

Didethics - a didactic model including professional ethics

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Ethics in teaching can be understood in different ways. In this article, ethics in teaching is interpreted as values that are expressed by the teacher through words or actions in interaction with students. Previous research has indicated that ethics in teaching with this meaning is difficult to recognize and verbalize. Professional ethics also seems to be randomized and built mostly on personal feelings. In an empirical study of professional ethics, data was analyzed in order to find the essence of the phenomenon professional ethics. The study indicated a lack of professional ethics in preparing and in following up teacher students for school-based training, in didactic plans and in dialogues with teacher educators in the field. This inspired the development of a didactic model, Didethics, in an attempt to make visible and to raise awareness of the importance of professional ethics in teaching. In this model, the essence of professional ethics according to the result of the empirical study becomes a part of didactics. Therefore, the implementation of the study and the result formulated as the essence of professional ethics is presented first, followed by the didactic model and descriptions of how it can be useful to future teachers.

Keywords: Professional ethics, teacher education, life world, phenomenology, didactics, essence

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Introduction

The aim of this article is to explain how the didactic model, Didethics, based largely on the essence of professional ethics, includes and visualizes ethics in teaching. This model describes how ethics is a part of planning, implementation and valuation and in that way can stimulate discussions and reflections in teacher education.

The empirical study and the didactic model (Cronqvist, 2015) are both based on certain assumptions about ethics and professional ethics and on life world theory.

Ethics

Ethics can be both normative and descriptive (Collste, 2002). Even if these views are not entirely separable, ethics in this article is chiefly viewed as descriptive. Ethics can be expressed in different models, for example the ethics of purpose, the ethics of rules and principles and the ethics of probability (Husu & Tirri, 2003). The model of ethics that has emerged from data as most useful to professional ethics and the model Didethics, is virtue ethics. In virtue ethics, the teacher as a role model is emphasized (Carr, 2007). This means that teacher students' "beliefs" (Sanger & Osguthorpe, 2013), "moral virtues" (Fallona, 2000) or "missions" (Korthagen, 2004) need to be developed during teacher education (Korthagen, 2004). How to educate teacher students to be role models for students is a complex issue raising several questions (Sanderse, 2013). Teacher students sometimes know that they are role models but do not always realize what it means and how they make certain values visible in their acting (Schussler & Knarr, 2013). Through fostering teacher students' moral sensibilities in teacher education, their intentions, perceptions and practice are connected. In the didactic model, Didethics, this connection between intentions and a moral sensibility of what is needed in each unique situation is based on Aristoteles' (1993/1967) *phronesis*, a practical moral wisdom to make the best choices in the current situation. Striving for what is morally worthy means "the ability to feel, see and judge things correctly" (Kristjánson, 2006, p 45).

Professional ethics

Professional ethics can be studied as different forms (Svensson, 2011). On the societal level there are different laws and regulations, on the collegial level, teachers' unions have formulated ethical principles and on an individual level, ethics is tied to the teacher's own beliefs and values. Different forms cannot be totally separated but it is the individual level of professional ethics when teacher meets the student that is focus in this article.

The teacher has a responsibility towards the students and this responsibility can be described as a balance between closeness and distance (Henriksen & Vetlesen, 2013). The teacher needs a close relation to the student and to be engaged but the distance is important to be professional and not too involved. In the empirical study and the didactic model (Cronqvist, 2015, p 48-49), the meeting between teacher students and students is based on Levinas' (1993) theory of the encounter with the Other. Levinas means that the ethical responsibility for the Other precedes the nature of being, the formation of the Self. This is because the Other represents something different, that the ego is not. The meeting with the Other enforces an approach to what is different. Otherness can never fully be understood through empathy or self-knowledge but language makes it possible to com-

municate with the Other in an effort to understand more. Everything that is different with the Other and challenges earlier experiences, becomes decisive to develop self-awareness. Therefore, the ethical responsibility to the Other means learning about what is different, which affects the self-perception. The responsibility always exists but it is not certain that the teacher is aware of it or knows how to handle it. The inevitable responsibility makes professional ethics implied in teaching (Todd, 2001), unlike ethics as applied in the situation. As implied in practice, professional ethics is difficult to separate from other aspects of teaching and therefore difficult to notice and discuss (Todd, 2001). Professional ethics as implied does not mean that it needs to be implicit. It is crucial to teacher education to make professional ethics explicit, analyzed and criticized. In the didactic model, ethics is significant both as implied and applied. In the planning, intentions are verbalized as applied ethics and in implementation, ethics as implied becomes crucial for how the situation develops.

