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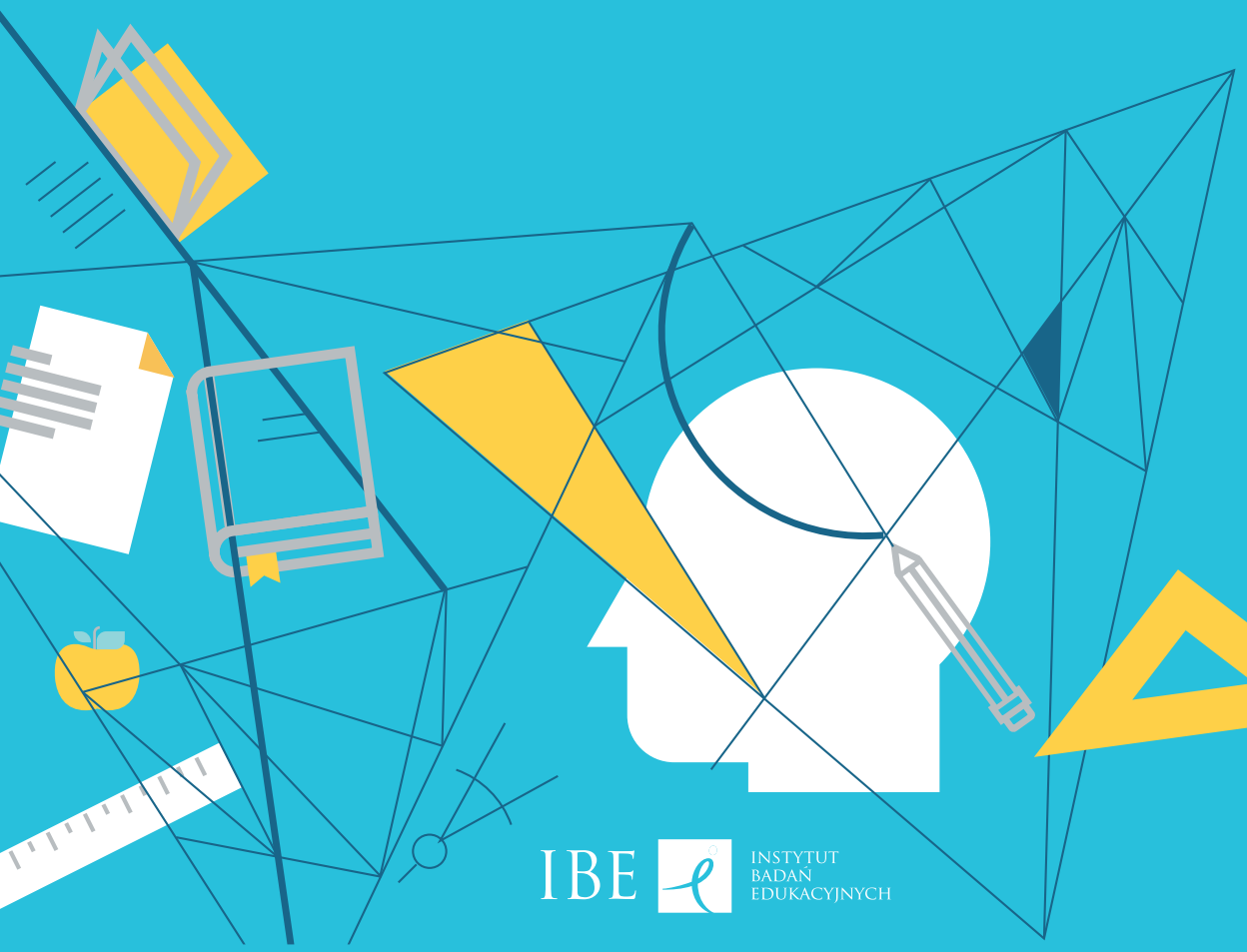
Thematic Issue

Building a Culture of Research Integrity: Problems, Challenges, Good Practices



IBE INSTYTUT BADAŃ EDUKACYJNYCH

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EDUKACJA

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Building a Culture of Research Integrity:
Problems, Challenges, Good Practices

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Spis treści

Introduction

Research integrity is at the very heart of the research enterprise and is intrinsic to the value of research to society, and society's trust in the outcomes of this enterprise.

(Science Europe Briefing Paper on Research Integrity, 2015)

In order to contribute to the enhancement of a positive, inspiring culture of research integrity, we present here a thematic edition of *Edukacja* devoted to the issues of research integrity (RI), research ethics (RE), and, successful educational practices in RI/RE training, in the hope that such an important topic will find interest among readers and stimulate further research and discussions.

What is research integrity?

There are various terms that define good, valuable research, such as "integrity in research", "responsible research", "code of scientific ethics", "code of research practice" and "good science to practice". Research integrity is the coherent and consistent adherence to a set of principles that underpin the trustworthiness of research. Responsible behaviour and integrity in research mean that researchers present their work honestly, accurately, efficiently, and objectively. It requires them to use honest and verifiable methods when proposing, conducting and evaluating research, report accurate results in accordance with principles, adhere to generally accepted professional standards, and not allow personal bias to influence research results. The essence of the credibility of science depends on the quality of the results and the ability to reproduce them.

In order for research to be trusted and widely spread, the responsible conduct of research (RCR) is essential to ensure research integrity. This means conducting research at the highest standards of professionalism and rigor in an ethical manner. In order to conduct RCR, it is important to establish a desirable research ecosystem in which researchers, systems supporting the research of researchers, and the culture of the laboratories and scientific communities to which researchers belong can faithfully play their part and cooperate systematically.

We are surrounded by advanced, positive, but also technological and social breakthroughs initiated by research. We depend on the reliability of scientific results. The result and interpretation of the research can be verified by the scientific community, but it cannot be verified by the public – for whom the new knowledge is intended. Therefore, citizens must have confidence in scientists. Even a crisis such as COVID-19 should not weaken research integrity and RCR. The current pandemic has reminded us that science and research are basic for understanding and confronting the numerous challenges we need to address. Good research matters, perhaps more than ever, and it must be aligned with the principles of research integrity: reliability, honesty, respect and accountability. Cases of violating the principles of research integrity and ethics create a lack of public trust in science and scientists, which indirectly results in the spread of fake news and conspiracy theories. Therefore, strengthening the culture of scientific integrity is one of the most important challenges

facing the scientific community today. If science is to remain trustworthy, researchers must adhere to basic moral principles and must acquire integrity and honesty, they must maintain a positive research culture.

The current issue starts with the article "**Research Ethics: A Perspective of Asian Context**" by Bibek Dahal, who presents a perspective from a distant culture, a perspective of a different ethical system, rarely found in Polish scientific journals, concerning the important issue of ethics in research. The author shows the influence of the cultural and philosophical context on the perception of ethics, the understanding of ethical categories and, in consequence, the goals and methods of research. He presents the thesis that the researcher – along with the values he challenges, lived experience, personal and professional beliefs – is an integral part of the research and has a key impact on the process of constructing knowledge, which is already widely acknowledged in the socio-human sciences. Nevertheless, the article brings a fresh perspective to the topic and is important in times when we are increasingly working in teams, not only within the European culture, but also in intercultural collaboration.

Followed this is the article "**Wokół edukacji moralnej w Polsce na tle doświadczeń i tendencji anglosaskich – On Moral Education in Poland Against the Background of Anglo-Saxon Experiences and Tendencies**" by Andrzej Zybała, presenting the Polish perspective on moral, ethical education (article in Polish). The author devoted his work to the issue of the place of moral education in the educational agenda in Poland, including in scientific literature. He describes the dynamics of the debate around this issue, the meanings attached to it, continuity vs. discontinuities in the approach to it. The goals specific to moral education are realised indirectly and to a large extent – in ethics and religion lessons, and in the field of subject teachers' activities, especially Polish, history, educational hours, as well as in lessons on knowledge about society. In the opinion of Zybała, it is likely that it will be difficult in Poland in the near future to obtain a sufficiently high level of involvement in moral education programmes, because there is a visible lack of political will to give higher priority to issues of moral education.

The next two articles are rooted in the international cooperation of the Path2Integrity project: "Rotatory role-playing and role models to enhance the research integrity culture" funded by the European Union's Horizon 2020 research and innovation programme under grant agreement No. 824488.

The first "**The Perception of Research Integrity and Ethical Training in the Academic Community"** written by Katarzyna Kalinowska, Agnieszka Koterwas and Agnieszka Dwojak-Matras focuses on building a positive culture of research integrity through education and the promotion of good scientific practices. The authors present the results of a study on the scientific community's perception of research integrity and refer to how teachers of integrity and ethics imagine the process of ethical training at university.

Next, Julia Priess-Buchheit in "**Path2Integrity Learning Cards: First Year Experiences of an Educational Programme to Foster Research Integrity in Europe**" presents an innovative, teaching programme to foster research integrity among not only the academic

community, but also within secondary schools, and provides valuable details about its concept and successful implementation. The subject of the paper is crucial for modern education. Learning how to construct and conduct reliable research, and then how to present results responsibly is very important in every country today. The author describes using learning cards in a discussion with students and young researchers that could improve current educational methods, raise the awareness of students and early career researchers, and contribute to the establishment of a culture of research integrity.

In addition, Anna Błaszczak shares her perspective on teaching ethics in the article "**Teaching Academic Honesty in General and Ethical Standards in Psychological Research within the International Baccalaureate Diploma Programme with Reference to the Examples of Good Practices from Międzynarodowe Liceum Paderewski in Lublin, Poland"**, presenting how the regulations of the International Baccalaureate Programme relate to academic honesty based on the examples of good practices from one of the IB schools. The text describes interesting practices used in the school to ensure and promote scientific integrity and academic honesty as well as to shape an attitude of respect for intellectual property in high school students preparing for the international baccalaureate. The author argues that the IB programme builds awareness of the importance of scientific integrity and the moral aspects relating to gathering and using data.

On a different note, the article **"Cheating in Higher Education: Between Habit, Resourcefulness and Pressure to Help"** by Beata Bielska and Mateusz Rutkowski analyses one of the elements of academic misconduct**.** The article is an interesting starting point for discussion and further research on the problem of dishonesty – "cheating" among students in Poland. Based on a study using a survey conducted in 2019 at a Polish university, the authors try to explain such behaviour, with an emphasis on group processes, educational habits and the focus of academic teachers on research rather than on the teaching process. They show the pitfalls of mass higher education and explain that the climate of competitiveness and the corporate style of university functioning are conducive to profit-oriented behaviours – through various paths (including unfair ones).

