

Chapter 3

Professional Codes of Conduct; Towards an Ethical Framework for Novice Teacher Educators

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Introduction

This chapter deals with ethical aspects of being and becoming a teacher educator. The awareness of the very existence of ethical issues is an important part of any profession. Putting ethics in the foreground involves responsibility as well as a striving to improve the status of the teaching profession.

To be a teacher in general, and a teacher educator in particular, is much about handling conflicting interests and considering different alternatives of action that derive from different principles, values, backgrounds and personalities. The core essence of teaching is human interaction and very often, interaction occurs in complex situations in which unequal positions of power occur. This, among other reasons, highlights the necessity of a frame of reference for teachers and teacher educators and the need to develop ethical awareness, sensitivity and competence among practitioners at all levels (Campbell, 2003). The ability to develop awareness and competence depends on the ability of individuals to identify and analyse ethical situations. This premise presumes the existence of a common consensus about an ethical dimension in teaching and learning as well as shared democratic views.

Over the last couple of decades, the profession of teacher education has changed profoundly. Due to alleged poor performance, teacher education programmes have become a target for severe criticism in many countries (Maandag et al., 2007). The findings of several researchers (Maandag et al., 2007; Cochran-Smith, 2005; Darling-Hammond, Chung, & Frelow, 2002) also underpin the need for reforms in teacher education. These circumstances increase the need for an ethical framework that can serve as a kind of torch in turbulent times (Willemse, Lunenberg & Korthagen, 2005). In order to be more than a sign of good will, such an ethical framework should include universally acknowledged components as well as specific context-related components.

This chapter raises questions and discusses considerations to be taken into account when developing an ethical framework that will support teacher educators

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in coping with the complex dilemmas they face in their work. We do not wish to create a universal ethical standard for teacher education, but we aim to focus on the components that are important for the development of a context-related ethical framework for teacher educators.

We open the chapter with a general overview of ethics and we then highlight the unique aspects of ethics in the teaching profession. In that context, we present some of the various ethical issues that teacher educators face, which derive from the structure of teacher education, the contents of the teacher education curriculum and the process of becoming a teacher. We close the chapter with a discussion about professional codes of conduct and offer some practical suggestions regarding ways to foster the discussion of ethics in teacher education. The main contribution of this chapter lies within the exposure of several aspects of ethical issues deriving from the practice of teacher education. It is aimed to help novice teacher educators to begin focussing on ethical dilemmas and developing an ethical competence.

Ethics in the Education Professions and in Teacher Education

When addressing the issue of teacher education, one cannot avoid including the whole area of education. This section will present an overview of the concepts of ethics and take a closer look at the unique features of ethics in the teaching profession.

Teacher education programmes take place in several kinds of institutes. Thus, we shall look at the literature referring to ethical issues in higher education and in teacher education institutes. We shall also describe different components of the programmes and discuss the potential ethical dilemmas and ethical challenges these programmes pose.

Some Ethical Issues in Teaching and Learning

As a foundation for the discussion of ethical questions, it is important to acknowledge the distinction between moral and ethical principles. Ethics is a general term for the 'science' (study) of morality. The word ethics comes from the Greek word 'ethos', meaning character, while the word 'morals' comes from the Latin word 'moralis', meaning custom or manner (Tschudin, 2003, p. 45). Morality is a complex of principles based on social, cultural, historical, religious and philosophical concepts and beliefs of what is right and what is wrong. These concepts and beliefs are often codified by a society or a group and regulate the behaviour, actions and norms of its members. The way people are influenced by them in everyday life can be more or less explicit, and people can be more or less aware of how they are influenced by them. In education, these moral concepts and beliefs are coming into play and are being expressed as an inherent part of the process of teaching and learning. In that sense, teaching and learning are moral activities fraught with ethical issues.

Educational settings include many ethical issues, in which questions about ‘right’ and ‘wrong’ are produced. One issue is the teacher’s everyday struggle to handle situations and to solve problems and cope with dilemmas in the most appropriate way. Dilemmas are problems that cannot be solved without some remainder being left behind or new dilemmas occurring. Dilemmas are distinguishable from problems in that only the latter leave no remainder and are fully eliminated when solved (Denicolo, 1996). Several questions arise: what is most appropriate? Is there a most appropriate solution? What factors influence the decisions of what is most appropriate? And most appropriate for whom?