The life world theory

Bengtsson (2009) explains how phenomenology and life world theory are ideal to use in research on teaching and teacher education. The theory of life world clarifies how body and mind are integrated in teaching and in this research, about professional ethics as lived practice, a theory that visualizes how body and mind work together, is useful. For example concepts like intentionality, individuality and the natural attitude as parts of phenomenology and life world theory are relevant in this context (Cronqvist, 2015, p 43-48). Teacher students' experiences and their experiencing through teacher education shape and reshape continuously their life worlds. Intentionality, that objects or events appear with a meaning out of pre-understanding (Husserl, 1995/1907), makes teacher education dependent on earlier experiences and individuality. A life world, the way a person relates to and interacts with the world, cannot be escaped but is possible to reflect on (Husserl, 1995/1907). The natural attitude means that something is implicit and unquestioned. This attitude makes it easier to handle everyday life (Husserl, 1970/1936). Ethics in teaching often remain unspoken which can be explained through the natural attitude, as implicit experiences. When teacher student and student meet, it means a meeting between different life worlds and the situation depends on the experiences that teacher students and students bring with them. However, it is possible to become conscious about and study phenomenon, experienced as natural attitude, through reflection and self-awareness (Dahlberg, Dahlberg & Nyström, 2008).

Background

As a background to the didactic model, the empirical study of professional ethics is shortly presented (Cronqvist, 2015, p 71-101).

Method of the empirical study

Studying professional ethics in teacher education, ten teacher students with different orientations, from pre-school to elementary school (students from 6-16 years old) were interviewed when they came back from their school-based training. Different kinds of texts that teacher students produced during this episode, for example didactic plans were collected.

Didactic plans mean a design for the meeting with students in classroom or in preschool, including answers to the didactic questions (What? How? Why? To whom?).

The interviews started when the teacher students were in their second semester and continued during three semesters. The interviews were conducted as soon as possible after the teacher students' school-based training and usually in the university facilities. Didactic plans were collected during the period of school-based training.

The methodology used in this study is Reflective Life world Research (RLR) (Dahlberg, Dahlberg & Nystrom, 2008), based on life world theory. Teacher students bring their life worlds, different experiences and meanings to teacher education. Previous experiences are included in current experiences, and depending on the teacher student's placement, professional ethics is experienced in different ways. Since the experience of the phenomenon emerges in relation to the life world, the perception of it changes when the life world changes. The perception of the phenomenon is also influenced by other people's perceptions and all this means that the phenomenon is contextual. Different experiences of the phenomenon "professional ethics" can be studied and from all differences a pattern of meanings, called the essence of the phenomenon, can be found. By linking particular meanings to general meanings, the understanding of the phenomenon is deepened (Dahlberg, 2006). Studying how teacher students perceive professional ethics, the result is based on the meeting between the teacher student's perception of the phenomenon and the researcher's. This means that it is not possible for the researcher to escape the own life world or ignore pre-understandings. However, it is crucial that the researcher tries to bridle pre-understandings and keeps an open mind towards the phenomenon (Dahlberg et al., 2008). Dahlberg explains "having an open mind" as being a tourist in one's own hometown trying to see things in a new way. The studied phenomenon is professional ethics but since the term turned out to be unknown to teacher students, the phenomenon was formulated as *how future teachers experience the importance of moral and ethics when meeting students*.

In RLR, the analysis leading to the result must be transparent and deliberative (Dahlberg et al., 2008). In order to achieve this, the researcher needs to bridle pre-understandings and during a long period reflect on what was found in the empirical material (Dahlberg et al. 2008). In this study, the analysis was conducted for a long time in different stages and the bridling meant for example discussions with colleagues and supervisor. The process of analysis in several stages starts by looking for different meaning units in the data and to mark them by comments in the margins of transcriptions. Next step means to put these comments together in structured patterns (clusters). In the process, the researcher is constantly comparing different parts of the data to the whole and the whole to the parts, repeatedly. This is done to see if the patterns remain convincing (Dahlberg et al. 2008). Through the process in different stages it is possible to go back and verify interpretations of data. In the quest to find the essence, it is crucial to bridle through analyzing during a long time, through reflection and through an effort to constantly try different ways of viewing it in order "to keep its indefiniteness as long as possible" (Dahlberg & Dahlberg, 2003, p 48).