Then the article **"Students' Attitudes towards School Subjects with A Special Focus on Physics: The Case of Poland"** shows how young people, secondary school students recognise and value the usefulness of science to society. This is extremely important as a starting point in the campaign for positive integrity and raising the awareness of scientific principles. Władysław Błasiak and Paweł Kazubowski discuss the issues of students' attitudes towards science subjects. By exploring an interestingly designed study, they examine the correlates of these views, which are important for educational research and understanding the motivational mechanisms behind teaching and learning. The text covers important aspects of the teaching process – learning physics, mainly the perception of this area of knowledge and its various elements (by students aged 14–15), and places them in the broader perspective of other school subjects. The research results are presented against the background of current studies and constitute a continuation of activities undertaken by the authors in the past.

The issue ends with the report: "**Od inspiracji do plagiatu – o przejawach i problemach postawy odtwórczej. Refleksje jurorów konkursu uczniowskiego – From**

Inspiration to Plagiarism – On the Symptoms and Problems of the Copycat Approach. Reflections of the Jury of a Student Competition" (report in Polish). "The Footpaths of Physics" is a nationwide physics competition organised since 2005 by the National Centre for Nuclear Research and the Institute of Physics of the Polish Academy of Sciences in Warsaw. The competition is aimed at 7th and 8th grade primary school students and secondary school students. In the text, the jurors (Artur Skwarek, Łukasz Adamowski and Katarzyna Deja) of this competition present their views on the copycat approach manifested among the contestants. The discussed cases, such as the lack of one's own ideas, problems with citations and bibliographies or struggles with collaboration are analysed in order to discover the reasons and results of such an attitude – connected to both the competition itself, and more general psychological and social phenomena.

Agnieszka Dwojak-Matras
Katarzyna Kalinowska
Agnieszka Koterwas

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Research Ethics: A Perspective of South Asian Context

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Research ethics is concerned with ethical issues that can arise while conducting research. Social science research entails a combination of three equal entities: process, context and human agency. In each study, these entities demand rich interaction with each other. Generally, research ethics questions the interrelation between the research context and the human involvement established within that context. The research context and interaction between researcher and research participants lead to variations in the construction of knowledge, while research ethics plays a major role throughout all undertakings. In this narrative review paper, I have critically reflected my arguments on behalf of research ethics as a context-specific issue. I argued that the one-size-fits-all approach of research ethics is not viable by presenting ethical practices from the South Asian perspective. The paper is organized in three specific sections – ethical theories, research ethics and its contextual practices. Research ethics is very much a private affair and directly linked to the personal outlook of the researcher towards others. The ethical issue in research is not generic, but specific to the research context, i.e. the context of the research determines what form of behaviour is ethical and what is not. I explore the idea that the South Asian context may have its own system to conduct research ethically, as in euro-western and indigenous systems.

KEYWORDS: Nepal, research, research ethics, South Asian context.

Introduction

Born and brought up in a Hindu family in a rural part of Nepal, I spent my childhood with my family till I completed my school education. While growing up, each and every socio-cultural practice that I adhered to was rooted in the teachings of Vedic philosophy. I remember, my father and mother always taught me to be 'good' in every aspect while conducting myself and interacting with others (and even now they suggest the same).

Now, I can reflect and understand that my father and mother's school of thought was governed by the ethical values of eastern Vedic philosophy based on the principles of *Dharma* and *Karma*. Usually, being 'good' in others' company translates to being ethical towards others. In this regard, Cranston, Ehrich and Kimber (2006) state that how we ought to live and behave shows how ethical we are. I firmly believe that philosophical influences govern our day-to-day activities and behaviours to a great extent and my own personal experiences of having been brought up in a family with strong Vedic influences verify this notion. Therefore,

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it is not so difficult for me to speculate that if I had been brought up in a family other than a Vedic one, then my father and mother might have taught me differently and my values would contrast glaringly with the ones that I now possess. This insight begs me to question the very essentiality of ethical behaviours and how they are a context-based issue governed by immediate circumstances.

Ethics stimulate the process of human activities and behaviours. Ethics exist to help understand the ways of meaningful and moral life. Ethics can be categorized as: meta-ethics, normative ethics and applied ethics (Guillemin and Gillam, 2004). The meta-ethics refer to the broad philosophical analysis of moral concepts such as rights, obligations and virtues (Snyder, 2012). Here, rights refer to honesty towards interpersonal action and respect for others' existence. The obligations refer to humankind on certain parameters – for example, each person has certain social roles and responsibilities that she/he needs to perform within her/his real world. Similarly, the virtues refer to context-specific characters and attitudes of human agency. These are contextual and philosophical concepts, which shape human lives from a moral perspective.

Normative ethics focuses on the moral norms that dictate situational morality. Additionally, Israel and Hay (2006) argue that normative ethics are based on criteria or variables, which are contradictory in some cases and contexts. It is a framework that judges our moral behaviour as right or wrong, good or bad, acceptable or unacceptable as per specific context. However, human behaviours are very practical and dynamic as per their existence. Each of these concepts should have an applied form. Thus, applied ethics "refers to how normative ethical perspectives are applied to specific issues in particular situations and circumstances" (Snyder, 2012, p.37). Allying with the arguments of different scholars, I have defined research ethics in this paper as a specific form of applied ethics. Further, the broader context of normative ethics provides additional insights to establish my conceptual foundation.

Regarding ethics in research, Guillemin and Gillam (2004) distinguish two major dimensions which they have termed as procedural ethics and ethics in practice. The first one focuses on approval from the relevant ethical committee to conduct research and the second one refers to the everyday ethical issues that arise contextually while conducting research activities. I have focused my discussion here on the everyday ethical issues that arise contextually during the course of research.

Perspectives vary regarding the conceptual foundation of research ethics among the world academia. Though there are no specific contradictions, the different worldviews may create confusion for the researchers. The academic world is dynamic and raises many issues regarding new research methodologies, ethical issues, quality of research, etc. Regarding the ethical issues or ethical practices in research, Kara (2018) has distinguished two continental practices – euro-western and indigenous. Both practices have independent contextual groundings.

The euro-western ethical practices are rooted in ethical theories of deontology, consequentialism, virtue ethics and value ethics (Kara, 2018), whereas the indigenous ethical practices are rooted in the indigenous values of respectism, connectivity or communality, and reciprocity (Chilisa, 2012). Besides these, South Asian contexts based on Vedic and Buddhist philosophies provide distinct lenses to review the ethical life of humans. Ethical values and faith systems rooted in eastern philosophies such as Vedic and Buddhist, are practiced by the people of South Asian countries such as Nepal, India, Bhutan, China and others (Butts and Rich, 2013; Soherwordi, 2011).

Social science research is not a one-way process – there must be participatory interaction. Research participants may expect the actions or behaviours of researchers to be easily acceptable in their personal, professional and social life. The personal, social and professional life of a person is directly embedded in the socio-cultural and ethical practices and beliefs of the place of their growth and residence. From this line of discussion, I have articulated my argument to clarify that research ethics is not a generic issue (Msoroka and Amundsen, 2017) that propounds one-size-fits-all situations. For that purpose, I have reviewed and explored ethical perceptions of eastern philosophies along with euro-western and indigenous ethics to comprehend their affiliation with research practices.

Methodology

This paper is based on critical reflections towards the practices of research ethics. Ethical theories and value systems from different locations shape human lives uniquely from one continent to another. While conceptualizing context-specific practices of research ethics by reviewing the literature, I reflected upon my experience as a researcher who adheres to eastern contextual practices. All the while, I consciously sought to come across discussions regarding the position of eastern ethical practices in relation to conducting research. Journal articles, dissertations and books relating to 'research ethics in practice' were critically reviewed. For that, the desk review research approach was deployed. Desk review research is a "process of accessing the published secondary data" (Jackson, 1994, p. 21). I accessed literature from journals published by *Sage* publications: *Research Ethics* and *Qualitative Inquiry*; dissertations: *Qualitative research ethics: An heuristic inquiry exploring the meaning and application of ethics in qualitative research* and *Identity paradoxes of Kirat migrants in urban context: An auto/ethnographic inquiry* written by Snyder (2012) and Rai (2018), respectively. I also reviewed books: *Essays on Indian philosophy*, *Indian philosophy: An introduction to Hindu and Buddhist thought, Southern theory: The global dynamics of knowledge in social science*, *Indigenous research methodologies* and *Research ethics in the real world* written by Saksena (1970), King (1999), Connell (2007), Chilisa (2012) and Kara (2018), respectively and relevant literature of Vedic Ethics and Buddhist Ethics. Along with this literature, I examined other related resources, especially the literature of Vedic and Buddhist philosophy available in online and offline schemes.

While articulating ideas and developing arguments, I critically reflected on my own experiences, shaped by the socio-cultural and ethical practices that comprehensively influenced my upbringing to add gravity to this review. The journal articles, dissertations and books that I reviewed provided the necessary insights to think critically about the different aspects of research ethics. This paper was based on two major methodological conceptions: desk review research and narrative review. I used the desk review research for the purpose of an in-depth review of the collected literature. Similarly, the narrative review was used to create my own position to reflect my experience of being a researcher in the South Asian context. The narrative review consists of arguments on the literature review after critically reflecting upon my own experiences regarding the issue (Bryman, 2012). The main aim was to generate plausible arguments to highlight the fact that research ethics is a context-specific issue and not a universal one. Thus, I have analysed the reviews thematically based on the significant issues that were discussed in the reviewed literature. This paper is formatted in three layers of discussion, namely an exploration of ethical

theories and value system, research ethics practices, and the contextually shifting paradigm of research ethics.

Ethical Theories and Value System

The human world has unity despite immeasurable diversities; it continues to exist because of ethics. Levinas (1989) argues that ethics is the first philosophy. Philosophically, human ethical practices have been divided into three – indigenous, euro-western (Harrison, 2019; Kara, 2018) and eastern philosophies (Cook and Houser, 2009; Saksena, 1970). There might be many more which are yet to be explored scientifically. Due to the varied form of practices, the ethical theories, values or human thoughts regarding ethics can be distinguished from one continent to another.

