Professional ethics and Teacher Education

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Abstract:

This article focuses on issues related to ethics and training, part of a research project on ethical and deontological thinking in which, during its early stages, thirty six teachers from a variety of teaching levels were interviewed. We have identified some aspects related to the ethical training of teachers which are connected to other dimensions under study, namely the regulation and creation of a deontological code and the ethical, personal and professional conceptions of teachers. In addition to an interpretative analysis of data and a brief review of current legislation and studies, we have reflected on the perspectives and strategies to be considered in the ethical training of teachers.

Keywords:

Ethics, Teacher Education, Deontology, Dilemmas.

INTRODUCTION

Ethical issues, taken as complex and integrating dimensions pervade the reflection on values in the daily lives of people and communities, where the rational and emotional, affective and intuitive, thought and action, objective and subjective are layered upon each other, thus, contributing to the equation of individual and collective meanings.

Education, as a social venture, a mediator between a past that is to be conveyed and a future that is to be prepared, presents tension on the one hand between socialization and conservativism, while on the other, is itself an interpreter, constructor and diffuser of meanings. Thus on confronting issues of meaning and aim, but also environments and processes, its participants, organized around structures of various levels and ranges, also address ethical issues, whether they are aware of this or not. Each participant has to engage in a dialogue in the various contexts where these aspects are displayed. Decisions triggered by legislation determining and regulating the system and specific interactions established in schools and classrooms need to be taken on board and closely examined.

In this article, issues related to ethics and training have been taken into account. Furthermore, we have identified certain aspects regarding the ethical training of teachers, which connect it to other dimensions under study, namely the regulation and creation of a deontological code and the ethical, personal and professional conceptions of teachers.

ETHICS AND TEACHER EDUCATION

The few studies carried out in Portugal focusing on the conception of teaching and its regulation indicate that Portuguese teachers regard their profession as being eminently ethical. These empirical studies bring to light the fact that whenever teachers are asked to express their opinion on what they think about being a teacher, they define their activity as an essentially ethical activity: ethical, since the teacher has to act according to a set of moral principles and also due to the fact that the teacher is expected to employ strategies which develop a method and use resources to encourage the ethical education of pupils. Indeed, "as regards the way teachers define teaching, educating pupils is of particular importance, training pupils and contributing to the personal and social development of children and young people", stressing that "being a teacher [...] obliges one to adopt a particular way of behaving" (Silva, 1994, p. 93). Of all the teachers who collaborated in the study by Silva, both the younger teachers, just starting out in their career, and the older ones, already halfway through or at the top of their career, shared this same view. All of them agreed that the idea of teaching is structured around two poles: the profession demands specific professional characteristics and imposes a type of behaviour; teaching takes place in the transformation of the pupil and is expected to refer to values of an ethical nature. Apparently, it is clear to these teachers that "leading each person to discover his/her humanity, thus, be-

coming a self-determined moral and ethical subject is, indeed, the point of education" (Seiça, 2003, p. 37). Education is, and should be conceived "as the global preparation of an individual for citizenship and, indirectly, as the constructor of civic cohesion, thus, being a real political instrument (…) political action" (Seiça, 2003, p. 37). So, as referred to by Plato, ethics, politics and pedagogy are strictly connected. While regarding the teaching profession to be mainly composed of such aspects, this does not mean that they do not view teaching as the vehicle for the transmission/acquisition of knowledge. It is obviously so, however, the ethical dimension of teaching seems to be stressed. The research findings of Aline Seiça also corroborate this fact. On analysing teachers' reflections on their praxis, with a view to understanding "whether it is possible to find (…) a common ethical conceptualisation, capable of providing grounds for a professional deontology", she concludes the following: that in light of ethical virtue and inspiration found in Aristotle, teacher references to professional duties seem to suggest a number of personal and professional "virtues" to be developed by teachers and point to the need for "educating pupils according to the transmission of values" (Seiça, 2003, pp. 235-236). In another study, when trying to find out from trainee teachers what interpretation they attributed to the teaching act, "aspects confirming the highly ethical and moral nature of the profession [… which] have a basis or axiological substrate are stressed" (Mourinha, 2003, p. 72). These teachers consider the roles related to the organisation of curricula learning to be fundamental "but, indeed, the vast majority of references focus on the category of *teacher, the moral and axiological educator*" (Mourinha, 2003, p. 72).

