Abstract

In a continuous need for balance and stability, the society looks for references and support pillars, creating and restructuring its own value systems, thus deeply influencing the school which must answer these constraints in a flexible way, by adapting creatively and fully answering all its components: ideal, finalities, curriculum, methodology, mentalities etc.

As an answer to these realities, the present study offers an analysis, on the one hand, of the teachers’ needs of training as far as the axiology and didactics of this field are concerned, and on the other hand of the impact of practising a type of education focused on values and civility in the initial and continuous training, having as a final goal the re-thinking of the “world of values”, with all the subtleties of this phenomenon and the building of a culture centred on the respect of the values as a conduct style and behavioural consistency.

Keywords: training of trainers; values, civility; the ethics of education and training;

1. Introduction

More than ever, we are experiencing today at a social level, some obliteration of the perennial, classical values, of elementary morale, phenomenon for which the schools are largely responsible. We can say that the phenomenon is almost generalized since specialists in education, researchers and representatives of the governing bodies of many countries have put into question the issue of education in the spirit of the values and the negative impact of inconsistency in the attention given to this dimension in the activities of trainers’ / teachers’ initial and continuous training at all levels.

The teachers themselves feel an erosion of moral/ ethical sensitivity and young people’s dilution of interest, and not only theirs, from the rules and moral standards, a lack of internalization of the authentic values, rather noticing

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more often the lack of civility, the respect towards others, a certain immaturity that entails some lack of responsibility and a certain selfishness expressed openly, that makes the young generation to be quite roughly described as “inert and indifferent towards the social”. (Sermam, 2006)

We believe that education must respond effectively through creative adaptations and articulated responses to these issues by promoting relevant education policies, focused on the axiological dimension of training the trainers and, implicitly, the trainees, thus talking about the need for a prompt intervention of a “pedagog of lucidity” (V. Morar, 2004) that would adapt to this end its aims, curricula and working techniques.

Studies in this domain (Hansen, 1998, Fenstermacher, 1990, Sherman, 2006) draw attention to the need of moving the emphasis on teachers’ training activities to rebalance the importance given, on the one hand, to the technical/ methodological teaching and, on the other, to the moral ones, based on the observation that the latter complete, give meaning and significance to the former (see Hansen, 1998), practically complementing and valuing the whole formative process.

The authors emphasize the need for re-thinking the reference points and criteria for training teachers, professionals in education, and propose their extension on some less reportable dimensions towards standardized assessments, including teachers’ moral provisions or elements of moral in teaching (David Carr, 1999). They may be reflected in “values, commitments, and professional ethics issues influencing behavior towards families, colleagues, community, etc.” (idem), but most of all, towards the educational act itself.

In the broadest sense, moral in teaching is seen as “any action of the teacher that may affect the student” (Hansen, 1998), which implies items of the hidden curriculum, with all its ineffable areas, but with a very strong impact on students’ self-image, on their beliefs and values’ system that define their personality.

In the narrow sense, teaching moral is more often a prompt responsiveness to students, to their present and future needs, to the ability to create a positive educational climate, to the effective learning environments, focused on child’s welfare both in terms of knowledge, but also on the emotional and social dimensions.

On the other hand, the Romanian teacher Gheorghe Bunescu (1997) emphasizes the need of training teachers to cope with school and society values transitions, to enhance the education of a person’s valorization (in our case, the student’s valorization) and the importance of thinking/ building an authentic axiological education strategy.

All these approaches to moral issues, but also aesthetic ones, embodied in the act of teaching (one can say from a wider perspective, the act of training), either as moral dispositions, the person’s valorization skills, civility exercise (lat. civilitas, civilis - gracious, warm, polite, kind, well mannered) or the aesthetics of the educational act etc., have a common point - the fragility of the human spirit in forming, its vulnerability and immense responsibility of the intervening person, with the purpose of transforming, growing and developing, as the teacher knows best.