Ethics in the Euro-Western Context

Humans are dynamic in nature and enjoy immense mobility, not only in the physical world but even in consciousness and moral practices as well. In the context of euro-western socio-cultural and ethical practices, there exist different ethical theories that govern people's day-to-day activities and shed light on what is considered ethical. Among these, Kant's *deontology*, Mill's *consequentialism*, Aristotle's *virtue ethics* and *value ethics* are the ethical theories that primarily influence euro-western people's lives and outlook of one another.

The euro-western ethical theory of deontology is prominently based on the rules and laws of morality. Deontological perspectives expect that rules, laws and regulations must guide each human action. In the same regard, Holyoak and Powell (2016) argue that the deontological perspective binds the morality of euro-western culture within individualism. Consequentialism is another euro-western ethical theory, which is concerned more with human morality rather than rules and laws. It states that human actions are guided by moral values, which are created by a specific context and lesser importance is given to rules and laws (Hurley, 2018).

The perspective of virtue ethics, may lead people to believe that if a person is 'good' personally and professionally, then he/she is most likely to be a good researcher or a good social actor (Misselbrook, 2015). However, the reality could be totally different, as even personally and professionally 'good' people can do many 'bad' things. Virtue ethics is tied to individualism rather than collectivism. I personally believe that each qualitative research study is value laden and the research results vary as per the researcher's individual value system. Regarding value ethics, Kara (2018) argues that it does not appear as a distinct category in philosophical literature but it is regularly used in research practice (p.34). Value ethics refer to examining whether the research is value-laden or value-free. However, human value is led by human agencies and it may or may not appear in visible form. Thus, in my opinion, value-free research is challenging.

Ethics in the Indigenous Context

It is very difficult to define a particular theory that can provide just grounding to indigenous socio-cultural and ethical practices. Broadly, the 'southern theory' (Connell, 2007) and 'post-colonial theory' (Chilisa, 2012) discuss the range of theories, which can cover the

indigenous moral perspectives as well. However, these theories do not directly project the theoretical perceptions of indigenous ethics and the ethical practices of indigenous people.

Ethical practices among indigenous people are distinct from euro-western practices. Philosophically, the ontology and epistemology of indigenous ethics are seen as relational (Kara, 2018). Indigenous ethical practices are more rooted in indigenous faiths, beliefs and values towards others i.e. the *perspective of communality*. Therefore, indigenous research methodology and research ethics largely ensures justice to people, i.e. *social justice* (Tikly and Bond, 2013) rather than focusing on individual benefits.

Ethics is a branch of philosophy that is bound by the truisms of a particular philosophy. As such, *relationship* is the chief ingredient of indigenous ethical practices and it relies on three primary key ethical values: *respectism*, *connectivity* (or communality), and *reciprocity* (Chilisa, 2012; Wilson, 2008). Relationships form the fundamental basis to respect each other, respect the community, and respect non-human entities and so on. Further, in the context of research practices, respectism anticipates that each participant has the expertise to construct new knowledge. Therefore, respectful ethical practices make everyone accountable and responsible not only towards the research but also towards the community, environment and other aspects of life as well.

Connectivity is concerned with the relationship between people and socio-cultural practices, knowledge, skills, academia, polities, etc. (indigenous people's connectivity to their surroundings is also a crucial factor in this regard). Further, connectivity is mutually reciprocal in that the researcher goes into the community, searches and accounts for required information, analyses it and shares with others for the benefit of the community, its members and others (Barkema, Chen, George, Luo and Tsui, 2015).

From the perspective of reciprocity, the main intention of doing research is for the good of the community (i.e. the researched) rather than a focus only on the individual (i.e. the researcher) . Additionally, Chilisa (2012) states that "indigenous ethics theory defines research as respectful when it benefits the participants" (p. 152). Indigenous ethics recognize that human diversity is a means to rethink the social phenomenon in order to transform people's lives and prosperities.

Ethics in the South Asian Context

South Asian socio-cultural and ethical practices are mostly dominated by Vedic and Buddhist philosophical assumptions. The two eastern philosophies, Vedic and Buddhist, continuously influence the day-to-day life of people, especially those living in South Asian countries (Lewin and Ergas, 2018). Vedic philosophy is a system of ancient ethics and it emphasizes the cosmic unity of human diversity. In Asia, ethics do not originate from particular theories but are connected to all types of performance in social life, which is called *dharma* (duty). Here, *dharma* means a symbol of eternity, which is broader than the term 'religion' in the Western sense (Awasthi, 2004). In the Vedic system of living, *dharma* is associated with duties that produce knowledge, service and non-violence. Regarding social transformation in Vedic tradition, Chatterjee (2009) argues seven pillars, including (a) *karma* (action), (b) *niskama karma* (action without desires), (c) *purna* (holistic development), (d) *dharshan* (integrated vision). These are cultivating higher values in an individual's actions and behaviours in a societal context. Besides the concept of *dharma* as duty, *karma* is a concept of action or deed that consists of various moral ideals and virtues, such as non-cheating, non-thieving, forgiveness, fidelity, austerity,

gratitude, affection, charity, truthfulness and *Ahimsa* – avoiding injury to all (Bilimoria, 1993). *Dharma, karma* and *responsible social action* are conceptually rooted from Vedic Scriptures – *Veda*, *Bhagvad Gita*, *Manusmiriti* and *Nyāya Sūtras*. However, ethics in the Vedic tradition are non-deontological. One should cultivate one's own internal experience (Cook and Houser, 2009). Further, in Vedic philosophy or tradition, ethics covers duty and action in a societal context. Both duty and action are seen in responsible research as the researcher's performance. Thus, in each research study in the South Asian context, researchers have to consider *dharma* and *karma* as ethical insights. While designing the research, researchers have to be clear about their *dharma* and *karma* of being a researcher in the South Asian context.

Buddhist philosophy is the other influential philosophy and faith system among the people of South Asia. In Buddhist philosophy, ethics are specifically mentioned, but are closely related to the term *śīla* (moral virtue), which closely identified five moral precepts, or *pañca śīla*: not to kill, not to steal, not to lie, not to have inappropriate sex and not to use intoxicants. Further, Buddhist philosophical assumptions refer to the eightfold path or *āryāṣṭāṅgamārga* of Buddha's teachings: right view, right thinking, right mindfulness, right speech, right action, right diligence, right concentration and right livelihood. Besides the concepts of *pañca śīla* and *āryāṣṭāṅgamārga*, Buddhist ethics give insights to four immeasurable virtues: compassion, loving-kindness, sympathetic joy and equanimity (Butts and Rich, 2013). The *pañca śīla* and *āryāṣṭāṅgamārga* are conceptually rooted in Buddhist Scriptures – *Pali canon* or *Tripitaka* (i.e. three baskets) that consists of *Vinaya Pitaka* (basket of discipline and moral rules), *Sūtra Pitaka* (basket of moral teaching and ethical reflection) and *Abhidharma Pitaka* (basket of metaphysics and the psychology of morality). These three *Pitakas* are considered to be the basic tenets of Buddhist life. However, ethics in Buddhist philosophy is concerned with the societal context of human life, with certain principles and practices that support others' existence rather than harm. Further, it indicates the relationship between human thoughts and their real-world practices rather than just prescribing a list of ethical values (Carter, 2005). Researchers in South Asia have to give serious consideration to those ethical and moral principles and practices (i.e. *pañca śīla*, *āryāṣṭāṅgamārga*) that govern Buddhist philosophy.

Regarding the ethical values of eastern socio-cultural practices, Cook and Houser (2009) state that ethical values "emphasize an intuitive approach which is focused somewhat on tradition and discovering the 'truth' through experience and internal reactions" (p. 5). The 'truth' is contextual in that it depends upon your experience, beliefs, context and faith system. While discussing eastern or South Asian ethics, I explored the philosophical dimensions of eastern socio-cultural practices and beliefs offering unique ways of reviewing human affairs. Philosophically, *Abhidharma* (i.e. field of knowledge) and *Pramanas* (i.e. means of knowledge) are two basic conceptions that derived the ontology and epistemology of ethics in the South Asian context (King, 1999). However, the suggested philosophical assumptions, principles and practices of Vedic and Buddhist philosophy are very contextual and accordingly, a researcher can adopt them depending on the appropriateness in his/her research context, research issue, and research participants.

Research Ethics

Research is a continuous process that always aims to explore the 'truth' about the physical, social, and individual world. Research is a process and more than that, it is a human embedded activity. Diebel-Fischer (2018) states that research is to find the 'truth' and

finding the truth contributes to the construction of new knowledge. While discussing the construction of knowledge, due consideration should be given to the question: is it a process or a product?

Habermas (1972) argues that the process of constructing knowledge in the social world is varied. The construction of knowledge is a process, and the process is influenced by socio-cultural practices (Bruner, 1999; Vygotsky, 1978). The process is governed by the varied forms of socio-cultural practices and may result in provocative knowledge that might not be acceptable in every context. Conducting research to construct knowledge always gives rise to the issues of ethical dilemmas (Wiles, 2013). For a long time, all over the world, many researchers have been experiencing and facing a number of challenges during their research because of ethical issues.

As a researcher, my professional and academic journey has taught me that each study has its unique process and forms of human involvement, as is necessary especially in issues relating to social science. There might be some personal certainties (such as, based on one's cultural upbringing, belief system and life experiences) that may influence human subjectivity in the research process (Drapeau, 2002). The space of certainty governed by humans, tags human actions, such as right or wrong, good or bad, acceptable or unacceptable, and may be contextual as well. Such a context-specific aspect of ethics is called the applied form of normative ethics, which is also known as research ethics.

In other words, research ethics is defined as a set of the researcher's personal and professional values, norms and practices that always become an interdisciplinary issue in every individual study (Burgess, 2005). Research ethics generate meaning differently as one of the leading elements (Diebel-Fischer, 2018) to explain whether the conducted research is constructing trustworthy, applicable knowledge or not in a particular context. However, ethics in research is very contextual because it is a "set of personal principles for interpersonal action and interpersonal conduct" (Saldana, 2015, p. 80).

Going with the arguments of Burgess (2005), it is certain that research ethics is an interdisciplinary issue that is governed by the researcher's social experiences. I do agree that different paradigmatic practices exist, and new ones keep emerging around the world. In this regard, Chilisa (2012) and Kara (2018) have further explored the euro-western and indigenous practices of research ethics. While thinking through Plummer's (2001) standpoint, the euro-western practices of research ethics are more influenced by the perspective of absolutism, whereas the perspective of relativism influences the indigenous practices.