In a short article published in 2003 focusing on the characterisation of the ethical and deontological thinking of Portuguese post-primary teachers through empirical studies, Maria Teresa Estrela says that it "is quite clear that almost all the teachers in the study identify themselves with the role of educator of their pupils and (…) describe their role in moral terms" (Estrela, 2003, p. 11).

These studies conclude that there is a need to promote an ethical training of teachers, as well as reflection and research on the theme. As far as Maria Teresa Estrela is concerned "the ethical training of teachers, both basic and continued, may provide a decisive contribution to the qualitative jump representing the transition from awareness-raising to becoming aware (…). It could also stem from reflection on teaching situations which should be explored and questioned in the light of personal and professional ethics, also subject to reflection and questioning (…), and be confronted with the thinking of great ethical thinkers" (Estrela, 2003, p. 18).

However, "teacher education schools have been found to have conceded a lower position to, or completely ignored, the ethical training of their pupils" (Estrela, 1999, p. 27), however, research in this area is practically non-existent. There are also very few international studies related to these issues. Such is confirmed by the literature reviews of Oser (1994), Hansen (2001), Colnerud (2006) and Willemse *et al.* (2005).

The study included in this article is geared towards furthering knowledge about issues associated with the occurrence and needs of ethical training for teachers, as well as promoting research-training practices in this area.

ETHICS AND THE EDUCATIONAL SYSTEM

The actual ethical nature of teaching has already emerged in Portuguese legislation, albeit timidly.

The ethical dimensions are considered to be important in our educational system and are present in several legislative documents, both with regard to the education of pupils and to teacher education, and regarded as important for professional performance. Take, for instance, the Education Act, where the ethical issues, associated with social, spiritual, moral and civic values are implicit as both organisational principles and objects of elementary and secondary education.

Thus, in the organisational principles, reference is made to preparation for "conscious reflection on the spiritual, aesthetic, moral and civic values (…); c) to guarantee the moral and civic education of young people (…) to contribute towards developing a democratic spirit and practices" (Law no. 49/2005, 30 August, article 3, paragraphs b), c) and l)).

Also, as far as teacher education is concerned, in the Decree-law which approves the legal regime of professional skills for teaching at pre-school, elementary and secondary levels, the following emerge as components of basic training: "cultural, social and ethical education (…) covering: c) preparation for the non-disciplinary curriculum areas and reflection on the ethical and civic dimensions of the teaching profession" (Decree Law no. 43/2007, 22 February, article 14). As for continued training, one of the privileged areas is "ethical and deontological training" (Decree-Law 15/2007, 19 January, article 6, paragraph d).

The aim of such training is, on the one hand, to help teachers in the ethical education of their pupils and, on the other hand, to support them in the performance of a highly ethical profession: see Decree-Law no. 240/2001, 30 August, which approves the overall profile of the professional performance of kindergarten teachers and elementary and secondary school teachers. In Chapter II there is a clear reference, in a number of paragraphs, to the ethical dimension, as well as to what is said about the rights and duties of teachers in the *Estatuto da Carreira Docente* [Teaching Career Statute] of kindergarten, elementary and secondary school teachers (Decree-Law no. 15/2007, 19 January, articles 4 and 10).

Unfortunately, legislation in this domain has not been satisfactorily accomplished. Such is the opinion of teachers when, within the scope of previous studies and this particular study, they are questioned about the pertinence of training, especially their own experience in this field. As is often the case, what is regarded as being desirable has no correspondence in the present and past reality of teachers. Furthermore, one may observe that there is a desirable, idealized hypothetical within the realm of the possible where, on the one hand, there seems to be resistance on the part of teachers towards training in this area when it becomes a probable reality. Our intention is to overcome these resistances, which can only be achieved if we listen to the teachers about their more specific needs and proposals in terms of training content, modalities and strategies. This research stage, based on questioning by means of interviews and questionnaires, is also geared towards collecting data for this purpose, not only to

understand the ethical and deontological thinking of teachers, but also for the preparation of an ethical training period for teachers to be implemented at a later date.

