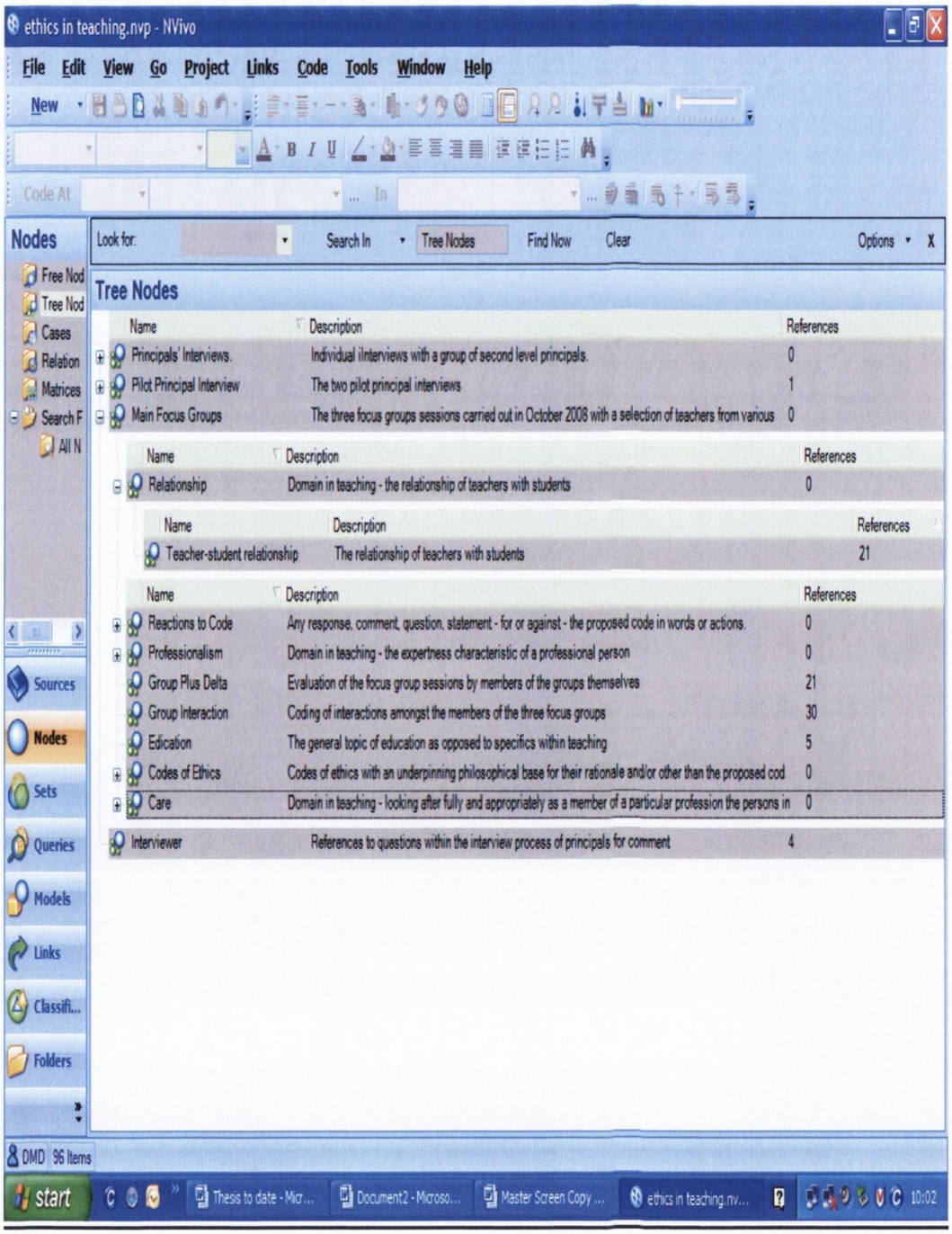
Screen Shot Three Theme of Ethics – Focus Groups