The question is how well can one do this? How does one feel the impact of their own actions, beliefs, values over those whom they form? In this sense, we can speak of liability to the extent that there is awareness of those involved, too.

Consequently, the need of training for both teachers and students in the axiology field is urgent, but the measure in which it takes place and the impact these formative interventions have remains to be followed.

**Teacher training programs through values and civility curricula**

Based on the findings presented above, we have focused our attention on the trainers’ training towards some education based on values and civility. We did not forget to take into account a certain skepticism, expressed even among the ethicists and the philosophers: "We see in the society around us "the weakness” of those complying with normal, rational, ethical behavior, in contrast to the success of immorality and barbarism. (...) Is it still appropriate, for a future-oriented education to want to acquire traditional values? Is it not possible for the young people with
moral education to turn into certain victims of the immoral villains? Is the ethic education still opportune? (Andrei Plesu, Minima Moralia). The whole response is in the power of education. It stresses more often the urgent need of moral education in school, but also the trainers training in the spirit of values.

But because “the morality is not taught as mathematics or physics” (Reboul, O. 1992), it remains to be seen what are the training needs of teachers and the training activities that would be most appropriate to the context.

Therefore, we analyzed the curricula of the study programs for the teaching career conducted in the Romanian universities, and found that there is a limited number of subjects with sizeable references to the values’ dimensions: Civic education - teaching methodology, Inclusive education, Intercultural education, Education philosophy, in addition to Educational theory that specifically addresses the issue of education’s dimensions. Curricula shows rarely, and only in the case of optional courses, the disciplines that can address broadly issues such as those related to the values/axiological education or the ethics of the teaching profession, so important in order to achieve quality education and professionals in education.

In response to these findings, at the Education Sciences Faculty of “Ștefan cel Mare” University from Suceava from Romania, master courses were proposed: Methodology - values and civility, Education ethics and training, Socio-psycho-pedagogical teaching approaches - to meet those teacher training needs, to provide a comprehensive view on the issue of values and their implications in the formative approach.

The suggestions came from the idea that teachers’ awareness of the importance of values transmission and internalization, as well as practicing values and civility education, and also surprising the influence of their own beliefs and actions on students, are essential to the quality of education, and hence to the social one, as well.

We did not lose sight of the technical aspects of teaching education values that have a certain specific.

According to recognized studies in the field (see Carol Gilligan, 1982) boys/ men and girls/ women adopt different perspectives on moral issues. C. Gilligan believes that boys are taught to be independent, to be centered on competition, but also on fairness and justice, while the girls are mainly oriented on relationships, to provide care, to be focused more on the others’ needs. In the training of trainers’ activities there must be such nuances, too.

Ethicists (R. Le Senne, E. Dupréel, I. Gobry etc.) support the existence of innate elements of morals, talking about a level of inframorality (I. Gobry), depicted as what comes from inside a human being, as the susceptibility for the life’s moral space; on the other hand, the neurobiology experts (Marc Hauser, Antonio Damasio) demonstrate the close relationship between rationality and biology, speaking about an “innate grammar of morals”, which, we must add, has to be taken into account in the educational approach.

But why teacher training by practising civility? Because that lack of civility among population becomes more and more obvious, and in this regard, we believe that learning and re-learning civility first by the teachers, during the initial and continuous training, and then by their students, is appropriate in the context of the values crisis that is felt today at the social level. It is important to create learning situations and students’ ability to extract the essence of these educational offers. We considered that internalising such value, which incorporates courtesy and cordiality in expression and relationships, conveys superiority and nobility to the behavior, an unmistakable certain delicacy and aesthetic mind.

Thus, outlined educational openings reflect towards the aesthetic act in every detail - from good intentions, to the supporting emotions and feelings, to discourse humor or the networking aesthetics, from the aesthetic transmitted thought to the beauty of the formed character. Thus creating a formative aesthetic moral act.