All the interviews were recorded and transcribed verbatim. In the interview, it is the phenomenon and not the respondent that is in focus. This means that the aim is to understand the phenomenon through the respondent's life world. A better understanding of the

phenomenon is desired for both researcher and respondent. The interview is designed as an open dialogue, to direct the respondent's attention to the phenomenon and to preserve this attention (Dahlberg et al., 2008). Through the dialogue, the researcher tries to elicit the respondent's perceptions of the phenomenon and to get the respondent closer to her/his experiences through reflections.

The interviews often begin with a question that directs the respondent's awareness to the phenomenon, followed by other fixed questions to keep focus on the phenomenon. The formulations were not defined in advance which was difficult in the beginning, but contributed to more authentic interviews in the sense of being able to show a genuine interest and curiosity and furthermore, to develop understanding of different meanings of the phenomenon. The interviews in this study did not start with a question but were instead prepared in advance by asking the respondents to share situations where they experienced the phenomenon searched for. During the interview, the researcher's bridling of pre-understandings is required. Especially when the understanding of respondents' stories seems obvious, it is urgent to still be curious and ask follow-up questions. By asking questions like "what do you mean?" other understandings of the phenomenon than those expected might emerge.

Result of the empirical study

The empirical data was analyzed in order to find the essence of the phenomenon professional ethics, expressed as *how future teachers experience the importance of moral and ethics when meeting students*. The essence of professional ethics is presented as seven different meanings (Cronqvist, 2015, p 144-170). Each meaning is supported by a quote:

Meaning 1: Relationships and learning are interwoven

Professional ethics means that relationships to students and their learning are interwoven in that knowledge, feelings and attitudes cannot be separated. Through dialogue and discussion, different opinions and perspectives are articulated. An understanding of each other's differences and a learning of different views and what consequences these views can have emerges. Good relationships and safety make it possible to ask questions and to make mistakes, which stimulate learning.

Johan says:

after all, it is not just subjects you learn, you also learn other things too, it is not just, I think, it is important to listen and to hear what someone else says [...]Yes ... it's a lot of uh ... respect other people and other people's opinions.

Meaning 2: Experiences should be for a student's best interest

Professional ethics means to prioritize responsibility for the student before one's own personal feelings and needs. Meeting the student implies a meeting between different life worlds, where one's whole personality and earlier experiences, professional and private, are involved. Profession cannot be separated from personality or from earlier experiences. In different situations, events are linked to teacher student's own experiences and often to their own childhoods. For example, teacher students can perceive more attachment to, or understanding of, students who are of the same gender. Earlier experiences can both

strengthen and hinder their understanding of the students, but their personal feelings and needs must be controlled.

Nina tells about how she comforts a girl who is worried that her father who is on business trip will not be coming home again. She says: *Then we sat and talked about it and that my father also travelled a lot in his job and I told that I was afraid of it too when I was younger.*

Meaning 3: The inclusion of every student

Professional ethics means a responsibility to include every student and to support everyone to participate. Each student must be invited to participate in learning no matter what difficulties this may entail. They should be able to express opinions, be involved in and control what happens during an activity or a lesson, and have a say about different rules. To include the students means to meet them in their progress which is challenging yet necessary since it helps students to feel safe and to increase their confidence.

Stina tells about troublesome boys who often get reprimands and are difficult to involve in teaching:

In such cases, if there is any other way that more help the pupils or develop them instead, instead of the always ... somehow it feels as if they get stuck as they always have that role

Meaning 4: Authority through an atmosphere of joy, respect and safety

Professional ethics means a responsibility to establish an authority in the students' group. The authority is created through an atmosphere of joy, respect and safety. Also in this aspect it is crucial to build relationships with the students. Authority is a balancing act between being a teacher and being the students' friend. This is tested when students need a reprimand since it preferably should be given without disrupting the positive atmosphere. Dealing with conflicts needs to be done through preventive work by being present among the students and being aware of what is happening.