Euro-western research practices give more priority to human actions rather than to human relationships, as opposed to indigenous or southern research practices (Connell, 2007; Kara and Lucy, 2017). So clearly, researchers from different corners of the world have been practicing research ethics differently. However, as a researcher in the South Asian or eastern part of the world, my ontological outlook regarding research ethics adheres to the situational relativism governed by Vedic and Buddhist philosophies and I do believe that this is a context-specific issue and depends upon what process you follow. There are some specific principles of research ethics that are articulated and practiced separately, such as euro-western practices, indigenous practices and South Asian (eastern) practices.

The Principles of Research Ethics in Euro-Western Practices

For decades, the discourse on research ethics has continued among research scholars around the world. Due to the interdisciplinary nature of each individual study, scholars might

not be able to agree on a single principle of research ethics being the absolute one. Researchers from the euro-western continent have been practicing different principles of research ethics, such as informed consent, anonymity, confidentiality, risk and safety (Wiles, 2013; Vanclay, Baines, and Taylor, 2013). Further, to conduct a high quality study, safeguard participants and for the uniformity of academic research, the euro-western practices of research ethics are governed by a distinct set of rules, regulations, and laws (Kara, 2018). For that, most euro-western universities have formed research ethics committees and adopted clear-cut policies and guidelines. However, the principles of research ethics that researchers in euro-western contexts follow is based on four ethical theories: Kant's *deontology*, Mill's *consequentialism*, Aristotle's *virtue ethics* and *value ethics*.

The Principles of Research Ethics in Indigenous Practices

The indigenous principles of research ethics are based upon the intrinsic conventions of indigenous people, such as relational accountability, respectful representation, and reciprocal appropriation (Kara, 2018). Relational accountability believes that all parts of the research processes are interconnected, and the researcher must be accountable for all the relations (Olsen, 2016). There must be a good relationship between the researcher and the researched, not only while conducting the research, but also in every relational opportunity that comes up. Researchers must be respectful and are required to listen, pay attention and allow space for the voices and knowledge systems of the research participants and others (Chilisa, 2012). The onus lies on the researcher to establish a respectful environment during the process of research with his/her research participants and community. Respectfulness intends to appreciate each other's contribution in the course of knowledge construction. Further, researchers should ensure that the research benefits the research participants as well, and not just fulfil the researcher's requirements (Chilisa, 2012). The researcher is responsible and accountable to ensure that the research findings support a positive change for both the researched and the researcher. This could even mean that the research must benefit the research participants rather than the researcher. Thus, the principles and practices of research ethics in indigenous contexts are based on three primary key ethical values: *respectism*, *connectivity* (or communality), and *reciprocity*.

The Principles of Research Ethics in South Asian Practices

In each study, researchers need to have a good understanding of their research process, research contexts and participants. Due to the diverse socio-cultural practices in eastern communities, researchers have to consider the four basic concepts of *dharma, karma, pañca śīla* and *āryāṣṭāṅgamārga* as intuitions in order to understand the societal context and people's lives. The principles derived from the four basic concepts, such as duties to produce truth and knowledge; non-violence; non-cheating; non-thieving; fidelity; gratitude; truthfulness; avoiding injury to all; not to steal; not to lie; right view; right speech; right action; right concentration and right livelihood have to be considered as ethical principles in each study conducted in South Asian contexts. These are the insights of research ethics, and researchers can apply them as their research issues and contexts by contextualizing the notion of the insights. These insights directly and indirectly shape the day-to-day activities and belief systems of people who are born, brought up and live in the South Asian context. Thus, for each researcher of the

South Asian context, cultural sensitivity is an unavoidable ethical consideration throughout the study. Cultural sensitivity in research is defined as the study "which incorporates into its design and implementation the historical context, and cultural experiences, norms, values, beliefs, and behaviours" (Burnette, Sanders, Butcher and Rand, 2014, p. 2) that also takes a cultural accounting of each research participant throughout the study.

Though there has not been a wider practice of the ethical principles in research derived from Vedic and Buddhist philosophy, researchers have been practicing 'hybrid principles' by mixing the principles of all three contexts (i.e. euro-western, indigenous and South Asian/eastern) (e.g. Awasthi, 2004; Rai, 2018). However, avoidance of the ethical principles derived from the four basic concepts in research is devaluing the cultural and philosophical richness of the South Asian context. Further, over the long term, this may lead to injustice for the people who are living in South Asia, because research is the only way to explore and innovate new ideas of social transformation. Thus, principles and practices of research ethics in South Asian contexts should be based on the four primary key concepts or philosophical assumptions of *dharma, karma, pañca śīla* and *āryāṣṭāṅgamārga.*

Research Ethics: A Shifting Paradigm

In the initial phases of my research career, I principally considered the principles of research ethics derived from euro-western ethical theories, such as informed consent, anonymity, confidentiality, risk and safety (e.g. Dahal, 2016). I applied these during almost five years of my research career as a social science researcher in Nepal. During that period, I have conducted both qualitative and quantitative studies, but I now find that my concern is shifting from the euro-western ethical practices to indigenous and South Asian/eastern practices.

Currently, in one of my research projects, I am communicating with those researchers who have rich experiences of research in the South Asian context. Some of my participants' experiences have inspired me to apply ethical principles derived from Vedic and Buddhist philosophy in my research. For an example, one of my foreign respondents commented: *in my case, cultural sensitivity was a major ethical issue while conducting research in the Asian context, especially in Nepal. It's because initially I was not taking seriously the cultural practices and traditions of diverse societal contexts, and the resultant lifestyle and day to day practices of the rural village women. As a result, the research has not produced a satisfactory level of outcomes that will support the empowerment of those people/women who are aligned to the 'community' of my research participants.* This reflection provided insight that cultural sensitivity directly contributes to the reciprocity of the research.

To consider cultural sensitivity especially in the Asian context, researchers need to review everything relating to their research based on the concepts of *dharma, karma, pañca śīla* and *āryāṣṭāṅgamārga* and its derived principles. What is my *dharma* (duty) and *karma* (action), being a researcher of a particular issue and context? How do I maintain or follow *pañca śīla* and *āryāṣṭāṅgamārga* in my research? These are the questions each researcher needs to ask while planning the research to be conducted in the South Asian context. However, ethics in research is never perfectly resolved – it continuously makes the researcher self-critical and reflective towards their own practices.

Research ethics is a matter of continuous concern in social science research. Holm (1997) argues that ethical issues need to be considered as contextualized methods of reasoning, not abstract rules (as cited in Birch, Miller, Mauthner, and Jessop, 2002). Further, Wiles (2013)

argues that research ethics is the moral behaviour of the researchers in their research contexts. The moral behaviour of the researcher might differ from one context to another, thus a number of debates exist regarding research ethics and they continue to emerge around the world. There are two major perspectives regarding research ethics – relativist and absolutist. The relativists believe that ethical issues in research are contextual, whereas the absolutists believe that ethical issues of research are derived principles in each study (Plummer, 2001). Further, the research contexts matter because different contexts may demand different moral and ethical behaviour and practices from researchers.

As a loop of ethical practices in research, Guillemin and Gillam (2004) explored two major dimensions — procedural ethics and ethics in practice. Kara (2018) generated a meaningful discussion regarding the research ethics pertaining both to indigenous research methods (Chilisa, 2012) and euro-western research methods. She created a thoughtful discussion platform by focusing on the different paradigmatic practices of research ethics from the perspective of different ethical theories and values. When aligned with the philosophical and theoretical essence of research ethics, it is difficult to draw a line separating one from another. However, it is a matter of the particular research context.

As a research practitioner, I have understood that research ethics is a two-dimensional issue because it is generally concerned with the researchers and research participants throughout the research. Further, the context of research determines the researcher's ethical awareness and practices (Burgess, 2005). Therefore, the research context becomes the first component to specify the ethical principles or practices that befit a specific research context. However, ethics, in the case of research, is directly or indirectly concerned with the quality of the research itself. If someone asks me why ethics is necessary in research, then my answer would be to ensure quality research findings and then for academic integrity. Different aspects, such as research participants, researchers, readers, policies and many more, would affect the quality. Further, the applicability and trustworthiness of research findings are contextual phenomena. Due to cultural diversity, the knowledge constructed in one context or culture may not be applicable and equally trustworthy in another context or culture. Similarly, the defined principles of research ethics in one context may not appreciate the norms and values of diverse cultures in another context. In this regard, Msoroka and Amundsen (2017) further argue that the western principles of research ethics may not be applicable all over the world. Thus, as a researcher of diverse societal contexts, one needs to consider that the one-size-fits-all ethics approach is not applicable in such a culturally and philosophically diverse world.

Conclusion

Different parts of the world follow different ethical practices – euro-western, indigenous, and eastern/South Asian. From the sociological perspective, the world is formed by human diversity and each human is unique. Social science research is a human-centric project, so the personal influences of those involved in the research matter most. So, the researcher's personal and professional beliefs, values and perception towards others are high issues of concern in every study. In particular, the social science researcher must be aware of the different continental practices of research ethics from the relativist perspective rather than absolutist. However, a human belief system is formed by the particular socio-cultural practices of a region where one grows up and resides. Research ethics is a very personal issue of interpersonal action and it is directly connected to the intrinsic views of the researcher towards others. The ethical

issues in research cannot be universalized, as they are uniquely specific to each research context. The research context determines what is ethical and what is not (rather than pre-set prescribed rules and guidelines).

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Wokół edukacji moralnej w Polsce na tle doświadczeń i tendencji anglosaskich

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Autor poświęcił tekst zagadnieniu miejsca edukacji moralnej w agendzie oświatowej w Polsce, w tym w literaturze naukowej. Opisuje dynamikę debaty wokół tej kwestii, znaczeń, jakie są jej nadawane, ciągłości versus nieciągłości w podejściu do niej.

Wysuwa hipotezę mówiącą o tym, że zagadnienie wychowania moralnego/edukacji moralnej po 1990 r. nie uzyskało wysokiego miejsca w agendzie oświatowej. Wynika to przynajmniej z dwóch czynników: (1) braku historycznej ciągłości w obecności tego wymiaru wychowania/kształcenia w oświacie, a także w życiu publicznym w kształcie, jaki miało on miejsce w krajach zachodnich oraz (2) niestandardowego ukształtowania problematyki moralnej w oświacie (silne przenikanie z problematyką religijną i narodowo-niepodległościową).