For example, we have selected a few topics approached with the students/ trainees in the discipline of Ethics education and training, which are, we believe, representative in our discussion:

- The plea for a pedagogy of love;
- Ethics responsibility/ Teacher’s virtues and responsibilities;
- Elements of ethics in practical pedagogy or Where do teachers make mistakes?
- Lying versus simulation in educational activity;
- Micro violence in teaching evaluation;
- Why does “the terror against the red pencil” appear?
- The Pygmalion effect in school;
- Ethical and unethical in persuasion;
- Persuasion and manipulation – the impact on self-esteem;
- *Implicit attitudes* awareness;
- Hidden curriculum and its influences.

- Non-discriminating principle/ non-aggressiveness principle in educative activity;
- Teachers’ ethics code guidelines;
- Conflict of values.

The education for values must not remain isolated to theorizing, but must be lived. According to L. Lavelle “value begins not when we contemplate the world’s show, but when we engage in it; when we try to differentiate, signify, value; the value can be defined as the spirit of the act”. Training for values and civility is a prerequisite condition into creating authentic learning experiences, focused on stimulating the affective and imaginative emotions that give meaning to the whole existence.

1. **Impact of practising the values and civility education**

After interviewing over 100 teachers who participated in the above mentioned courses (*Methodology - values and civility, Education ethics and training, Socio-psycho-pedagogical teaching approaches*) within the master studies and continuous educational program Magister XXI from “Ștefan cel Mare” University from Suceava, we obtained a series of data regarding the impact of the practising the values and civility education among teachers.

We summarize some of them:
- Completion of professional ethos, value addition to the educational act and the satisfaction of the work well done that provide security and a renewal of teacher’s enthusiasm, but also of the energy needed for the permanent reinvention;
- Teachers’ ability with axiological skills that provide maximum cultural autonomy; helps to cope with the conflict of values and to make the right choices, especially because the outside value space is a dominant dilemmatic space (Iosifescu, 2004);
- Developing qualities such as empathy, the ability to see the implications of their behavior in the life of others, responsibility and courage, flexibility and solidarity; it was found that the lack of these qualities lead to disillusionment and withdrawal for teachers;
- Awareness of the value of love teaching: knowledge without love has no meaning, it appears matte, without the light that inspires to new searches; the spring of the moral crisis is in the heart of the human being, and therefore “formation itself is love” (Cucos, 2008), because love teaches one not to err
- The power of their faith: without solidarity with the communicated truth, the latter will not have the power to persuade; at the subliminal level, the audience feels that lecturers/ teachers believe or not what they transmit; especially when it comes to the values education, the one that is involved in the formative act must have internalized the values that one promotes to youth and this must reflect in the beliefs, attitudes and behaviors.
- Training and developing axiological consciousness: intentional aspect of human consciousness gives valuable meaning to events, things, and “takes them out of neutrality space”, (Cucos, 1996), and also axiological autonomy is the basis and spirituality support in each and every one.
- Promoting a culture of authentic values: requires reporting to an open system of general human values - truth, beauty, good, sacred, of the traditional and specific values - life, humanity, to the contemporary values - freedom, justice, democracy etc.
- Re-thinking the educational actions from the axiological perspective aims, on the one hand, to create the responsibility consciousness towards the present and the future, and on the other hand, to re-create the world of values.

**Conclusions**

The openings towards the axiological domain offer opportunities to understand the profound meanings and the hidden implications in the educational act, to the internalization of values, norms and principles, as well as forming ethic beliefs and skills necessary for practising in the field. The need of an axiological culture and the building of an axiological reference are felt more and more in a time of constant changes and awareness consciousness training should be a priority for the teachers’ education.

Practice values and civility education must become a priority in the initial and continuous training programs for teachers and have as a purpose the understanding of “the world of values”, with all the subtleties of the phenomenon and building a culture of respect for our values as a life style and a behavioral way.

**References**

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