Lena tells about her supervisor as an authority and role model. She says:

She is very good at understanding the students [...] getting their attention and try to get their respect because they see you as a teacher and not as ... one of them

Meaning 5: Ambiguity requires an approach to responsibility

Professional ethics means to, despite ambiguous and complex situations, make choices, act on them and take responsibility for the consequences. Choices must be made even though consequences are uncertain. The ambiguity is explicit in several ways. Values in curricula can be different from values that students have been brought up with. Ambiguity can be within the teacher students since their values sometimes conflict. Ambiguity also arises between different people's attitudes or between expressing in words and expressing in action.

Ida tells about a difficult situation when she is left alone with students while finishing a meal. She feels unsure of when and how strictly she needs to give the students reprimands since they are testing her limits. She says:

It ended with this, the same guy, spat a huge gob on the floor and I felt that no, this is my limit so then I was angered a bit, I must say

Meaning 6: External factors can be obstacles

Professional ethics means having to deal with external factors as obstacles. Sometimes external factors prevent or complicate choices, and thereby become obstacles to professional ethics. The factors are for example increased demands in curricula, group size, group composition, scheduling, staffing, cooperation opportunities and also problems that teacher students meet through the circumstances of having school-based training for a short period and not really being able to or allowed to deal with professional ethics.

Lena's ambition to become an authority for students is complicated by the fact that the duration of her school-based education is not enough to establish trusting relationships with them. She says:

First, it is good to be in a place more than two-three weeks in order to win that respect from pupils

Meaning 7: Development when theory¹ and practice meet in reflection

Professional ethics means that when theory and practice are brought together through reflection, it develops. When meeting students, experiences are made and reflection on things that did not work out can enable one to try again in a new way. The teacher students expressed that they reflected, even if they sometimes used expressions like thinking about. Acting in situations and reflecting afterwards and through reflection find new solutions for next time is an example of how professional ethics is developed through reflection.

Eva says:

I have put a lot of time to really write everything up and reflect on what I have done these ... because I think it is important to learn not only in books but compare how it is in the books, how it is in the reality that you are trying to get one of these, trying to bind together two or merge two...

The connection between empirical result and a new didactic model

The aim of the empirical study was partly to find the essence of professional ethics as lived practice (Cronqvist, 2015). The empirical data visualized that ethics always was embedded in situations and participants reflected on ethics in different situations afterwards in interviews but they hardly ever wrote anything about ethics in their didactic plans, in order to prepare themselves for ethics in their teaching. Occasionally, ethics could be mentioned when for example valuation exercises were planned but otherwise the plans to a great extent consisted of methods and descriptions of the process. Ethics in teaching was sometimes mentioned and part of the agenda in teacher education but never really discussed thoroughly in a sense of analyzed and problematized. This result indicated a need to develop a didactic model that included ethics in planning but also identified ethics transformed in practical implementation and evaluated afterwards.

When the essence was formulated, it seemed possible to use it combined with previous research on didactics, as guidance for didactic plans, to ensure that ethics in teaching is visualized through the whole learning process, planning, implementing and valuation. For example, the essence indicated that students' learning was clearly connected to rela-

¹ Theory in this case means all sorts of educational theories that students learn about during teacher education

tionships between students and between teacher and students (Cronqvist, 2015). This finding made it crucial to merge choices of the content (perspectives, levels) and methods with ethics and visualize how these choices entailed consequences for ethics implemented in practice and vice versa. The essence of professional ethics is an important part of the didactic model, rephrased as questions.

Didethics, a didactic model

The need for a didactic model emerged, as mentioned earlier, from the result of the empirical study of professional ethics (Cronqvist, 2015) but can also be identified in previous research. The model, Didethics, is discussed in comparison to different theories and models of didactics. It can seem problematic to create a model from phenomenological research since phenomenon always are experienced from specific life worlds and never exist objectively in a neutral way. However, this model functions as an interrogator to stimulate awareness and is not prescriptive. The pathic dimensions of practice, for example feeling the atmosphere or relational and situational knowledge, cannot be explained by descriptive models but in some way relation between being and acting need to be communicated (van Manen, 2007). Phenomenology and life world are suggested by Bengtsson (2006) and van Manen (2007) in order to gain a differentiated understanding of teaching practice. Still, there is a risk that the questions are perceived as obligatory even if they are meant as conceivable.