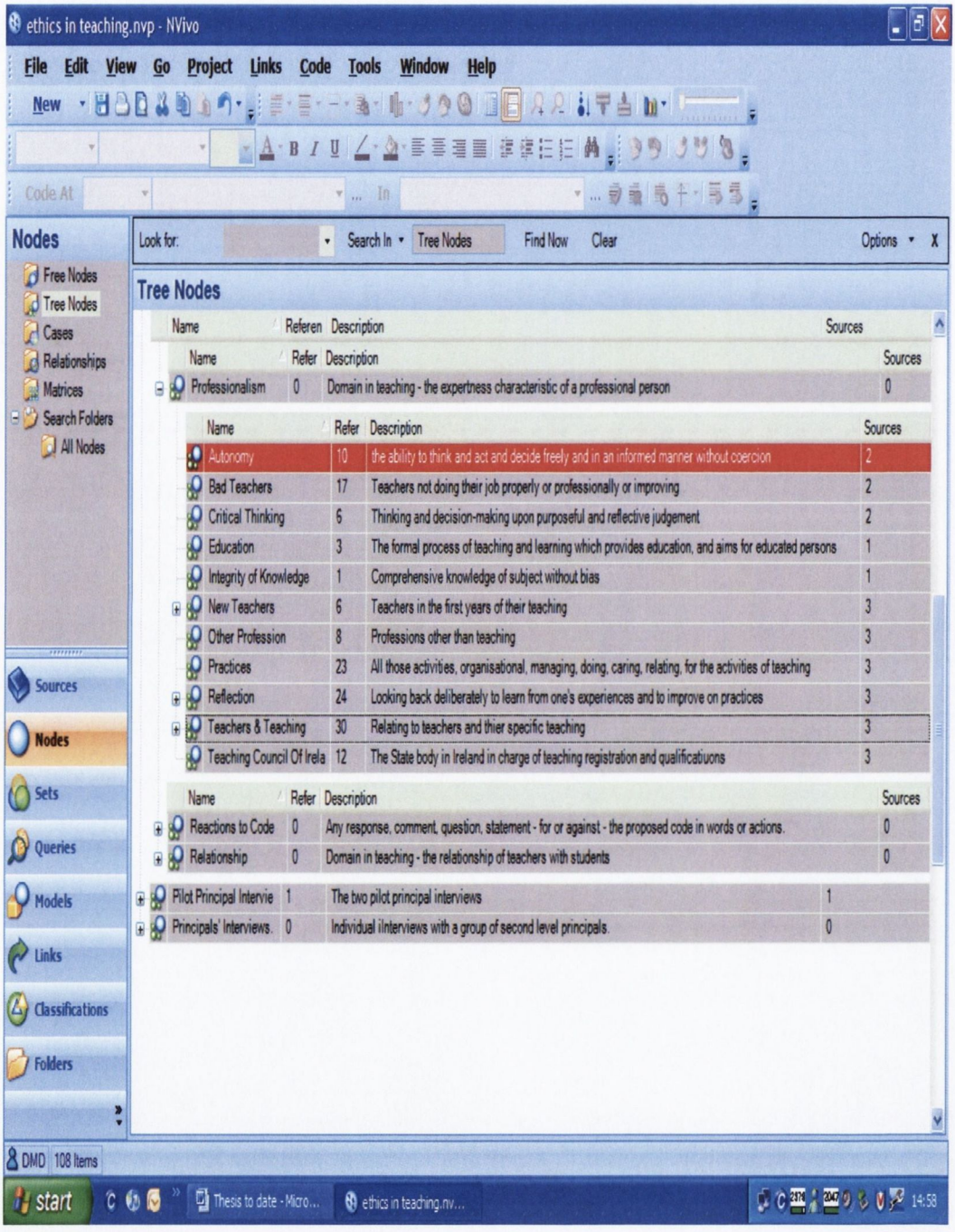
Screen Shot Four Theme of Care – Focus Groups.