A STUDY ON THE ETHICAL AND DEONTOLOGICAL THINKING AND TRAINING OF TEACHERS

This article is based on data collected during the initial stage of a research project entitled "The Ethical and Deontological Thinking and Training of Teachers", carried out in two higher education institutions by a team covering teachers from all education levels, in which we are included. The project, which began in 2004 and was financed by the FCT from 2006 onwards, sets out to learn about the ethical and deontological thinking of teachers from different levels of education, to identify the needs of training in the ethical and deontological field, to identify teaching practices with a view to promoting the ethical development of pupils, to identify and implement training strategies tailored to the detected needs and to construct material for reflection. The first stage, for the accomplishment of the first two aims, began with the preparation, implementation and analysis of semi-structured interviews with thirty six teachers from different education levels, ranging from pre-school to higher education. The content analysis, of an inductive nature, was the method considered given the diversity and fluidity of perspectives which clearly do not fit in strongly limited conceptual schemes. The interviews served as the basis for the drawing up of a questionnaire, which had already been tested, on the basis of which the initial descriptive statistical processing and factorial analysis were made. The application of the questionnaire is in its final stages. The interviews and questionnaires will be used as a reference to inventory training principles, dilemmas, practices and needs, as well as for clues in the organization of training to be taken into account in the conception of training projects for later development, with a view to accomplishing the third and fourth aims.

ETHICAL TEACHER EDUCATION

What training implications stem from the conceptions of teachers regarding ethics and the way it is learned? Which ethical concepts emerge? Is it possible for a deontological code of the teaching profession and training to be articulated in the ethical regulation of the profession? What is the position of teachers in terms of ethical training? To what extent are they satisfied with the training received? These are some of the questions we have tried to answer in our next point. They will be handled in an interpretative manner, through the articulation of collected data from the interviews with reflection stemming from the latter.

Training and personal conception of ethics

In discourse questioning the relationship between personal and professional ethics, many of the interviewed teachers express a view that focuses on principles and values, the orienteer of action, which, according to most, are common to both the professional and personal domain. From an application perspective, which can be far more complex and recursive, the principles and values are often taken as being intrinsic dimensions ("which can not be separated from me" 1st cycle teacher), thus, being interconnected in both fields. Such data may be understood on the basis that most teachers believe that professional ethics is, to a certain extent, a continuation of personal ethics, placing emphasis on the perspective where professional and personal identity are part of a whole, rather than being differentiated according to different roles. This is, perhaps, a factor that explains why they view change, in these fields, as being slow and difficult. Hence, the questioning of the role of training in this process of change.

More than looking to a change in principles and values, discourse on training seems to give priority to a contextualist and consequentialist perspective of professional development, despite the diversity of proposals pointing to reflection on specific situations (project methodology, use of narratives, dramatizations and debates), without excluding lines of study on regulations, ethical grounds and conceptual reflection strands.

In terms of learning the ethical dimensions, where emphasis is placed on their acquisition, training and learning emerge as sources of ethical training, but are often referred to in a rather vague, fleeting manner. At school, the rules and models found in teachers, as well as experiences of justice and injustice, all make up the main sources. In basic training, very few references highlight their educational role in ethical terms. Reading is referred to by teachers in all levels of education, particularly in relation to Psychology, Pedagogy, Anthropology, Philosophy and also Literature. They are often mentioned with sufficient detail so as to enable the naming of titles of books considered to be important. On the other hand, like many other ethical development sources, they accentuate the family (a factor that is broadly referred to by all education levels). They also put emphasis on the life course in all its complexity and entirety, thus, pointing out relevant social and historical events and experiences in multiple contexts, both professional and non-professional, many of which are done so anonymously. Friends and other important egos, as well as religion, are other sources mentioned with less emphasis and are not referred to by teachers in all levels of education.

This idea that the training of the ethical subject takes place primarily outside the formal education scope seems to give little hope to a more structured type of education. Such reflection also leads us to question the role of a deontological code that consigns the principles, rights and duties of teachers, since if training has a potentially low impact, what can be said of a more normative channel?

The notion of ethics revolves around principles and values where the establishment of rules guides the action towards well-being, namely the pupil's well-being. Teachers are mainly guided by a contextualist and consequentialist perspective, focusing on care and the protection of one's neighbour, by means of dialogue and the analysis of specific situations, but they are also guided by values such as respect and solidarity, freedom and autonomy, justice, impartialness and equality, honesty and truth, human responsibility and dignity, rigour and competency. These are the principles and values that are revealed and expressed in various areas of the teaching activity, particularly in relation to pupils, in curriculum organization and teacher behaviour both

in and outside school in relation to colleagues, the educational system and profession, but also among the family, teachers and the community.