Research to support the need for a new didactic model

Research, relevant to the need of making ethics in teaching visible, is pointing out the importance to pay attention to teacher students' dispositions and earlier experiences in teacher education (Schussler & Knarr, 2013; Johnson, 2008; Sockett, 2009; Dottin, 2009). A lack of attention to how dispositions and previous understandings influence education and the shaping of professional role makes researchers demand changes in teacher education. The education systematically needs to support development of teacher students' self-consciousness about what values they express and their judgment in context (Schussler, Stooksberry & Bercaw, 2010). Values verbalized by teacher students are not always aligned to how they act in context (Johnson, 2008). They often enact values unaware of how students perceive their actions and therefore, self-awareness needs to be supported (Schussler & Knarr, 2013).

Teacher students' experiences from school-based education are not always used or connected to theory in teacher education (Gustavsson, 2008; Eriksson, 2009). According to this result, Eriksson (2009) argues that teacher educators in different seminars need to visualize connections between experiences from school-based education and theories. Implicit assumptions have to be made explicit.

Didactics

In English, didactics means teaching and learning a specific subject but in other languages, for example Swedish, the term can also mean teaching and learning in general, regardless of subject. Didactics can be considered at a societal level to control the school mission but it can also be considered individually as an opportunity for students to develop independency (Kansanen, 1997). Bringing up students and educating them can be regarded as separate

meanings or the same meaning. In Finland, terms as pedagogy and didactics, meaning to bring up students as a part of teaching, are used as different aspects of the same phenomenon (Kansanen, 1997). In Germany, the terms are more clearly separated since pedagogy means bringing up in general as didactics means studying teaching as a form of upbringing (Kansanen, 1997).

The didactic model Didethics does not separate didactics in subjects and didactics in general. The content, ethical aspects and methods need to function together in order to stimulate learning. Neither can upbringing and education be separated. Learning is an ongoing forming of the life world, involving attitudes and emotions.

The development of didactic models described by Bengtsson (1997) indicates that the models have changed from sometimes being wider and sometimes narrower. Bengtsson divides didactic research into three dimensions, the normative about teaching regulations, the descriptive about how teaching proceeds and meta-didactics that more philosophically studies the conditions of the previous dimensions. Another dimension, the theoretical-critical, combining science and practical theories with the teacher's self-reflection, is added by Hultman (2011). Didactics as a theory and as practice can be contradictory and therefore, the theory needs to be acquired not only cognitively but also with all senses (Jank & Meyer, 1997a). Bengtsson and Hultman explain that didactics must include both the normative, how teaching should be, and the practically implemented teaching.

The didactic model, Didethics, relates to previous research by widening didactics since the model includes the whole learning process, planning, implementation and evaluation, and all didactic questions; What? How? Why? To whom? Didactics are given different designations and are linked to different theories. Hultman (2011) writes about anthropologic didactics, trying to emphasize the didactic triad, relationships between teacher, student and subject. Bengtsson (1997) connects didactics to life world theory and the didactic model, Didethics, however similar to descriptions by Hultman, is based on life world theory. This means a holistic view where theory and practice, body and mind, interact and reflection is central to the learning process, to both teacher and students. The teacher student's dispositions and earlier experiences must be integrated with professional knowledge and theories from teacher education. Reflection is crucial to this integration which is thoroughly explained by Ekebergh (2009), whose research on health education is transferred to teacher education since it can be useful in developing the use of reflection.