From a more philosophical point of view, Hansen (2001) discusses another aspect of ethics. He describes how intellectual and moral learning are intimately related, and he expresses concern about the consequences of acquiring knowledge without paying attention to the influence of the learning process and the newly acquired knowledge on the kind of person one might become. In his view, the process of change involves the ethical issue of mutual influence of those involved in the learning process. Consequently, all teaching has ethical implications within the individual as well as with regard to his/her relations to the surrounding world. For instance, new understanding and insight about injustices in society can make people feel uncomfortable or even evoke feelings of guilt. New understanding might also motivate people to become actively involved in a struggle for a better world. Therefore, teachers and teacher educators need to be aware of possible influences they might have on student teachers and look at their day-to-day work from an ethical perspective.

Another example of an ethical issue in teaching concerns the selection of content, that is, what is included and what is excluded in the curriculum (Colnerud, 1997). The selection can be made, intentionally or unintentionally, for pedagogical or for disciplinary reasons (e.g. choose a ‘simple’ content, not to challenge the pupils’ patience), but it might as well derive from economic, social, religious or personal preferences. For instance, in times of social, cultural or religious sensitivity one might wonder whether it is ethical to avoid, or not to avoid, questions and curriculum content that might increase anxiety. Or is it ethical to ask questions and select content to avoid an increase in anxiety? The selection of content is no doubt an ethical question, as it contains questions of power, justice and concepts of ‘right’ and ‘wrong’ as well as values, beliefs and personal convictions.

Ethics in Teacher Education

In many countries, teacher education takes place in higher education institutions. Thus, it seems relevant to look at higher education and gain a better understanding of its potential influence on student teachers. The literature relating to ethics in higher education is increasing, and the fact that inappropriate norms, as plagiarism or cheating in examinations, penetrate into the academic world is disturbing to education managements on all levels (Devlin & Gray, 2007; Gitanjali, 2004). Writers point to the fact that this reflects the discernible slack of ethical norms in

the professional world, but at the same time they argue that as the academy prepares the future generation, it should take active steps to change the picture (Bui, 2003).

Keith-Spiegel, Whitly, Ware-Balogh, Perkins, & Witting (2002) claim that teachers in higher education are often ill-prepared to cope with ethical aspects in their profession and even find it difficult to identify such aspects. They are convinced that these questions should receive much more attention in higher education.

Gur-Ze'ev (2002) points to three major factors that contribute to inappropriate behaviour (e.g. cheating or shirking) in higher education: values' ambiguity, personality or personal features and organisational factors. Reasons students plagiarise are for instance laziness/convenience, external pressures, poor academic skills, a range of teaching and learning factors (as insufficient teaching or students often expected to understand assignments, with little or no help from their teachers), institutional admission criteria or that students do not know what plagiarism is (Devlin & Gray, 2007). Post-modern points of view are also likely to play a role in increasing the ambiguous picture by blurring the borders between 'right' and 'wrong' and between academic freedom and academic commitment. Globalisation makes ethical dilemmas come closer to us in our everyday lives, e.g. through television, the Internet or while interacting with other cultures, perspectives and ways to act (Cragg, 2005). Equality, gender and diversity are some among many other important issues that globalisation brings to new ethical issues. Teacher educators have to deal with them in their everyday work when trying to develop teacher students' ethical competence. In the next section, we shall look at the various components of teacher education programmes and discuss potential dilemmas in these programs.

Ethics Within the Teacher Education Programme

Teacher education usually takes place in two arenas – the campus and the school. The teacher education curriculum is best seen as a whole, and the differentiation we make here between school- and institute-based learning of student teachers stresses the different dilemmas and challenges that each learning context may present. Exposing some aspects of the uniqueness of each arena might contribute to the awareness of the complexity and the multifaceted character of the construction of an ethical framework. We will start with ethical dilemmas concerning the teacher educators themselves and then continue to more specific dilemmas associated with the process of developing teacher students' ethical competence.

Ethical Aspects of Institute-Based Learning

Institute-based learning includes all the courses and the informal interaction taking place in campus. As such, it includes the organisational culture, policy and atmosphere of teacher education and the translation of these factors into a curriculum. Teachers in higher education on the whole and teacher educators in particular serve

as role models and, therefore, bear a heavy responsibility both as teachers and as individuals for the process of becoming a teacher. Recent studies reinforce that open dialogues within teaching teams and between faculty and student teachers have the potential to influence student teachers' attitudes towards ethical aspects in their work (Tigchelaar & Korthagen, 2004; Golan & Ressissi, 2006).