The teachers who were interviewed were also found to hardly ever attribute a universal nature to principles and values, but rather a subjective and inter-subjective nature. Nor did they regard them as a common heritage to all, by pointing out processes based on contextual relativism associated with training, conformity and social regulation, which bring professionals in the same area closer and help construct school culture(s). Once again the idea is reinforced that training should stem from this subjective and contextual dimension, despite being in articulation with a more universalist dimension.

De-contextualised values and principles should not be at the forefront of this type of training, if the aim is to adapt to the way teachers conceive and connect these ethical slants. Even having undergone work, they still need to be articulated with educational issues and the ethical education of pupils.

From received training
to desired training

The analysed data relative to kindergarten and pre-school education teachers in the 1st, 2nd and 3rd cycles of elementary and secondary education point to a discrepancy between the training received and the need felt for training in the area of ethics. There was no, or hardly any experience in elementary and continued training. Only in pre-school did a teacher mention having had a subject on Ethics in her basic training and very few referred to having worked on ethical issues in areas and subjects given to other themes. In continued training, the panorama has not changed and ethical questions are sometimes, rarely according to the interviewees, considered in the analysis of other, broader themes.

In contrast, there are frequent references to the relevance of basic and continued training in the area of ethics, even though it is interpreted differently by the teachers in several educational levels; basic training providing the basis for practice, constituted as strict and organized training, serving to motivate the emergence of ethical issues and being, in itself, an experience in which ethics resides; continued training, at a stage where there could be more awareness about the theme, breaching the distance between theory and practice through self-awareness, creating conditions for teachers to stop and think, thus, helping to manage group relations and supervise the ethical education of pupils.

Between basic and continued training

In addition to this similarity of experiences and positions as far as the need for training in the area of ethics is concerned, whether basic or continued, many other similarities have emerged in the way desirable training is conceived. So with regard to content, values, attitudes and behaviour are frequent references, both for basic and continued training. As for training modalities and strategies, references to reflection as a teaching strategy, collaborative and introspective reflection on oneself, on contexts, aims, practices and on others, with priority given to the analysis of specific situations and personal experiences are central to all educational levels.

Although not consensual, the idea of organizing training in the form of a subject is mentioned quite frequently in relation to both basic and continued training.

However, data also suggests other differences in perspective towards basic and continued training, which may be analysed further with the continuation of the study. Let us take, for example, training modalities, with far more varied proposals in continued training for which there are suggestions such as case studies for resolving day to day situations and problems, discussion, simulation, the exchange of experiences, the construction of materials, but also study and reading, conferences, seminars and training courses, the collaboration of experts, group dynamics, ludic activities, research-action and reflection on ethical codes.

Such proposals are interesting for those who, like us, anticipate gaining ground in a move towards continued training. We believe that they can be joined together in a number of modalities, in which priority is given to study and research-action project circles which, stemming from day to day situations and in collaborative contexts, encourage empirical research, theoretical grounding, ethical reflection and emancipatory transformation. The creation of different training centres, of different educational levels where the trainers are involved in this research project may favour a broader network of

research-training projects in the area of ethics. This idea of a network is, indeed, encouraged by some of the teachers who were interviewed. It is on this basis that we look to a "collective project stemming from training groups that have spread across a network, profiting from the possibilities of new technologies and which have been transformed into communities" (Estrela, 2008, p. 25).

TRAINING AND THE ETHICAL REGULATION OF THE PROFESSION — THE ROLE OF A DEONTOLOGICAL CODE

Despite data on the ethical regulation of the profession indicating that some teachers believe that "training does not provide everything" (kindergarten teacher) and that a deontological code may be important, an explicit relation as to how training can be associated with a code is not normally established. Nevertheless, there are those who, when questioned about basic training, implicitly connect it to an ethical code and those who regard the code as being capable of facilitating the training of professional awareness and as being the basis of deontological training. So, rather than processes which feed off each other, they emerge as parallel and complementary forms of regulation. The data does not deny or reject recursive forms for which such a code could be an aim within the scope of training, or for which a code may be the entry to reflection and debate in training processes. In terms of training, what it does highlight is a less aprioristic and more contextualising channel, a reflective and practical one which does not exclude the use of reading, while frequently pointing out lines of research in which theory and practice feed off each other. Furthermore, it stresses the importance of the code creation process being characterized by these very contextualising and reflective processes within the profession where the teachers themselves, even when externally mobilized, should be the ones to define the guidelines through dialogue and discussion in a variety of contexts.