Ethics in didactics

Upbringing is usually connected to teaching in descriptions of didactic models. For example values, attitudes or social processes are mentioned (Bengtsson, 1997; Klafki, 1997) as important parts of didactics. However, even if ethics in didactics is mentioned and formulated in different ways, it is unclear in what way ethics should be emphasized or connected to content and methods. Jank and Meyer (1997b) discuss a higher rule that can be used to compare didactic theories and teaching practices. They state that this higher rule must be enlightenment and freedom but problematize the statement since there are different views in decisions about how to realize them in teaching. Choices between content, pupils' needs or social assignments need to be balanced as starting points for teaching. Ethics in didactics is also understood as providing different meanings through the teaching content, based on various education philosophies (Englund, 1997). Uljens (1997) advocates a

reflective didactic model, a view that corresponds with the foundation of the model Didethics since it does not prescribe certain values or ideologies. Even if teaching needs to stimulate ethics in a way that favors a democratic society since the Education Act (SFS 2010:800) and preschool/school curricula (Lpfö 98 rev. 2010; Lgr 11) provide teachers with a commission to foster students to democratic citizens, the student should not be considered as an object, whose learning is based on predetermined goals but instead as an active subject.

Didactic plans may not cover all meanings of professional ethics constantly but selected content and meanings need to be integrated and based on this, appropriate methods can be selected. For example, if a group of students have difficulties in cooperating, several forms of cooperation can be tried and discussed based on advantages and disadvantages.

The model

The didactic model, Didethics, is developed to fit both in preschools and in schools. A model can never replace the teacher’s judgment in the unique situation but perhaps it can function as a guide in the teaching process by asking questions. The model is primarily designed to be used by teacher students but may possibly also be used by experienced teachers. The model is presented in three steps, following the structure of the learning process (Cronqvist, 2015, p 220-223).

Step 1- planning

The first step of the model, the planning, is designed in the following way:

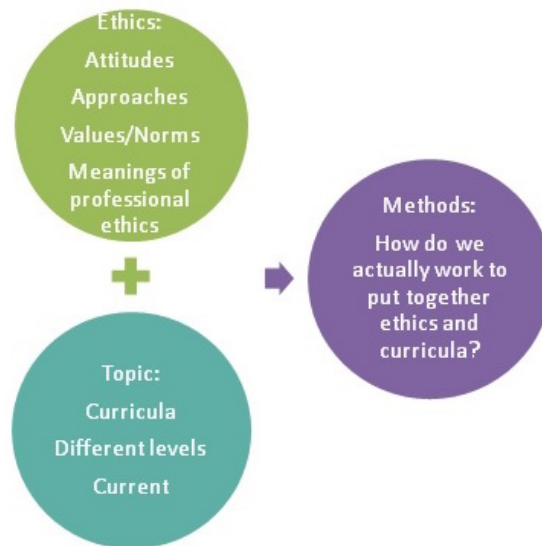


Figure 1.

The model works in such a way that it asks questions that indicate ethics in teaching and “forces” the teacher to consider and make choices about ethics. The questions are a combination of the meanings of professional ethics as a result from the empirical study and previous research.

Issues of ethics in teaching need to be enforced already in the planning to visualize that ethics is something that not just “happen”. Ethical knowledge means to consciously apply ethics in teaching (Campbell, 2003). In the same way as teachers decide about content with responsibility in order to present different perspectives (Orlenius, 1999; Todd, 2001), they need to make choices about other aspects of professional ethics in teaching, starting from a holistic view of what is best for the student. The essence expresses that the students have to be included and that an atmosphere of joy is needed, something that can influence the choice of content and different levels of it. Jank and Meyer (1997b) advocate a balance between content, pupils’ needs and social assignments.

When content is selected (answering the didactic questions What? How? Why? To whom?), the following questions can be asked for example:

- What do curricula say that students are supposed to learn, according to the teacher’s interpretation?
- What perspectives are selected in the content? Why?
- At what level is the students’ previous knowledge? What considerations are needed based on that?
- How can the students’ different interests influence the content?
- Why is the content urgent to learn? Can it be related to the students or to something that is relevant in their situation?
- The selected perspective implies a moral position whether the choice is conscious or not.

The selected perspectives imply a moral position whether the choice is conscious or not. Intended values and acted values are not always consistent and self-awareness of intentions compared to implementation need to be attended (Johnson, 2008; Schussler & Knarr, 2013; Schussler, Stooksberry & Bercaw, 2010). Therefore, different questions about what values and attitudes the teachers pursue are relevant.