Słowa kluczowe: edukacja, etyka, kultura, polityka edukacji, polityka publiczna, religia.

Wprowadzenie

W tekście wskazuję na założenia teoretyczne problematyki edukacji moralnej (EM). Analizuję czynniki, które sprawiły, że zyskała ona znaczenie międzynarodowe w ostatnich 2, 3 dekadach głównie w państwach anglosaskich[1]. Przedstawiam dyskusje wokół definicji i ramy teoretyczne. Wskazuję czynniki wpływające na podejście do edukacji moralnej w Polsce oraz elementy historycznej dynamiki w podejściu do tego wymiaru edukacji.

Martin Buber pisał, że w zagadnieniu edukacji moralnej wszystko jest problematyczne, jakkolwiek – jak stwierdził – tylko ona jest warta miana prawdziwej edukacji (2002). Z kolei jeden z amerykańskich nauczycieli stwierdził, że edukacja moralna jest tak złożona, jak złożone jest samo życie (Shields, 1922). Rzeczywiście, jest to obszar wyjątkowej złożoności. Łatwo wyobrazić sobie wielość opinii wśród aktorów tej polityki, wielość koncepcji przez nich wnoszonych, czynionych założeń, wysuwanych odniesień ideowych i historycznych. Złożoność wynika również z tego, że edukacja moralna nasuwa oczywiste skojarzenia ze sferą wartości oraz kwestią ich transmisji. Judith Torney-Purta i H. C. Hahn wskazują, że edukacja

[1] A. Rynio napisała w 1996 r. „w bibliotece kalifornijskiej znajduje się 256 różnojęzycznych pozycji książkowych dotyczących wychowania moralnego, wydanych w ciągu ostatnich 10 lat" (1996, s. 93).

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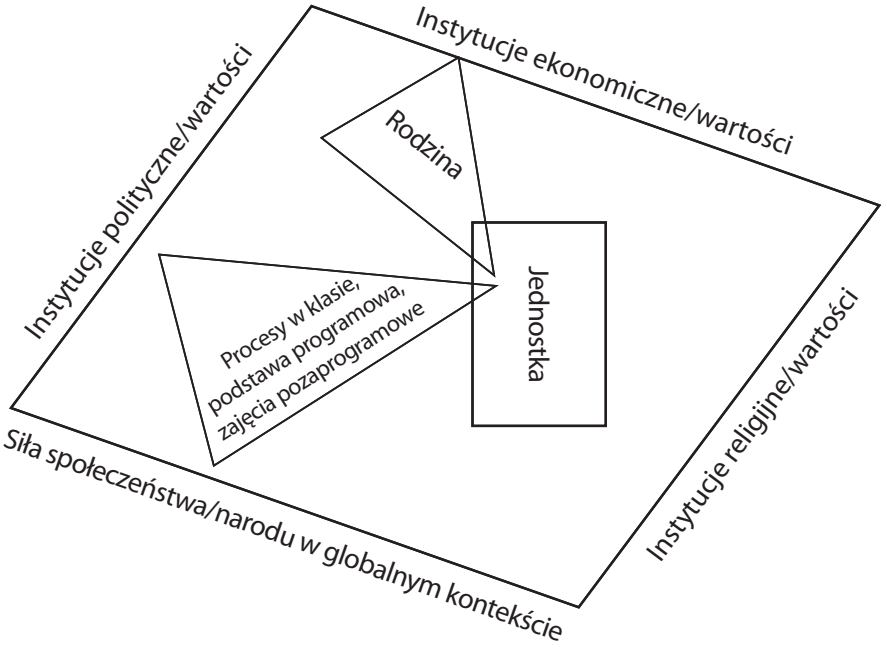
w dziedzinie wartości uwarunkowana jest zarówno czynnikami instytucjonalnymi (krajowymi i zagranicznymi, ekonomicznymi oraz religijnymi), jak i wzorcami rodzinnymi (1988).

Rysunek 1. Czynniki wpływu na edukację wartości



Źródło: Torney-Purta i Hahn, 1988, s. 32.

Złożoność zagadnienia nie zniechęca jednak władz oświatowych wielu państw, w tym najwyżej rozwiniętych. Wśród badaczy istnieje zgoda, że w wielu krajach, zwłaszcza anglosaskich, ma miejsce swoisty renesans edukacji moralnej, niezależnie od tego, w jakiej formie jest praktykowana w szkołach (Spohrer i Bailey, 2018). Dostrzegane są bowiem korzyści. W brytyjskim kontekście – zdaniem N. Taylora – rządzący i inni aktorzy publiczni dostrzegają związek między kształceniem/wychowaniem moralnym a powstawaniem cech u obywateli, które uważane są za istotne w życiu społecznym i ekonomicznym. EM wzmacnia zdolności do uzyskania wyższego poziomu zatrudnialności na rynku pracy i do społecznej mobilności. Lepiej przygotowane jednostki są w stanie w większym stopniu pokonywać bariery klasowe i piąć się w hierarchiach społecznych (Taylor, 2018).

Edukacja moralna – szeroko rozumiana – ma sprzyjać powiększaniu zasobów tak zwanego kapitału nie-kognitywnego, czyli zbioru umiejętności pozapoznawczych (*non-cognitive skills, social and emotional skills*), które warunkowane są de facto zbiorem cech charakteru, a te są wyrabiane wysiłkami indywidualnymi i zbiorowymi. Są one łatwiejsze do modelowania niż ludzka inteligencja, która w znacznym stopniu pozostaje uwarunkowana biologicznie. Z powyższym nurtem powiązana była również popularność nowego paradygmatu w podejściu do kapitału ludzkiego oraz ustalenia niektórych nauk, takich jak ekonomia behawioralna i psychologia osobowości. Wskazywały one na znaczenie miękkich umiejętności jednostek dla

właściwego funkcjonowania dzisiejszych gospodarek. W tym nurcie intelektualnym dużym wsparciem był autorytet J. Heckmana – laureata nagrody Nobla z ekonomii (2000 r.). Wskazywał on, że właściwie ukształtowane cechy osobowości (charakteru) jednostek warunkują możliwość odnoszenia sukcesów w życiu społecznym i ekonomicznym, w tym takie cechy, jak zdolność do okazywania życzliwości, sumienność, otwartość na nowe doświadczenia (Heckman, Humphries i Kautz, 2015; Heckman i Kautz, 2012; Paterson, Tyler i Lexmond , 2014)[2].

Nauki społeczne przyniosły obietnicę czy też nadzieję, że właściwie zaprojektowane programy edukacyjne umożliwią realizacje potencjałów, które kryją się w jednostkach, zwłaszcza pochodzących z mniej uprzywilejowanych środowisk. Edukacja moralna zaczęła być postrzegana jako obszar inwestycji, które mogą przynieść korzyści w rozwoju społeczno-ekonomicznym.

Badania R. White'a i N. Warfa'y wskazują, że zrealizowanie programów dotyczących kształtowania moralnego charakteru (*character-education programs)* wywiera pozytywny wpływ na klimat szkolny, zachowanie uczniów i zachowania moralne nauczycieli. Mają także pozytywny wpływ na zdolność szkół do sprostania potrzebom uczniów w zakresie społecznym, emocjonalnym i poznawczym. Redukują rozmiar problemów znanych pod nazwą zachowań antyspołecznych (*antisocial behaviour*). Badania udokumentowały wzrost koncentracji uczniów na nauce podczas lekcji, a także poprawę zdolności nauczycieli do koncentrowania swojego czasu na przekazywaniu treści podczas lekcji (White i Warfa, 2011)[3].

Czynnikiem sprzyjającym zainteresowaniu edukacją moralną były również mnożące się obawy o obniżanie się standardów moralnych wśród młodego pokolenia. Thomas Lickona – kultowa postać w ruchu wspierającym praktykowanie w szkołach EM – w 1996 r. wymienił 10 kategorii typów negatywnych trendów w zachowaniach młodzieży, m.in. nieuczciwość, okrucieństwo wobec koleżanek i kolegów, brak szacunku dla dorosłych i rodziców, egoizm (*self-centredness*), zachowania autodestrukcyjne, analfabetyzm etyczny (*ethical illiteracy*) (Lickona, 1996). W Wielkiej Brytanii w 2010 r. wybory wygrała formacja, która mówiła o *broken Britain*. Wskazywano na niekorzystne statystyki dotyczące przestępczości, skali przemocy, skutków oddziaływania kultury konsumpcjonizmu (Smith, 2011; Himmelfarb, 1995).

Uznaje się, że edukacja moralna jest także silnie powiązana z edukacją obywatelską i działaniami dążącymi do ukształtowania dojrzałego obywatelstwa. Wskazuje się również na to, że staje się ona też sposobem na odciążenie systemu oświatowego od często krytykowanego wymiaru związanego z testami, mierzeniem poziomu opanowania wiedzy encyklopedycznej itp.[4]

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[2] Powyższe poglądy przypisywane są zwolennikom nurtu neoliberalnego. Według jego założeń istniejące problemy – społeczne i ekonomiczne – można rozwiązywać poprzez poprawianie struktury cech widocznych w osobowości jednostek. Problemy mają bowiem swoje źródła w tej sferze, a nie w strukturze funkcjonowania gospodarki czy systemu społecznego. To cechy części społeczeństwa stają się niedopasowane do zmieniającej się rzeczywistości, głównie w gospodarce. Dlatego edukacja moralna/edukacja charakteru – w swoim najbardziej pragmatycznym wymiarze – miała za zadanie wyposażenie młodych ludzi w cechy, które pozwolą im na zyskania wyższego poziomu powodzenia w życiu.

[3] Wyniki badań w USA na temat wpływu programów edukacji charakteru – Sandra J. Goss, Carleton R. Holt, 2014. Perceived Impact of a Character Education Program at a Midwest Rural Middle School: *A Case Study, NCPEA Education Leadership Review of Doctoral Research, Vol. 1, No. 2 – October*; https://files.eric.ed.gov/fulltext/EJ1105748.pdf

[4] https://www.theguardian.com/commentisfree/2011/sep/18/schools-must-develop-character

Założenia teoretyczne i kłopoty definicyjne

W poniższych rozważaniach analizuję zjawisko edukacji moralnej (EM) w szkołach w kategoriach pojęciowych specyficznych dla nauki o polityce publicznej i właściwej dla niej subdyscypliny, czyli polityki edukacji. Analizuję zatem rolę i miejsce przyznane procesom edukowania/wychowania moralnego w systemie szkolnym (oświatowym). Opieram się na podejściu teoretycznym, bazującym na teorii strumieniowej wprowadzonej do nauki o polityce publicznej przez amerykańskiego badacza J. Kingdona. Wyjaśnia ona rolę agendy w procesie kształtowania się polityki publicznej. Wskazuje, że dany problem może stać się przedmiotem działań publicznych (polityki publicznej), gdy uzyska odpowiednio wysokie miejsce w agendzie wśród różnych innych istniejących problemów publicznych, których interesariusze również chcieliby, aby rządzący zaczęli je rozwiązywać (Zahariadis, 2007).