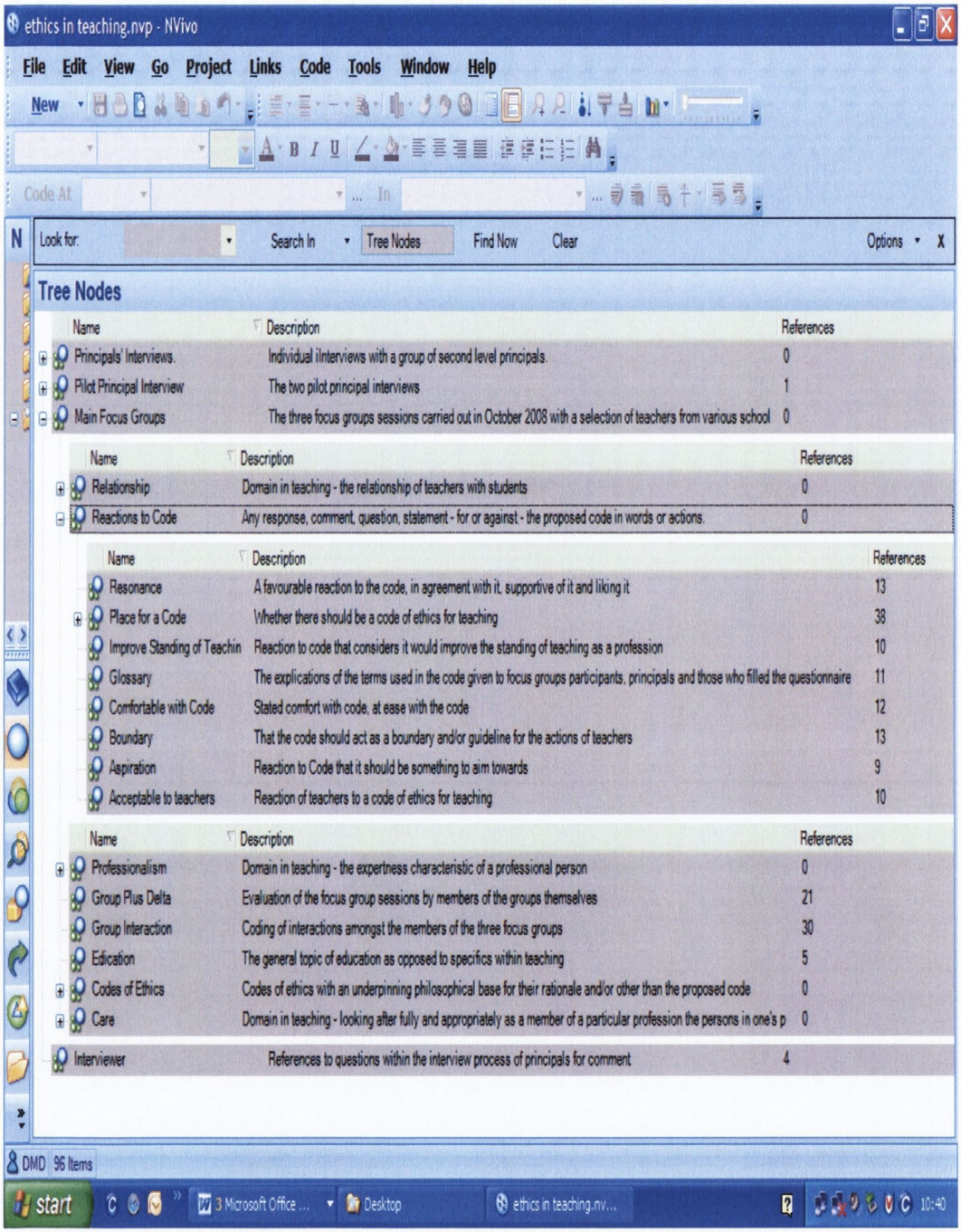
Screen Shot Five Theme of Relationship – Focus Groups