When professional ethics (What? Why? To whom?) is integrated with the content, for example the following questions can be asked:

- What attitudes do the teacher as a role model wants to articulate for the students?
- How can the teacher act in the concrete encounter with the students? Is it possible to shape attitudes in a clear manner?
- What meanings of professional ethics fit with the content? Why?
- Do specific values or norms need to be emphasized? Why?
- Are there problems in the group that make some values or attitudes necessary to emphasize?

In the method section of the model (How?) both content and meanings of professional ethics must be integrated. After having dealt with the questions, a picture of what content is going to be presented, to whom and why this is important, has emerged. Now it is time to decide how different methods optimally can support both content and meanings of professional ethics. Are there methods that are more suitable to some students and worse to others? Is it possible to provide choices within the content? Choices might benefit both content and professional ethics if, for example inclusion is facilitated with several possible methods. The method section should include both students' learning practice and teachers' attitudes. In what way can the teacher while teaching for example enable students to participate? Methodology is broadened from learning practice to dealing with how to concretely proceed to make students participate, feel joy and to integrate learning with attitudes, as part of the essence of professional ethics according to the empirical study (Cronqvist, 2015).

Urgent questions based on the meanings of professional ethics in step 1 are:

- How can relations, feeling and attitudes be integrated with content?
- How can each student be included and participate?
- How can a positive atmosphere of joy, respect and safety be created?
- How can teachers' personalities and experiences be helpful?

The model emphasizes how content and meanings of professional ethics are interwoven and how choices lead to selection of suitable methods for interacting for the student's best at the implementation.

When content and ethics are interwoven, four different aspects are significant:

- The content is not neutral but is selected and represents certain approaches.
- The content is supposed to educate students to a democratic society which should influence the selection and approaches. The teacher has a social duty.
- The teacher should teach ethically (Osguthorpe, 2008). This implies that the teacher is a role model for the students and needs to be self-conscious about prejudices for example.
- Attitudes to the students do not have to be connected to content but affect the presentation of it. Therefore, the teacher needs to develop self-awareness of body language, modes of expressions, tone of voice and similar.

All these questions need attention in the planning as relevant to ethics in teaching, but in order to deal with the situation that time for planning can be very restricted and since the model should be a helpful tool to the teacher and not prescriptive, some questions can be selected.

Step 2- implementation

Bengtsson (1997) and Hultman (2011) agree that didactics should include both the normative, an ideal of how the teaching should be in the planning, and the practically implement-

ed teaching as the transformation of the plan. The didactic model, Didethics, integrates both these aspects of teaching. Between planning and implementation lies a tension, since theory and practice can conflict and be contradictory, that needs attention (Bengtsson, 1997 & Hultman, 2011). Ethics permeates the encounter between teacher and students where the unexpected can happen. The plan, preparing the encounter with the students is important since the teacher emphasizes both what has to be achieved and how, and thus in a conscious way can pursue specific goals in the actual encounter. The encounter implies that students act (Hultman, 2011) and since the teacher never can predict exactly how, implementation is always somehow different than intended.



Figure 2.

In step 2, planning is transformed in the concrete situation where the meeting between teacher and student implies that different preunderstandings are brought together and several participants influence the course of events. The planning is now being tested and attitudes are implemented. Values embodied in the planning can be implemented but they can also be absent. Since the students are acting based on their preunderstandings, feelings and needs, the situation cannot be predicted. Thus a readiness to act and depart from planning is needed (Aristoteles, 1993/1967 & Kristjánson, 2006).

Urgent questions based on the meanings of professional ethics in step 2 are:

- Are relations, feelings and attitudes integrated with content?
- Is each student included and able to participate?
- Is a positive atmosphere of joy, respect and safety created?
- Is the teacher's personality and experiences helpful?
- What choices are possible in the situation?
- What external obstacles appear?

Step 3- valuation

Since the meeting between teacher and students is not predictable, valuation is very important in understanding the learning process and for future planning. The transformation

in implementation, described by Hultman (2011), is followed up by reflection. Reflection contributes to understanding of the relationship between planning and implementation.



Figure 3.