Teacher education involves the construction of knowledge, attitudes and skills. In the light of these central elements, it is not surprising that a number of writers favour the strategy of case study as a preferred method for learning ethics – as case studies help to visualise and conceptualise what to learn (cf. Campbell, 2003; Coombs, 1998; Beyer, 1997). Some go further and suggest that learning increases if the cases are authentic and based on the students' concrete experiences (Tigchelaar & Korthagen, 2004). This is important to be able to increase the relevance of the learning process for the individual student and to help connect newly acquired theories with existing ones (Campbell, 1997). Authors also stress the importance of learning from live experiences in a well-planned and systematic manner. In doing so, people become aware of what they are learning or what kind of ethical attitudes they have – and why. However, working this way makes great demands on teacher educators. It requires a solid foundation in philosophical and practical knowledge and the ability to crystallise and express one's own stance openly. This includes the ability to realise and understand that all teaching and learning contain moral and ethical implications, which are not always obvious (Hansen, 2001). It also requires high skills in responding to issues raised spontaneously, e.g. being able to analyse and discuss issues in a variety of ways, like practical implications in the classroom or more philosophical aspects related to the curriculum.

Ethical Aspects of School-Based Learning

Teacher educators play a mediating role in the two main arenas of acquiring the profession – higher education institutions and schools. They have different roles in each of these contexts and are required to develop and enact different sensitivities. The supervising and mediating role within the schools is especially saturated with controversial and competing obligations, and it sometimes requires constant juggling with different commitments. For instance, when do we reach a point when teacher student's 'trial and error' in the classroom is no longer ethically acceptable? Are some concerns more important than others? The teacher educator's multiple loyalties, to the teacher education institute, the school and the student teachers, require special caution and put high ethical demands. Teacher educators are very often caught in the middle between obligations to different partners involved in the programme and are forced to make ethical decisions that might derive from conflicting values and duties.

Turney et al. (1982) add to the dilemmas of multiple loyalties the dilemma of the multiple roles of the teacher educators' supervision of their students at school. They stress the complexity of the relationships between the teacher educator and the

individual student teacher. They also describe five interwoven roles that the teacher educator has to play while facilitating field experience: observer, guide, giver of feedback, counsellor and assessor. Each situation requires different roles and very often the roles blend and contradict each other. This is what might happen when one expresses empathy to subjective difficulties and has to give 'objective' assessment to the student teacher performance at the same time. Another example when contradictory roles could emerge is when it comes to the necessity of following high professional standards on the one hand and to allow mistakes and failures in the student's learning process on the other hand.

The issue of student assessment involves many ethical aspects. Often the information exchanged between the institute-based teacher educator and the schoolteacher about the student teacher, an adult learner, is discussed and analysed whilst he/she is absent. The temptation to 'slip' from an assessment discourse into irrelevant personal gossip is apparent. The individual's sensitivities and abilities to receive feedback on a certain situation are another issue to be constantly examined, e.g. how to act when problems or failure depends on the teacher student's personality.

Some of the dilemmas that teacher educators face derive from the demands of their professional role. Teacher educators are required to be familiar with the theoretical and the practical knowledge base of teaching. Very often, they have to handle a situation in which a student teacher performs unevenly. He/she might perform excellently in the classroom, creating interaction with the children, but might have problems understanding theoretical parts of the curriculum. Difficult questions are raised on such occasions: is it appropriate not to approve of the student, with the consequence that he/she will not get a teaching degree? Is it more appropriate to make special allowance in the examination for that specific theoretical part? What is best for the student teacher? For the future pupils? For the reputation of the specific teacher educator or his/her institute?

The appropriateness of a decision or action usually depends on a complex of principles based on social, cultural, historical, religious, philosophical and educational concepts and on beliefs of what is right and what is wrong. Some of the considerations underpinning those actions are implicit whereas some are explicit, and discussing them in an open manner might contribute to awareness and professionalism.