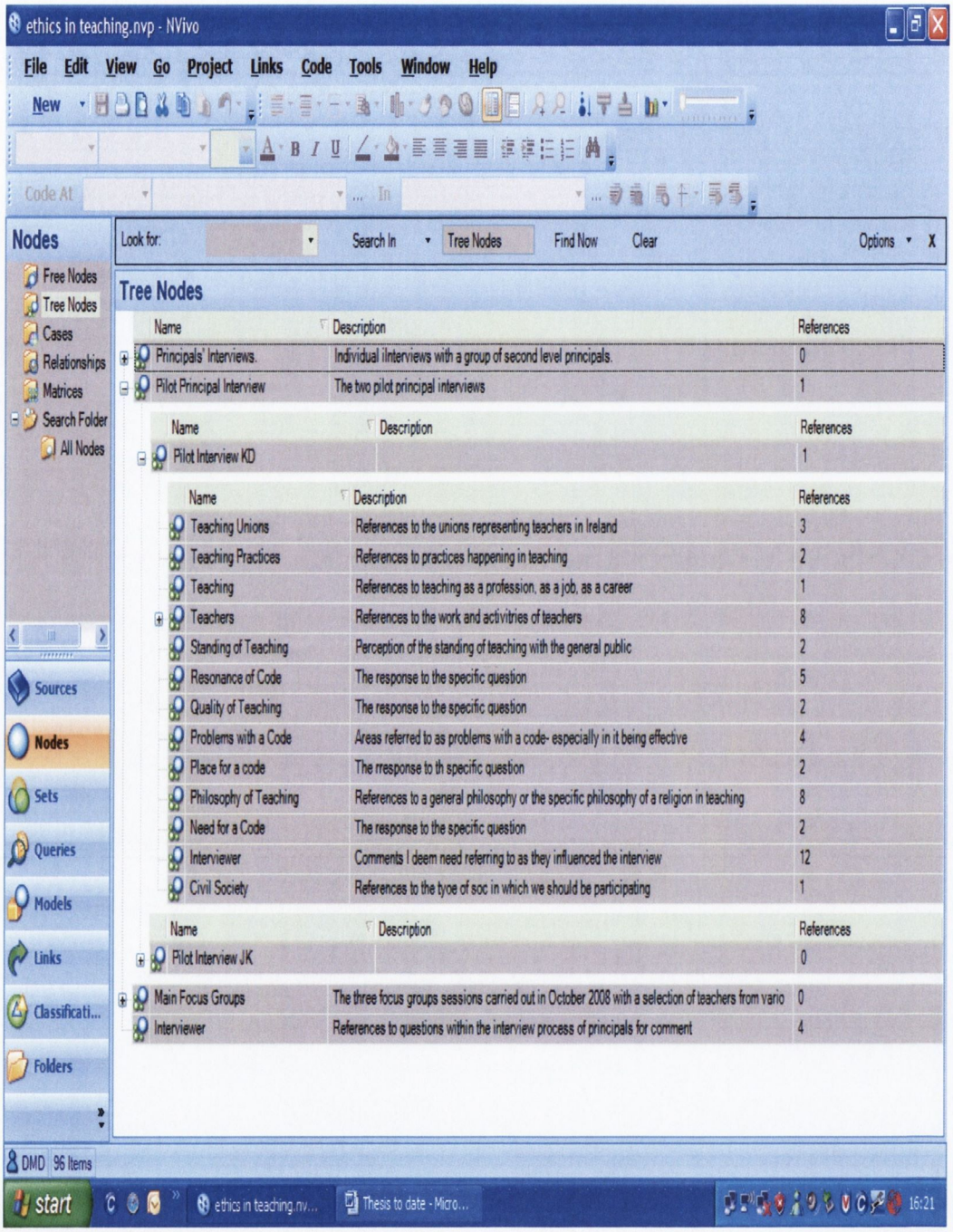
Screen Shot Six Theme of Professionalism – Focus Groups.