Reflection is part of the essence of professional ethics. In the empirical study (Cronqvist, 2015), future teachers were developing their understanding of different situations with the students through reflection. Ekebergh (2009) describes the importance of reflection for future teachers' learning in a life world perspective and how self-reflection is a significant part of reflection. Each encounter with students needs to be reflected on based on the teacher student's acting in order to stimulate learning in teacher education, according to the empirical study. Hultman (2011) mentions video recordings as a tool but regardless how the reflection is carried out, the experience of different situations becomes more useful if different tools are used to learn from the relation between planning and implementation. The follow up through reflection can be referred to Gadamer's (1989) hermeneutic spiral where learning takes place in a continuous process.

Urgent questions based on the meanings of professional ethics in step 3 are:

- How can external obstacles be prevented?
- What can be changed or improved to next occasion, based on reflections?
- Are other choices visible afterwards?

Discussion

The meanings of professional ethics, indicated by the empirical study (Cronqvist, 2015), teacher students need to learn and develop during teacher education. I discuss how Didactics in various ways can be a tool in this learning process.

Previous research has indicated that professional ethics is implicit and difficult to visualize as being inherent in practice. Furthermore, professional ethics seems to be based on personal feelings and not on knowledge (Thornberg, 2008). As a result of the study of teacher students' experiences of moral and ethics in the meeting with students, the essence of professional ethics is expressed as seven different meanings. These meanings visualize and indicate what professional ethics is about. In teacher education, it is crucial to be able to discuss and analyze meanings of professional ethics, in order to learn and develop virtue and judgment in teaching. Ethics in teaching needs to be handled systematically (Schussler & Knarr, 2013; Johnson, 2008; Sockett, 2009; Dottin, 2009) and the didactic model, Didactics, can be a useful tool in this process.

By asking questions about your own values and why you choose specific content, self-awareness about attitudes and your mission (Korthagen, 2004) can develop. By asking why you make specific choices it becomes more visible how content, ethics and methods can work together as a whole. In other didactic models, different aspects of ethics in teaching are discussed, for example the responsibility of choosing content (Englund, 1997) or using higher rules (Junk & Meyer, 1997) but it is unclear how the models deal with ethics in a systematic and reflective way. In other didactic models, focus is often on one separate aspect, not on several. In Didethics, the meanings of professional ethics as a result of the empirical study help to focus on all sorts of responsibility in teaching as for example choice of content, your own attitude, the students' needs, their possibilities to participate and so on. Didethics can also be useful as a tool to teacher educators both during school-based education and during university courses to connect theory and practice, something that teacher students need support with (Eriksson, 2009). When the planning is implemented it becomes clear how the theory works in practice through valuation and reflection afterwards. The student as an active subject (Hultman, 2011; Uljens, 1997) means that the didactic model needs to visualize different tensions between saying and doing. Values that are verbalized can be difficult to perform in practice (Johnson, 2008). Didethics has similarities to many other models but no one emphasizes ethics the way it does in combination with meanings of professional ethics.

No model by itself can guarantee that professional ethics is visualized and used systematically in teaching. However, a model can be a tool to help teacher students and educators by asking questions, thus integrate ethics with content and methods in planning, and to study the impact of ethics through implementation and evaluation. In each step of the model, questions are stimulating reflection, which is the most useful tool in the learning process (Ekebergh, 2009).

Even if the model is a helpful tool to visualize professional ethics in teaching, ethics still remain as difficult to handle in context. Teacher students' dispositions and judgment need to develop in an ongoing learning process. The model, Didethics, can be used in this development but can never guarantee that dispositions and judgment develop or that actions really give the best consequences for the students in a certain context.

Summarized implications for teacher education

The model, Didethics, can be an important tool in teacher education to visualize and learn professional ethics. The questions can be used in communication between different educators in field and at campus to stimulate discussions of for example values and attitudes in teaching. The model enables a thorough analysis and reflection about how practice and theory intertwine. In the first step of the model, the questions help teacher students to visualize their aims and to discuss different choices with their teacher educator in the field. In the second step, it is helpful to teacher students if they can be filmed as often as possible. When teacher students are able to observe themselves, they notice aspects of their teaching that easier can be reflected when it becomes obvious how the implementation is done. In the third step, the planning is compared with the implementation which visualizes how the teacher student tries to accomplish certain ideals and how various circumstances of the situation and students as active subjects affect the planning. The comparison serves

as a starting point for analysis and reflection. This in turn stimulates discussions about alternative strategies in future planning.

Notes on contributors

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