Przejdźmy teraz do scharakteryzowania pojęcia edukacji moralnej. Ma ono dwa kluczowe znaczenia. Oznacza ruch edukacyjny podkreślający znaczenie wychowania moralnego w szkołach. Marvin W. Berkowitz, W. Althof i M. C. Bier piszą, że w powyższym znaczeniu EM stanowi rozmyślną próbę wzmacniania rozwoju takiej charakterystyki psychologicznej uczniów, aby w rezultacie byli zmotywowani do działania w sposób etyczny, w oparciu o zasady demokratyczne oraz w sposób społecznie efektywny i produktywny (2012). Innymi słowy, celem tych usiłowań jest podniesienie poziomu kapitału moralnego uczących się (zasobu umiejętności okazywania szacunku innym oraz dorobkowi społecznemu, niekrzywdzeniu, życzliwości itp.).

Z kolei w sensie akademickim EM jest podsystemem polityki edukacji, a jej przedmiotem jest definiowanie i analiza inicjatyw, których celem jest kształcenie/wychowanie moralne. Cechą wspólną wielu podejść definicyjnych jest podkreślanie, że EM oznacza procesy doskonalenia i wzmacniania moralnego rozwoju dzieci i młodzieży. Zakłada się, że zadaniem szkoły w tej dziedzinie jest kompensowanie niedoskonałości wychowania w rodzinach w „wyuczeniu prospołecznych wartości", co może oznaczać chęć rozwoju w zakresie uznania znaczenia uczciwości, odpowiedzialności, również dążenia do wytworzenie skłonności do kreatywności, hojności, empatii (Joseph i Mikel, 2014).

Warto dodać, że pojęciu edukacji moralnej towarzyszą zbliżone czy powiązane pojęcia, takie jak edukacja charakteru, edukacja wartości (aksjologiczna), edukacja etyczna, edukacja obywatelska.

Zwłaszcza w USA trwają spory o naturę i pożądane czy efektywne formy edukacji moralnej w szkołach. Toczą się one między kluczowymi nurtami posiadającymi odrębne podstawy filozoficzne i pedagogiczne. Wiele głosów wskazuje, że od około 40 lat najpopularniejszą formą EM w tym kraju jest tak zwana edukacja charakteru. Badacze ocenili to po liczbie publikacji i centrów uniwersyteckich jej poświęconych, a przede wszystkim po liczbie szkół, które decydują się na zastosowanie jej metod (McLaughlin i Halstead, 1999; Noddings, 2002[5]). W 2017 r. zajęcia z edukacji charakteru – jako wersji edukacji moralnej – prowadzono w trybie obowiązkowym dla uczniów w 40 z 50 stanów amerykańskich (Santrock, 2017).

Programy szkolne w formule edukacji charakteru opierają się na założeniu, że mają one służyć zaszczepianiu uczniom dobrych cech charakteru – cnót (*virtue*). A sposobem jest umożliwianie praktykowania cnót (*moral training*), aż dobre postępowanie stanie się przyzwyczajeniem – podstawowym odruchem. Zgodnie z założeniami tego nurtu, dzieci należy

[5] Podobnie twierdzą Howard, Berkowitz i Schaeffer 2004, s. 189 oraz Stengel i Tom, 2006, s. 17.

stymulować do zachowania uznanego za dobre za pomocą różnorodnego systemów bodźców (m.in. „kij i marchewka", motywowanie, pokazywanie przykładów). Zakłada się tu również, że cnoty są wartościami, które mają obiektywny byt. Wymienia się tu najczęściej – troskę, uczciwość, prawość, odpowiedzialność, szacunek dla siebie i innych.

Thomas Lickona zaproponował definicję edukacji charakteru. Uznał ją za rozmyślne wysiłki podejmowane w szkole w celu kultywowania cnót/wzorców moralnych (*virtue*) w trzech wymiarach: poznawczym, emocjonalnym i behawioralnym (2012). Jest to powiązane z jego definicją charakteru. Charakter uznaje za zdolności dziecka do realizacji wartości w działaniu. Jego wyrazem są współzależne elementy: wiedza o moralności, moralne uczucia (*feeling*) i moralne zachowania. Innymi słowy, dobry charakter oznacza zespół cech, które powstają dzięki uzyskaniu wiedzy o zagadnieniach moralnych, odczuwaniu dobra i robieniu rzeczy dobrych. Inaczej można stwierdzić, że charakter jest nawykiem umysłu, nawykiem serca i nawykiem w działaniu (1989)[6]. Jeszcze inaczej można uznać, że dobry charakter wyróżnia się wiedzą o tym, co dobre, pragnieniem dobra i wykonywaniem dobrych rzeczy (2009).

Lickona wraz ze współpracownikami opracował 11 zasad, którymi powinny kierować się szkoły w realizacji programów edukacji charakteru. Za istotne uznał, aby przyjęły one proaktywne podejście do upowszechniania powyższych wartości, a sama szkoła powinna być rozumiana jako troskliwa wspólnota. Jej rolą jest odnajdywanie możliwości praktykowania dobrych cech charakteru, a w dydaktyce powinny być obecne treści moralne. Istotne jest wzmacnianie motywacji moralnej uczniów, cała społeczność szkolna powinna być zaangażowana w programy moralnego charakteru. Ważne jest wyłanianie liderów tych programów, włączanie rodziców i przedstawicieli społeczności lokalnej, ewaluacja programów, aby móc oceniać rezultaty podejmowanych działań (Lickona, Schaps i Lewis, 1995).

Tabela 1.
Odmienne założenia etyczno-teoretyczne specyficzne dla edukacji moralnej i edukacji charakteru

Dziedzina odmienności	**Edukacja moralna**	**Edukacja charakteru**
Teoria etyczna, która jest przyjęta jako podstawa	Etyka obowiązku (Kant)	Etyka cnoty (Arystoteles)
Kluczowa kwestia	Co powinienem zrobić? Jaki jest mój obowiązek? Czego wymaga prawo moralne?	Jakiego typu osobą powinienem zostać?
Podstawowe fakty moralne	Ocena obowiązku (*judgments of obligation*)	Cechy charakteru (*qualities of character*)
Co jest cenione?	Zachowania – co powinienem zrobić?	Podmiot – kim/czym powinienem być?
Co jest kształcone?	Decydowanie i rozumowanie	Nawyki, cechy, cnoty

Źródło: Lapsley i Yeager (2013).

[6] *habits of the mind, habits of the heart, and habits of action*

Konkurencyjnym nurtem w EM jest nurt określany jako moralny rozwój (nurt kognitywny)[7]. O ile edukacja charakteru ma źródła arystotelesowskie i zakłada, że należy bezpośrednio oddziaływać na zachowania, stosując różne bodźce, które je kształtują, to ten nurt posiada źródła kantowskie i wskazuje na znaczenie pogłębiania rozumowania moralnego (głównie zrozumienie współodpowiedzialności za innych). Uznaje się tu, że źródłem zachowań moralnych jest myślenie moralne (rozumowanie), zdolności do zrozumienia uniwersalnych praw moralnych i kierowanie się nimi.

Tym samym zajęcia szkolne mają polegać na dyskutowaniu zagadnień moralnych i próbach ich dogłębnego zrozumienia (Noddings, 2005). Istotne są dyskusje o dylematach i konfliktach moralnych, odczytywanie ich struktury, znaczeń, prowadzenie tak zwanych dialogów sokratejskich itp. W efekcie ma rosnąć zdolność uczniów do dojrzałej analizy moralnej i przyjmowania odpowiednich postaw. Jednocześnie w tym nurcie słowo „moralne" kojarzone jest bardziej z tym, co wydaje się odpowiednie (właściwe) niż dobre (czy obiektywnie dobre), jak w nurcie edukacji charakteru.

W tym nurcie podkreśla się, że kształtowanie postaw moralnych uczniów silnie uwarunkowane jest tzw. klimatem szkolnym. Oddziałuje on na uczniów, jeśli zawiera właściwe bodźce. Istotne jest to, aby wzmacniać podmiotowość uczniów, dając im możliwość współkształtowania reguł, w oparciu o które działa szkoła. Uczy ich to odpowiedzialności.

Powyższa teza miała bezpośrednie źródła w koncepcji L. Kohlberga, autora klasycznej koncepcji rozwoju moralnego dziecka. Zakłada ona, że dzieci przechodzą przez kolejne stadia rozwoju moralnego, co następuje wraz z wiekiem i właściwie pokierowanymi wysiłkami. Rozwój moralny oznacza tu przezwyciężanie egoizmu i stopniowe przyjmowanie postawy altruistycznej (1975).

Z punktu widzenia roli nauczycieli i edukatorów kluczowe jest to, aby zrozumieć, w jaki sposób dzieci konstruują pojęcia moralne i jak myślą za ich pomocą. Dzięki temu mogą pomóc w pogłębianiu ich rozumowania moralnego.