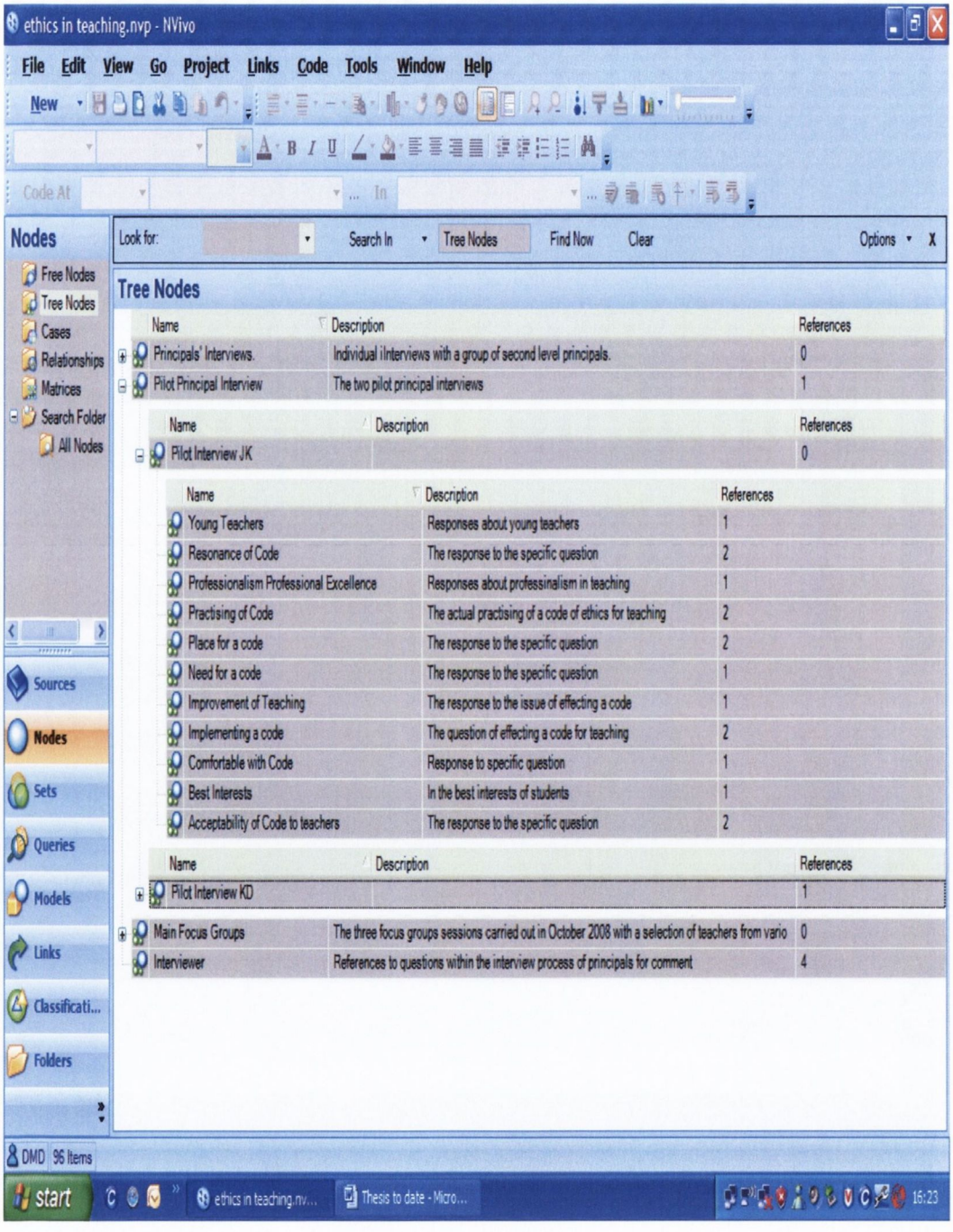
Screen Shot Seven Glossary, Group Interaction & Plus Delta.