The requirement to cope with this kind of ethical dilemmas (and many others) in a constructive way calls for a joint effort of all the involved parties aimed at promoting professional development (Korthagen & Kessels, 1999). It is evident that even though the subject of ethics is interwoven in all aspects of life and teaching, and in its own way is an interdisciplinary issue, we cannot leave it to intuition or randomly accumulated experience. The community of teacher educators has to give it a thorough and systematic thought in order to help novice teacher educators and future teachers to construct theoretical frames of reference and directions of action. The building of these frames is strongly connected with the issue of choosing and handling the various contents and contexts to support the emerging attitudes of student teachers.

Ethical Aspects of Selecting Curriculum Content to Support Ethical Competence

Prior to a discussion of the difficult issue of selecting the ‘proper’ curriculum content, teacher educators, or rather the institute, have to look at its policy regarding ethics studies and address questions such as should ethical issues be dealt with separately or be integrated in all courses? Is it the concern of a specially committed group of teacher educators or the concern of the whole community (including faculties who teach specific subjects)? Is it important enough to ‘waste’ time on it while teacher educators have to ‘cover’ so many other subjects? Is there a decent way of doing it? Are faculties aware of its importance in personal and professional life or in teaching and learning?

Different institutes give different answers to these questions and each answer has different implications (Coombs, 1998). The institutional policy (or the absence of it) is one side of the coin. Another one is the individual’s point of view and opinion. One’s self-awareness and personal stances, and the influence these have on one’s own selection of contents, is a serious subject to consider. Teacher educators serve as ‘living role models’ and have to be aware of personal opinions and possible bias, and they need to be able to expose them openly (Keith-Speigel et al., 2002).

In many countries, schools and academic institutions forbid that teaching is used as a stage for political preaching. For that reason, it is important to make a difference between propaganda or indoctrination and expressing human care, social involvement and good citizenship.

One of the criteria for choosing specific curriculum content is its potential to support the accumulated practical knowledge and professional understandings of student teachers and to help them to construct professional attitudes. The need to define and choose the theoretical issues to be taught with regard to ethics in education is a subject for debate in the literature (Coombs, 1998; Campbell, 1997; Beyer, 1997). Coombs (1998) reviewed several studies done in this area and describes two main approaches, both developed mainly with the aim of helping student teachers to reason about educational ethics. He writes: ‘It either sets forth an ethical theory or set of ethical principles for educators to follow and instruct them on how these principles are to be applied, or attempts to improve the reasoning educators engage in when deliberating about ethical problems’ (p. 556).

Coombs presents a critical view on the value of explicating ethical principles and is quite sceptical about the contribution of special courses in educational ethics. He also doubts whether philosophical expositions or ethical theories can fulfil the aims mentioned above and carefully suggests that the emphasis should be on the direction of developing ‘moral sensitivity along with deliberative and dialogical competence’ (ibid., p. 567). Campbell (1997) is more determined in recommending this path. She talks about the orientation of the contents of value-laden courses saying that those courses ‘although not concerned with the how-to-do details of teaching should provide the how-to-interpret-what-is-and-should-be-done focus to help student teachers make informed professional decisions about what is good practice and ethical behaviour and enable them to anticipate the value-laden dilemmas

that they will inevitably confront in schools' (p. 257). This very clear direction does not necessarily exclude the teaching of ethical foundations being taught in courses (Campbell, 1997). It rather draws our attention to the question of appropriate strategies and settings for teaching and learning in dealing with such a complex component of the profession. Developing ethical sensitivity is a cumbersome and time-consuming activity, but practical experience, accompanied with self- and group reflections and connected to theories, seems a promising path to follow (Korthagen & Kessels, 1999). Role plays could be another fertile way, as situations could be 'played' and ethical dilemmas made visible and concrete. The opportunities to stop the role play, reflect and put forward suggestions of other ways to act in the play turn the role play into an interactive and dynamic method, which might contribute to the development of teacher students' ethical competence. In the next section, we will give another practical tool for the development of ethical competence.

Development of Ethical Competence and Ethical Sensitivity Within the Community of Teacher Educators

In this section we widen the discussion to the area of developing professional codes of conduct within teacher educator communities. We believe that the issue should be given priority at the very first stage of induction and professional socialisation of teacher educators. Taking part in a joint experience of discussing ethical aspects of the roles of teacher educators and determining their significance might help promote ethical awareness and ethical sensitivity with teacher educators, which might in time influence the way they convey these issues to their student teachers.