Indeed, if it is true that the interviewed teachers and kindergarten teachers regard the safeguard of professionals and the disclosure of teachers' obligations, duties and rights as the aim behind the ethical regulation of the profession, the code also emerges as an instrument so that the values and principles related to children are respected.

This point of view suggests that the code, if not indispensable, is, at least, useful on three levels: in the intervention and relationship between teacher and pupils, in the intervention and relationship of teachers with society and their peers.

Following this line of thought, it is clear that the interviewed teachers and kindergarten teachers expected the code to say two things — what the values and principles regarding children were (and, by extension, pupils) and what the rights and duties of teachers were. The code and its creation could have an educational potential, both at the point of its elaboration and afterwards, to instigate reflection on the actual aims of education, in other words, on the values and principles of education. Given its content, the code, on the one hand would provide training material on what the teaching profession is, what it is for and how it should be carried out. On the other hand, as stated by a 1st cycle teacher, "in the teaching profession, as in the medical profession, it is all a question of ethics," possibly meaning that the well-being of others is at the core of professional practice.

On the subject of having a code, other teachers do not know "whether this would change (…); it is education which forms the basis of people": seemingly, they are unable to see how one thing can be coupled with another. Moreover, they go on to add that "instead of a code, schools should have a resource centre for all teachers and should be equipped with basic infra-structures". It could almost be said that better working conditions, suitable training and better functioning of schools would render the code unnecessary, not only with the creation of a code failing to bring advantages to training, but also with the code itself being regarded as dispensable. This perspective would take on "a limited vision of teaching professionalism" (Reis Monteiro, 2006, p. 1), by underestimating the deontological dimension of professional action, as well as seemingly not sharing the idea that the reasons for teaching should be the aim of both training and the code. Given "the questioning and questionable nature of teaching" (Seiça, 2003, p. 105) the code and training would be able to feed off each other. However,

given that ethics is the issue here, and going back to the above-mentioned teacher, one is confronted by the consideration that "the preparation of new generations of citizens is one of the aims, surrounding which there is a broad consensus (…) and that citizenship has as much of a political as social dimension, both of which involve an ethical component" (Howard, 2005, p. 43). This ethical component is manifested as "in educational professions (…) it is not only the ethics of the subject that is brought into question, namely respect for the dignity and rights of the pupil. What is essentially at stake is the ethical subject, or rather, moral conscience formation and the development of the capacity for autonomy and responsibility in children, adolescents, young people and even adults" (Reis Monteiro, 2006, p. 6). With this clearly ethical component, the training of teachers as moral educators should emerge in teacher education curricula and the issue regarding the ethical regulation of the profession should also be included in these programs.

FINAL REFLECTION — TOWARDS THE ETHICAL TRAINING OF TEACHERS

Based on the analysis of the data collected through interviews in the early stages of the research study and tested through the application of questionnaires to hundreds of teachers, steps are now being prepared for the second stage. Here, the ethical training of teachers is initiated and becomes, itself, the object of study. Bearing in mind the perspectives of the teachers, but also several theoretical perspectives regarding the ethics and training of teachers, a channel accentuating collaborative and reflective work is equated, where the teacher takes responsibility for his/her ethical action and the ethical development of his/her pupils. The aim will be "to use one's own experience and the dilemmas it presents as a basis for questioning the ethical conceptions of each and every one of his/her assumptions" (Estrela, 2008, p. 25).