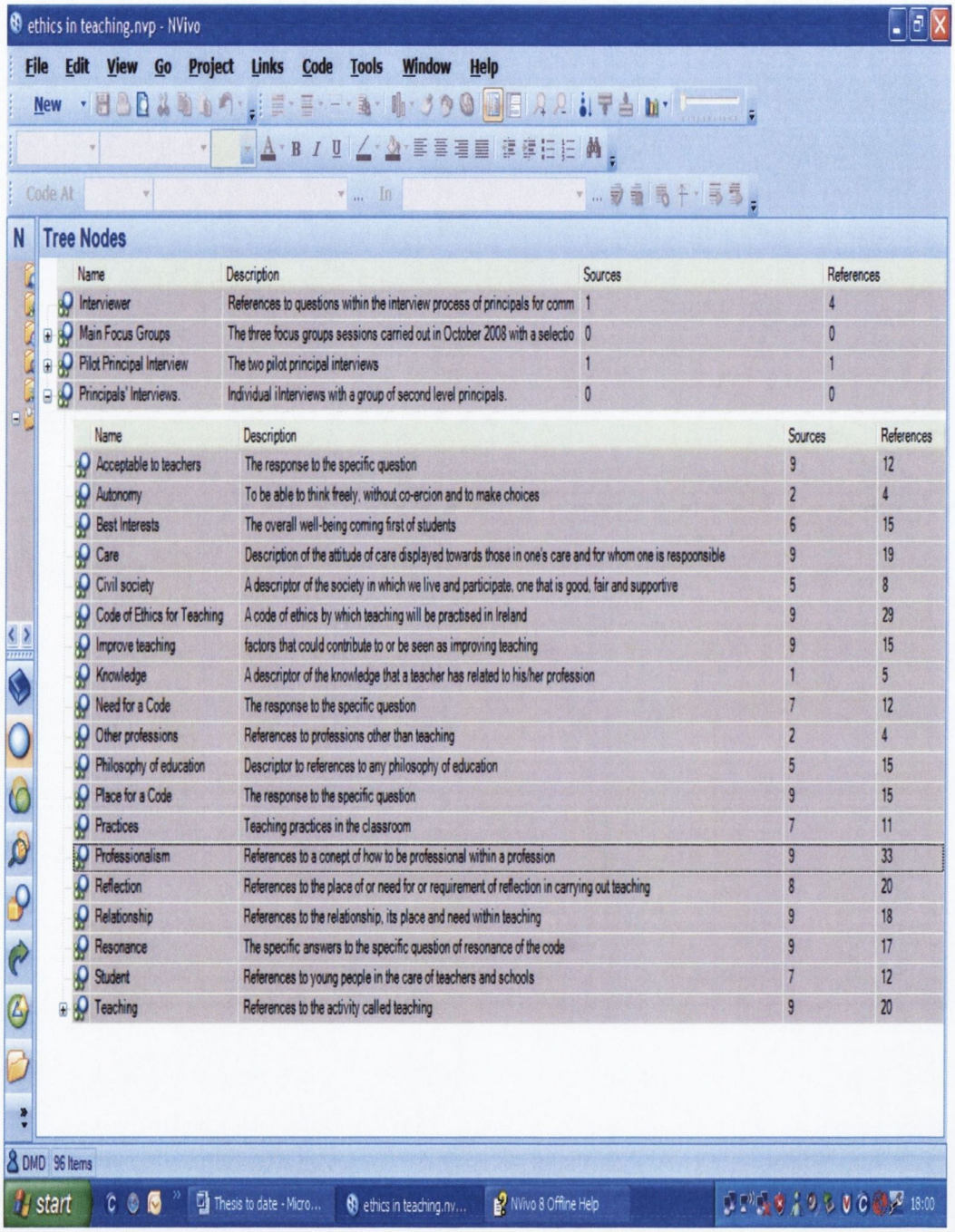
Screen Shot Eight Pilot Interview KD.



Screen Shot Nine Pilot Interview JK.



Screen Shot Ten Principals' Interviews.



Name	Description	Sources	References
Interviewer	References to questions within the interview process of principals for comm	1	4
Main Focus Groups	The three focus groups sessions carried out in October 2008 with a selectio	0	0
Pilot Principal Interview	The two pilot principal interviews	1	1
Principals' Interviews.	Individual iInterviews with a group of second level principals.	0	0

Name	Description	Sources	References
Acceptable to teachers	The response to the specific question	9	12
Autonomy	To be able to think freely, without co-ercion and to make choices	2	4
Best Interests	The overall well-being coming first of students	6	15
Care	Description of the attitude of care displayed towards those in one's care and for whom one is responsible	9	19
Civil society	A descriptor of the society in which we live and participate, one that is good, fair and supportive	5	8
Code of Ethics for Teaching	A code of ethics by which teaching will be practised in Ireland	9	29
Improve teaching	factors that could contribute to or be seen as improving teaching	9	15
Knowledge	A descriptor of the knowledge that a teacher has related to his/her profession	1	5
Need for a Code	The response to the specific question	7	12
Other professions	References to professions other than teaching	2	4
Philosophy of education	Descriptor to references to any philosophy of education	5	15
Place for a Code	The response to the specific question	9	15
Practices	Teaching practices in the classroom	7	11
Professionalism	References to a conept of how to be professional within a profession	9	33
Reflection	References to the place of or need for or requirement of reflection in carrying out teaching	8	20
Relationship	References to the relationship, its place and need within teaching	9	18
Resonance	The specific answers to the specific question of resonance of the code	9	17
Student	References to young people in the care of teachers and schools	7	12
Teaching	References to the activity called teaching	9	20

Tables

Table One – Fallona's Virtues.