Discussing Professional Codes of Conduct as a Way to Re-negotiate Professional Values, Goals and Potential Obstacles

The development of professional codes of conduct for teacher educators is connected with many of the questions and themes discussed above. Many professions have made what is considered appropriate behaviour explicit, by formulating ethical codes of conduct. We can find them in business (see De Gerge, 2006; Bowie, 2005), in medical service (see Hugman, 2005; Tschudin, 2003), in social work (see Becket & Maynard, 2005) and in education (Campbell, 2003). These codes might be seen as written statements of expected behaviour. Pater and Van Gils (2003) define an ethical code as 'a written, distinct and formal document which consists of moral standards used to guide employee or corporate behaviour' (p. 764). These ethical codes regulate the professional practice in addition to the juridical regulations of the profession. While juridical regulations are manifested and have their basis for sanctions in laws and legislation, ethical codes are manifested and have their base for sanctions in a more informal way, for instance as loss of confidence from clients, stakeholders, customers or colleagues.

However, ethical codes of conduct are not merely used to regulate behaviour of a group of people. They are also powerful tools to construct a positive image in the eyes of the professional and others, as well as a way of trying to gain legitimacy and status in the public eye. For instance, when an occupational group is trying to have their occupation recognised as a profession, the design of ethical codes is often used as a tool to claim professionalism, as professional ethical codes are considered a characteristic of professionalism as well as part of the process of professionalisation (Colnerud, 1997; 2006).

Campbell (2003) stresses that ethical codes and ethical knowledge could provide a basis for ‘a renewed sense of professionalism, not simply for reasons of status or even accountability, but for the purpose of redefining the collective profession in ethical terms’ (ibid., p. 4). This statement expresses concern for the teaching professions and is an argument for the creation of professional codes of conducts for teachers and teacher educators. Another important argument is the concern for the clients – the future teachers and their pupils (Colnerud, 1997; 2006).

Teacher education has unique professional features and as such calls for a unique code of ethical conduct. This code should reflect the desired values as well as the potential hurdles lying ahead of teacher educators. The process of defining and determining its content is likely to be beneficial for all members, experts and novices.

There are a number of professional codes of conduct outlined for the teaching professions in various countries, contexts and levels of the educational system. Within higher education, there exist nationwide codes for members of different unions or associations. In Sweden, The Swedish Association of University Teachers (SULF) has developed some ethical guidelines for university teachers, not just for teacher educators (SULF, 2004). These guidelines focus on aspects of quality (e.g. the teacher’s obligation to have sufficient qualifications and knowledge; be well prepared; be a model for the students), the aspect of respect (e.g. for the students’ situation, personality, competence and opinion and values), the aspect of fairness (e.g. give acknowledgement to others who have contributed to one’s own performances; being fair in valuing students’ performances and work) and the aspect of openness (e.g. meet deviant opinions or criticism openly and not assume them being wrong; participate in the creation of an open, friendly and reviewing atmosphere).

Examples of more specific codes of conduct for teacher educators exist for instance at MOFET Institute – the centre for Research, Curriculum and Program Development for Teacher Education in Israel. This code concentrates on four specific commitments embedded in the profession:

1. Commitment to one’s own professionalism and professional development
2. Commitment to student teachers
3. Commitment to peer teacher educators and
4. Commitment to colleagues in field-experience systems

Each section is detailed according to common values, essence of mutual relations and potential hurdles. This code of conduct is based on drafts being discussed in two teacher colleges in Israel and formulated in a joint forum of teacher educators at the MOFET Institute.

A quick scan of the Internet results in a lot of websites discussing or offering professional ethical codes from varying perspectives. We believe that these kinds of forums could support the development of professional codes of conducts, especially if it is realised in a collaborative manner. Such a development has the potential to offer significant contributions to the understanding of the profession in general and sensitivity to its ethical dimensions in particular. Both are highly important for newly appointed teacher educators.

Recommendations for Developing Ethical Competence

In this section, we invite the reader to examine some suggestions aimed at encouraging the beginning teacher educators and the institutes at which they work, to establish a systematic way of studying and promoting the issue of ethics in teacher education. Most of the suggestions are based on our personal and institutional experience, and we believe that they might be relevant and beneficial for beginners elsewhere. We shall divide our recommendation into general suggestions that relate to beginning teacher educators as such and to specific suggestions that focus specifically on the subject of ethics. Here we present five general suggestions to support beginning teacher educators.