In the sense of giving voice to teachers, their real dilemmas (Beyer, 1997; Caetano, 1997, 1998; Woods *et al.*, 1997) and tensions, taken here as a broad concept to include difficulties, problems and dilemmas and subjectively presented by subjects in professional situations, are expected to serve as a vehicle, among

a number of other strategies. Thus, they will form the basis of subjective experiences of conflict, discrepancy, questioning and uncertainty which push people to opposite directions, with a personal and emotional dimension associated with restlessness, impatience and even anxiety, resulting in a decision process which can be reflective to varying degrees and puts a variety of perspectives, feelings, actions, interactions and their consequences into confrontation, as well as elements of a contextual nature. Hence, the concept points to a dialogic perspective through which tensions are equated, closely examined and sometimes attenuated or overcome, ranging in intensity, being problematic or difficult to varying degrees, creative and strategic or even limited by situational constraints (Caetano, 2002). This option is sustained by the interviews in which a number of dilemmas and tensions were mentioned, particularly in terms of the relationship with pupils, parents, peers and employees. It is the aim, therefore, to use interviewee or third party (through the presentation of cases and reading of interview extracts) dilemmas and tensions to closely examine ethical issues, deontological and ethical thinking and a variety of competencies, both of a personal nature, namely cognitive (such as ethical knowledge, ethical reflectivity and ethical conceptualization- with the construction of their own models and systems) emotional and volitive (connected to motivation, decision and action), interpersonal competencies (such as empathy, active listening, conflict solving, etc) and also transversal competencies such as responsibility, autonomy and creativity.

On equating dilemmas and tensions as a general starting point and analysis themes for training, we can direct the task of their examination by appealing for reflective writing on ethical, practical and contextual dimensions (stemming from a more general tension-dilemma formulation and asking each person to create narratives about specific situations operating with these broader dilemmas), diversified reading, complex modelizations, debates and role-playing. It is also important to look for a creative unit that will overcome the conflict and bring about integration. This may and should involve giving attention to each aspect of the conflict and establishing dialogue among a number of alternative positions, but may also involve the cumulativeness of the alternatives, by overcoming the conflict through

a creative unit where, for example, new values or other solutions are appealed for, where values are not in contradiction; or even by maintaining contradiction, developing images which reconcile the apparently irreconcilable. Furthermore, equating the dilemma can also be worked on through a commitment to collective well-being on various levels or to principles and values considered hierarchically to be more basic and fundamental. On the other hand, it may also involve keeping particular and contextualized solutions open, through the participation of the collectivity and the surveillance of each moment and unique totality of each situation. Thus is tension, understood in a positive sense, the founder of creative movements that may be used as opportunities for reflection and change in training contexts.

However, the tensions and dilemmas are only one of many other possible entries. In fact, this is all about trying to integrate different objectives and perspectives of ethics and training, where acquisitional, analytical and processual experiential dimensions come together in a dialogic and research channel and where deliberative, relational and critical approaches are closely examined, emerging differentially through the interests and needs of each group. It is about training based on "the ethics of discussion, geared towards the promotion of (…) real communicational communities (Moreau, 2007, p. 67) and where teachers take on the role of real moral agents. It is about an integrating model that should obey a double orientation "geared towards raising awareness of ethical aspects and problems (…) and of oneself in action, as a whole and ethically responsible person" (Estrela, 1999, p. 30).

This is a kind of training that reinforces an ethical perspective based on an intrinsic grounding, a critical and creative, practical and theoretical reflectiveness, but also an emotional and intuitive experience, open and flexible to contexts, so that unique and universalizable principles and values may be born, constructed in a community, through the democratic participation of each and every one of those involved. Thus, the development of a moral code is proclaimed, which functions creatively in

the confluence of several perspectives: where a moral code of comprehension through reflection, empathy and equanimity come together with a moral code of care and connection, through giving value to one's neighbour and to the consequences of actions towards others, where "priority is given to moral emotions and feelings as stimuli for moral action and judgement (…) with emphasis on the individual rather than the universal" (Howard, 2005, p. 52). They all join together in the experiential ethics of attention to oneself, to others and to contexts and of virtues, all emerging from this entire experience without forgetting the more deontological and teleological channels which support and direct the experiences that stem from them.

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

This type of training is still, nevertheless, subject to a complex vision where individual, interpersonal, institutional, community and even planetary spheres are regarded in an interdependent manner. A complex vision assumes articulation between a whole and a part, between common well-being and individual well-being, highlighting principles and values such as responsibility, autonomy and solidarity, considered in participatory and democratic contexts (Morin, 2002, 2004). It is training that favours a creative, reflective and self-regulating dialogic perspective between the universal and unique, thought and action, reason and affectivity, intentions and results, contents and contexts, where flexibility and fluidity are the qualities interpenetrating that which is most stable and updating meanings, so that the moment and movement are important parts of the process.

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Translated by Tânia Lopes da Silva