Moral virtue	Aristotle's definition	Application to teaching
Bravery	Having the courage and the moral strength to do the right thing	Making judgments in troubled circumstances about what is to be done and how to accomplish it
Friendliness	Having affection for someone and wishing for them what we wish for ourselves	Showing care and respect for children and accepting responsibility for them
Truthfulness	Being a person who is straightforward	Being honest, having integrity, and seeking the truth
Wit	Having tact and joking in a tasteful way	Having tact and joking/having fun with students in a tasteful way
Honor	Showing admiration and esteem toward those who merit it	Positively reinforcing students who merit it for their good efforts and work well done
Mildness	Having a good temper	Having a good temper
Magnanimity	Possessing pride, dignity, and self-esteem	Expressing dignity and pride in yourself, your students, and your profession
Magnificence	Achieving the finest and most appropriate result	Modeling excellence for students
Generosity	Having the character of a giver who does good	Giving of yourself to your students (e.g., time)
Temperance	Desiring pleasure moderately and not more than is right	Keeping the expression of feeling and actions under the control of reason
Justice	Being fair and treating equals equally and unequals unequally in proportion to their relative differences	Fairness in the application of both rules and norms to individual children

Fallona, Catherine (2000). Manner in teaching: a study in observing and interpreting teachers' moral values. *Teaching and Teacher Education*. Vol. 16, No. 7, pp 681-695.

Table Two - Nodes by references – CEOs & Principals' Pilot Focus Groups

Free Nodes	Number of References
Care	19
Best Interests	21
Professional Excellence	16
Relationship	11
Integrity of Knowledge	22

Table Three - Focus Group Teachers' Invitations and Acceptances

Schools in Dublin City & County	Total Number of Schools in Ireland	School Type	Teacher Invited	Teacher Acceptances
67	402	Voluntary Secondary	11	8
20	77	Community	7	4
3	14	Comprehensive	2	2
41	243	Vocational	5	5

Table Four - Principals' Invitations and Acceptances.

Schools in Dublin City & County	Total Number of Schools in Ireland	School Type	Principal Invited	Principal Acceptances
67	402	Voluntary Secondary	10	10
20	77	Community	3	3
3	14	Comprehensive	2	2
41	243	Vocational	2	2

Table Five - Questionnaire Teachers Invitations and Acceptances

Schools in Dublin City & County	Total Number of Schools in Ireland	School Type	Number of Schools	Total Teaching Staff	Total Teaching Staff I met	Total Questionnaires completed
67	402	Voluntary Secondary	7	174	160	107
20	77	Community	1	33	24	11
3	14	Comprehensive	1	48	40	11
41	243	Vocational	1	33	29	28
		Total	10	288	253	157

Table Six - Summary of Responses by Question & Category of Response by %.

Question No.	Yes	No	Don't Know
1. Is there a place for a Code of Ethics?	85%	8%	7%
2. Is there a need for a Code of Ethics?	84%	8%	8%
3. Does the proposed Code resonate with you?	83%	6%	11%
4. Would you be comfortable with the proposed Code?	87%	3%	10%
5. Do you think the proposed Code would be acceptable to teachers?	62%	3%	35%
6. Would you support the introduction of a Code of ethics?	90%	4%	6%
7. Would a Code of ethics improve the standing of teaching?	66%	12%	22%
8. Would a Code of ethics improve the quality of teaching?	51%	12%	37%
9. Would you see a Code of ethics having an effect on teaching practice?	54%	16%	30%

Table Seven - Teachers by Length of Teaching Service.

Number of Teachers	Length of Service
37	1 - 4 years
56	5 -13 years
40	14 - 27 years
24	27 + years