Do nurtu kognitywnego zaliczany jest nurt nazywany klaryfikacją wartości (*values clarification*). Zakłada się tu, że programy szkolne mają polegać na pomocy w wyklarowaniu wartości, które są bliskie uczniom. Zajęcia polegają na zachęcaniu do definiowania swoich wartości i zrozumienia wartości innych osób. W przeciwieństwie do programów z edukacji charakteru tu nie mówi się, co jest dobre, jakie wartości powinno się praktykować. Z założenia mają być neutralne światopoglądowo. W powyższym nurcie mieści się także koncepcja znana pod nazwą sprawiedliwa wspólnota (*just community*). Kładzie się w niej nacisk na wpływ otoczenia, w tym klimatu szkolnego. Istotny jest zaangażowanie uczniów we współtworzenie

[7] Ciekawa była wymiana argumentów między A. Kohnem (1997) oraz T. Lickoną (1998). Obaj są zwolennikami edukacji moralnej w szkołach, ale preferują inne jej modele. Pierwszy zaatakował główne założenia edukacji charakteru i wysunął argumenty na rzecz edukacji moralnej w postaci klaryfikacji wartości jako nurtu neutralnego światopoglądowo, zorientowanego na wspólnotę, wspieranie podmiotowości i rozumowanie moralne. Jego zdaniem edukacja charakteru jest projektem konserwatywnym (powiązanym z religią), zakładającym wyjściowo złą naturę dziecka, którą edukacja ma dopiero „naprawić" (*fix-the-kid approach*). W tym nurcie uznaje, że wartości są obiektywne (cnoty, tzw. worek z cnotami), a rolą nauczyciela jest tylko ich transmisja i wpojenie dobrych przyzwyczajeń za pomocą np. chwalebnych przykładów. Z kolei w praktyce szkolnej preferuje posługiwanie się metodami typu „marchewka i kij" (uznaje je za nieefektywne, nie działają na dłuższą metę). Zdaniem Kohna ten nurt zakłada swoistą indoktrynację, a przynajmniej suchy dydaktyzm moralistycznych przypowieści. Edukacja charakteru de facto wymusza na uczniach dostosowanie się do realiów i podległość wobec innych. W efekcie może to rodzić nawet oportunizm, a nie przekonanie do moralnych postaw. Za postawy moralne uznaje się tu raczej bycie podporządkowanym. Zdaniem Kohna niedoceniony został wpływ otoczenia na postawy. Dzieci kłamią nie dlatego, że są urodzonymi kłamcami (z natury są złe), ale dlatego, że otoczenie nie daje im takiego poczucia bezpieczeństwa, aby mówiły prawdę.

zasad, w oparciu o które funkcjonuje szkoła. Tworzone są warunki do współudziału, współodpowiedzialności, prezentowania swoich przekonań itp. Wyraża się w to regularnych spotkania i dyskusjach[8]. Podobne założenia posiada także nurt zwany „uczenie się przez zaangażowanie" na rzecz otoczenia (*service learning*). Szkoły mają za zadanie tworzyć takie warunki, aby uczniowie mieli możliwość doświadczania swojego wpływu na otoczenie, np. realizując projekty we współpracy z lokalnymi organizacjami, władzami, służące rozwiązywaniu określonych problemów (w Tabeli 2 znajduje się szersza lista nurtów/programów w EM).

Tabela 2.

Typy programów szkolnych w obszarze edukacji moralnej realizowanych w USA

Typ programu	**Zasadnicze elementy w podejściu pedagogicznym**
Rozumowanie moralne – rozwój poznawczy	Programy oparte na dyskutowaniu przykładów dylematów moralnych. Ma to ułatwiać uczniom rozwijanie zdolności do moralnego rozumowania.
Edukacja moralna charakteru	Programy oparte na treści z literatury i historii wykorzystywane do uczenia o moralnych tradycjach. Ma to ułatwiać uczniom uzyskiwanie moralnej rutyny i wewnętrznych cech moralnych (cnót).
Edukacja umiejętności życiowych	Podkreślanie praktycznych umiejętności (komunikacja) i rozwijanie pozytywnych postaw społecznych (poczucie własnej wartości).
Uczenie się poprzez zaangażowanie (*service learning*)	Programy zapewniające uczniom bezpośrednie doświadczenia zaangażowania w rozwiązywanie problemów społeczności lokalnej, wnoszenie wkładu w dobro tej wspólnoty. Tego typu zajęcia są zintegrowane z podstawą programową.
Trening obywatelski – edukacja obywatelska	Programy mówiące o wartościach obywatelskich jako przygotowaniu do przyszłego obywatelstwa.
Troskliwa wspólnota (*caring community*)	Programy szkolne mające na celu wzmacnianie troski o dobre relacje w klasie i szkole (klimat szkolny). Uczniowie angażowani są we współtworzenie zasad, w oparciu o które funkcjonuje szkoła. Tworzone są warunki do współodpowiedzialności.
Edukacja zdrowotna – narkotyki, ciąża i zapobieganie przemocy	Programy tworzone z myślą o zapobieganiu zachowaniom, które są uznawane za szkodzące zdrowiu i antyspołeczne.
Rozwiązywanie konfliktów – mediowanie wśród uczniów	Uczniowie ćwiczą mediowanie w konfliktach koleżeńskich jako środki rozwijania konstruktywnych umiejętności rozwiązywania konfliktów.
Etyka – filozofia moralna	Program oparty na nauczaniu etyki jako dyscypliny wiedzy.
Edukacja religijna	Edukacja moralna (charakteru) uczona jest w kontekście tradycji wiary, uzasadniania moralności źródłami transcendentalnymi (objawionymi).

Źródło: Howard, Berkowitz i Schaeffer, (2004, pp. 197–198)

[8] Programy edukacji moralnej wytworzyła organizacja Projekt Rozwoju Dziecka (*Child Development Project*).

Wokół edukacji moralnej w Polsce

Poniżej przechodzę do analizy problematyki edukacji moralnej w systemie oświaty w Polsce. Analizuję jej obecność w agendzie oświatowej, w polityce edukacyjnej, w literaturze przedmiotu. Analizuję wiązkę wybranych zagadnień dotyczących obszaru edukacji moralnej w okresie po przełomie 1990 r. W poniższym fragmencie uzasadniam hipotezę głoszącą, iż powyższa problematyka nie zajęła wysokiego miejsca w agendzie publicznej, zwłaszcza w agendzie ekip rządzących w tym okresie. Uzasadniam to czynnikami historycznymi, a także strukturalnymi.

Zagadnienie moralności w sferze oświaty poruszają uczeni z różnych dyscyplin wiedzy, najczęściej pedagodzy zajmujący się wychowaniem moralnym (ujmują je zwykle w szerokim znaczeniu, czyli w rodzinach, środowisku lokalnym, rówieśniczym itp.). Nie ograniczają się zatem do analizy problematyki moralnej występującej bezpośrednio w samym systemie oświaty. Tym wymiarem zajmują się specjaliści od polityki edukacji. Dyscyplina ta ma za zadanie generowanie wiedzy o możliwościach oddziaływania na postawy moralne w ramach systemu szkolnego za pomocą działań zaplanowanych w polityce edukacji państwa oraz działań, które mogą podejmować różne zorganizowane grupy uczestniczące we współkształtowaniu systemu oświaty (NGO, organizacje zawodowe itp.). Jej zadaniem jest również analiza programowania procesu kształcenia moralnego (np. w podstawie programowej), tworzenia instytucji i instrumentów kształcenia (np. programy wychowawczo-profilaktyczne w szkołach), sposobów implementowania koncepcji kształcenia itp.

Rysunek 2. Obszar problematyki moralnej w oświacie

Źródło: Opracowanie własne.

W powyższym sensie przedmiotem edukacji moralnej są programy kształtowania moralnego w szkołach, a także zagadnienie miejsca problematyki formowania moralnego w regulacjach prawnych. Do tego pola przedmiotowego należałaby również analiza treści debat publicznych na ten temat w różnych środowiskach społecznych (agenda), badanie literatury naukowej, instrumenty oddziaływania na postawy, bariery w ich kształtowaniu, przygotowanie kadr nauczycielskich itp.

Po 1990 r. wielu uczonych wskazywało, że system edukacji i kultura moralna szkół są nieadekwatne w odniesieniu do potrzeb i wartości, jakie żywią jego interesariusze (Niemczyński i Niemczyńska, 1992). Stefan Konstańczak twierdzi, że po 1989 r. edukacja moralna została zepchnięta na margines (2016). Alina Rynio pisała o częstym kwestionowaniu u nas wychowawczej funkcji szkoły (1996). Jednocześnie wielu autorów wskazywało na zaostrzające się problemy moralne widoczne w szkołach. Uważali, że odpowiedzią powinny być programy edukacji moralnej (Gruca-Miąsek, 2008).

W literaturze przedmiotu padają tylko nieliczne głosy dotyczące znaczenia i specyficznego profilu edukacji moralnej w Polsce jako rozmyślnego projektu publicznego. Niektórzy autorzy stawiają nawet pytanie, czy w naszych okolicznościach wychowanie/edukacja moralna powinna odbywać się w szkołach, to znaczy organizowana przez państwo (Stępkowski i Kamińska, 2016). Czynnikiem, który wpływa na ten stan rzeczy jest silna wciąż tradycja rozumienia szkoły jako miejsca przeznaczonego głównie do transmisji wiedzy, a nie utrwalania określonych wzorców postaw (jak to jest rozumiane w krajach anglosaskich). Potwierdza to przekonanie o przeładowaniu podstawy programowej i braku czasu na realizowanie celów wychowawczych (NIK, 2018; Pracownia Badań i Innowacji Społecznych Stocznia, 2019; Grabski, 1929).

Ostatecznie po 1990 r. i do ostatnich lat nie powstał w tym zakresie system, którego wyrazem byłyby zinstytucjonalizowane programy w tej edukacji, czy przynajmniej podręczniki, rozpowszechnione formy nauczania, określone fora wymiany opinii itp. Najogólniejszym powodem tego stanu rzeczy jest to, że nigdy nie ukształtował się pozytywny konsensus społeczny. Interesariusze rządowi uznawali, że zadanie kształtowania postaw moralnych można pozostawić sferze edukacji religijnej (Konstańczak, 2016). Znaczna część społeczeństwa mogła się z tym zgadzać mniej lub bardziej za zasadzie biernego przyzwolenia. Środowiska nauczycielskie nie wypracowały jednoznacznej postawy. Istotne były również okoliczności. Wolę wprowadzenia elementów edukacji moralnej mogło osłabiać skojarzenia z indoktrynacją specyficzną dla PRL lub pozostałościami po moralności socjalistycznej. Padają także opinie, że po 1990 r. w zakresie podejścia do wychowania i edukacji moralnej zapanowała swoista próżnia. Środowisko nauczycielskie wykorzystało to, aby pomijać ten wymiar w praktyce szkolnej[9].