1. *Establishing an institutional group discussion*: Creating a peer group for beginning and expert teacher educators might play an important role throughout the induction phase. The group has to have formal recognition and should meet on a regular basis. It should have a chair who is in charge of the programme. It is recommended that the group works according to a plan in which there is space for emerging themes. The plan should include peer learning, for instance case study analysis, and serve as a support group at the same time. Ethical dilemmas should be given priority in the programme.
2. *Using peer observations*: Newly appointed teacher educators can start to develop their ethical competence prior to the start of their work in teacher education. They may observe institute- and school-based teaching and supervision and attend group meetings, with teacher educators at the institute as well as with teachers at schools. Expert teacher educators can attract the attention of novice teacher educators to hidden or evident situations involving the need to consider ethical dilemmas.
3. *Learning from 'case library'*: Expert teacher educators can build a 'case library' consisting of analysed cases that might serve as good examples for future discussions.
4. *Appointing a peer coach*: Evidence shows that novice teacher educators make good use of the mentoring situation. It could, therefore, be fruitful for newly appointed staff members to have an expert peer coach who serves as a personal mentor (see also Chapters 6 and 7).
5. *Initiating collaboration between institute-based teacher educators*: At many university-based teacher education institutes, the teaching of subject courses and

the teaching of practice-oriented courses are organised by two different departments. One suggestion to deal with this is that staff members of both departments establish different kinds of cooperation and collaboration and carry out a continuing dialogue on different levels starting from an informative level through a strategic and pedagogical level. The theoretical and practical facets of ethics should be dealt with at such meetings.

In addition, we present seven specific recommendations to promote the development of ethical competence of teacher educators.

1. The development of an institutional framework (guidelines) for professional codes of conduct for teacher educators. The code should be designed in a collaborative manner.
2. The development of a plan for how ethical issues will be given attention and used to increase the ethical competence of staff members, students and administrators.
3. Research focussing on ethical dilemmas should be initiated by individuals as well as faculties.
4. The design of systematic models to study, discuss and cope with ethical dilemmas in both the university and in the schools.
5. The development of institutional regulations such as promotion criteria and criteria for the increase of wages should include ethical aspects of the profession.
6. The encouragement of faculty members to take part in courses dealing with ethical dilemmas inside and outside the organisation. Courses developing and accrediting teachers in higher education should deal with ethical dilemmas of teaching and learning. The encouragement of the senior management for staff members (teacher educators) to learn to cope with ethical dilemmas in courses and during field experience and to be involved in debates about academic and interpersonal honesty/dishonesty.

Most of these suggestions have been used at the authors' institutes and appear to be most stimulating and supporting for novice and expert teacher educators. Ethical dilemmas have, for instance, been discussed in a pedagogical course for university teachers in a constructive and elaborative way. As the participants were from different disciplines, not just teacher education, but also economics and engineering, the discussions focussed on ethical dilemmas in teaching and learning from a variety of perspectives. The directions described above are not always easy to conduct and do not ensure success in evoking awareness of ethical issues, but we believe that teacher educators should initiate discussions and incorporate the awareness of the ethical issue in both the systems – teacher education institutes and schools. The responsibility to support the beginners should be in the interest of the novice teacher educator, the unit he/she belongs to, the teacher education institute, student teachers – and ultimately the pupils. Beginners have an important role in the organisation as they tend to identify weak points in the system. Novice teacher educators should feel confident enough to express their opinions, and experienced colleagues should be open enough to listen to them. Using the fresh glance as a lever to promote the profession is likely to be beneficial for all concerned.

Concluding Remarks

In this chapter, we have discussed the issue of ethics from various points of view, mainly from the perspective of teacher educators. We have also discussed the need for teacher educators to develop ethical competence (Campbell, 2003; Keith-Spiegel et al., 2002), i.e. to discover, analyse and tackle ethical dimensions in teaching. Ethical competence can be enhanced by the development of professional codes of conduct for teacher educators, as well as for teachers in schools and in kindergartens. These professional codes of conduct are an important aspect in the development of standards for teachers and teacher educators (see Chapter 2). As standards are created to reflect competences, as well as potential hurdles, professional codes of conduct could create a framework of appropriate norms, values and actions for teacher educators. In this sense, the development of standards for teacher educators could become a powerful tool to bring the issue of ethical competence and professional codes of conduct to the foreground of teacher education and into the process of professionalisation of teacher educators. Whether this will become a reality depends on the teacher educators themselves.

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