W efekcie cele właściwe dla kształtowania moralnego realizowane były pośrednio i w znacznym rozproszeniu – na lekcjach etyki oraz religii, godzinach wychowawczych, a także w zakresie aktywności nauczycieli przedmiotowych, zwłaszcza języka polskiego, historii czy wiedzy o społeczeństwie. Taki trend mogła wzmacniać tradycja dużej roli literatury w wychowaniu, poprzez prezentowania treści wierszy patriotycznych, postaci literackich nawiązujących do walki narodowo-wyzwoleńczej. Nauczyciele stawiają przed uczniami problemy moralne często w postaci kwestii narodowych i ogólnohumanistycznych.

Do systemu oświaty od 1990 r. wprowadzono lekcje religii, a także etyki. Do tej pory nie wiadomo dokładnie, jaki model zajęć z religii realizują katecheci. Można zakładać, że są to zajęcia raczej o charakterze katechizmowym – priorytetem jest poznanie prawd wiary, a nie kształtowanie postaw. Świadczy o tym treść podręczników do lekcji religii[10].

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[9] Takie opinie padały w debacie redakcyjnej na temat edukacji moralnej zorganizowanej przez kwartalnik Studia z Polityki Publicznej (24.09.2019). Obyła się ona z udziałem bpa Wojciecha Osiala (Episkopat), Teresy Misiuk (Lubelskie Kuratorium Oświaty), Sławomira Broniarza (Związek Nauczycielstwa Polskiego), Doroty Czyżowskiej (Uniwersytet Jagielloński), Alicji Pacewicz (Centrum Edukacji Obywatelskiej), Michała Federowicza (Polska Akademia Nauk), Andrzeja Zybały (Szkoła Główna Handlowa).

[10] Przykładem może być podręcznik do klasy V szkoły podstawowej (Umiłowani w Jezusie Chrystusie, red. ks. S. Łabendowicz, Radom 2005).

Z kolei w przypadku etyki, zajęcia z tego przedmiotu prowadzone są w 12,56% szkół, ale najczęściej dla dość małego odsetka uczniów[11]. Znaczący wzrost liczby szkół nastąpił dopiero w ostatnich latach (Madalińska-Michalak, Jeżowski i Więsław, 2017). Brakuje danych wskazujących na sposób prowadzenia tych lekcji. Typologię form nauczania stworzyła W. Kamińska (2014). Nauczyciele prowadzą te zajęcia jako typ historyczny (wykładają wiedzę o filozofach-etykach i ich koncepcjach), kompetencyjny (stosują metodę pogadanki i dyskusji o problemach moralnych), a także zajęć wychowawczo-formacyjnych. Ten trzeci typ jest najbliższy koncepcji zajęć spotykanych w obszarze anglosaskim (wpływanie na podejście do kształtowania postaw życiowych, norm postępowania itp.). Cząstkowe analizy autorki wskazują, że przedmiot etyka nie jest z zasady realizowany w tym ostatnim modelu.

Uczeni wskazują, że problematyka moralna jest generalnie słabo zakorzeniona w praktyce szkolnej. O zaniedbanej sferze we współczesnej edukacji publicznej pisze M. Tytko (2016). Wskazuje, że wprawdzie dostępne są teksty o problematyce charakteru i wychowania moralnego, ale są pomijane w praktyce szkolnej i pozostają nieznane dla wychowawców. Inne badaczki (Czyżowska i Czyżowska, 2018) wskazują, że o ile dużą uwagę przyciągają zagadnienia związane z treścią programów nauczania, to znacznie mniej mówi się o edukacji moralnej. Padają głosy o kryzysie całego procesu wychowania (Osial, 2012; Zarzecki, 2012).

W 2001 r. grupa uznanych uczonych i ekspertów opublikowała raport pod egidą Rzecznika Praw Obywatelskich. Wskazali na niewielką rolę wychowawczą szkoły. Cele wychowawcze nie są sprecyzowane, podobnie jak narzędzia realizacji. „Wychowawcze funkcje szkoły są redukowane do nabywania umiejętności praktycznych lub wspomagania procesów edukacyjnych w przypadku pojawienia się patologii społecznych" (BRPO, 2001, s. 20). Jednocześnie autorzy zauważają, że coraz częściej patologie dotykają dzieci i młodzież. Z kolei A. Kłakówna pisała o „dewaluacji wychowawczej pozycji szkoły" (2010, s. 19). Na to, że szkoła nie okazała się środowiskiem wychowawczym, ponieważ nie była sfunkcjonalizowana wobec celów o charakterze wychowawczym i ukierunkowana na uczniów, nauczycieli czy środowisko lokalne wskazywał B. Śliwerski. Według niego została sfunkcjonalizowana wobec potrzeb władz (klasy politycznej) (2010,). Z kolei M. Dulak uznał sferę wychowania i rozwoju indywidualnego ucznia za „najpoważniejszą porażkę reform oświatowych z 1999 r." (2011, s. 114).

Mariusz Zemło, podsumowując swoje badania pisze, że szkoła poniosła fiasko w sferze kształtowania postaw. Zdaniem większości przebadanych uczniów nauczyciele nie mają skutecznych instrumentów wychowania w przypadku nagannych zachowań (agresja wśród uczniów, wulgaryzmy, uzależnienia) (2006). Szkoły nie realizują zadań wychowawczych. Nauczyciele tracą wolę aktywności i kreatywności. Wybierają strategie przeczekania. Stąd na znaczną skalę ma miejsce problem agresji w szkole (potwierdza to 70% uczniów[12]).

Dla ewentualnego rozwoju edukacji moralnej w szkołach kluczowe znaczenie ma środowisko nauczycielskie. Już na początku lat 90. wskazywano, że przygotowanie nauczycieli nie jest właściwe (Niemczyński i Niemczyńska, 1992). Istotnych danych dostarczyły badania K. Kicińskiego z początku lat 90. (Kiciński, 1993). Wynika z nich, że tylko 12% nauczycieli nadawało wysoki priorytet kształtowaniu postaw i systemów wartości. Zdecydowana większość faworyzowała działania wokół rozwoju inteligencji i myślenia (1993). Kiciński stwierdza, że prawie wszyscy respondenci mówili o niezadowalającym wypełnianiu funkcji wychowawczych w szkołach. Jeden z badanych nauczycieli powiedział, że rzeczywiście szkoła

[11] https://filozofuj.eu/etyka-i-filozofia-w-szkole-krytyczne-myslenie-oparte-na-wiedzy-wywiad-z-jackiem-frydrychem/

[12] Badania przeprowadzone na grupie 1600 uczniów ze szkół ponadpodstawowych w Białymstoku (2005) .

powinna wychowywać, ale „to wiadomo, że u nas leży zupełnie". Inny uznał, że „…licea lepiej uczą niż wychowują, natomiast nie uczą wcale aż tak dobrze i prawie nie wychowują" (1993, s. 49). Część badanych wychowanie i powoływanie się na wartości kojarzyło z groźbą indoktrynacji lub przynajmniej paternalizmu. Rozproszone były odpowiedzi na pytanie, czy szkoła ma prawo wpływać na postawy i system wartości. Z kolei M. Zahorska (2009) wskazywała na przykłady zachowań nauczycieli świadczące o niedostatecznych umiejętnościach, które uniemożliwiają podejmowanie właściwych działań pedagogicznych wobec uczniów. W efekcie narastały problemy wychowawcze, zwłaszcza w gimnazjach. Na problemy na tym szczeblu edukacji wskazywały rozległe badania przeprowadzone przez Instytut Spraw Publicznych. K. E. Siellawa-Kolbowska podsumowała je stwierdzeniem „o niskim morale szkolnej pracy" (2001, s. 61).

Powyższe tendencje potwierdzają badania T. Zubrzyckiej-Maciąg z 2018 r.[13] Wskazała ona, że „nauczyciele i wychowawcy czują się zagubieni wobec potrzeby i obowiązku wychowania moralnego uczniów" (2018, s. 161). Tylko 5% nauczycielek było w pełni przekonanych, że szkoły właściwie wypełniają zadania z dziedziny wychowania moralnego, a 13% badanych było zdania, że szkoły w ogóle nie wprowadzają uczniów w świat wartości moralnych. Z kolei większość psychologów uznała, że w szkołach raczej nie dba się o wychowanie moralne uczniów – 36% twierdziło, że tylko „w jakimś zakresie" mają miejsce te działania w szkole. Natomiast wśród badanych nauczycielek 57% stwierdziło, że ma kompetencje w dziedzinie wychowania moralnego. Z kolei niemal co piąta nauczycielka przyznawała, że brak jej przygotowana do pracy z uczniami w powyższym zakresie.

Agenda moralna w oświacie

O niskiej pozycji edukacji moralnej w agendzie oświatowej świadczy mała liczba publicznych dyskusji na ten temat, poza wyjątkami[14] czy sytuacjami kryzysowymi. W niewielkim stopniu jest to uwzględniane w dokumentach państwowych i samorządowych, w wystąpieniach i inicjatywach edukacyjnych wysuwanych przez różnego typu organizacje pozarządowe i zawodowe (związane z pracownikami oświaty).

W dokumentach strategicznych państwa wskazuje się głównie na narastające problemy wychowawcze, czasami hasłowo wymienione zostają cele wychowawcze. W *Strategii Odpowiedzialnego Rozwoju* (Ministerstwo Rozwoju, 2017) nie padają słowa edukacja/wychowanie moralne ani żadne skojarzone zagadnienia. Dominuje wymiar edukacji jako sposobu lepszego dostosowania młodzieży do potrzeb nowoczesnej gospodarki, przekazania właściwych kompetencji zawodowych. Natomiast minister edukacji narodowej na podstawie przepisów ustawy *Prawo oświatowe* ustanawia kierunki realizacji polityki oświatowej państwa na poszczególne lata. W roku szkolnym 2019/2020 wysoko, bo na drugim miejscu, jest punkt pod nazwą: „Wychowanie do wartości przez kształtowanie postaw obywatelskich i patriotycznych"[15]. Powyższemu sformułowaniu nie towarzyszą jednak działania w kierunku ucieleśniania założonego celu.

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[13] Badania przeprowadzono na próbie 63 osób: nauczycielek i psychologów (słuchaczy podyplomowych pedagogicznych studiów kwalifikacyjnych).

[14] Do wyjątków można uznać wydanie specjalne magazynu *Filozofuj*! (nr 5/17 z 2017) poświęcone edukacji moralnej.

[15] file:///C:/Users/Andrzej/Downloads/Podstawowe_kierunki_realizacji_polityki_o%C5%9Bwiatowej_pa%C5%84stwa_w_roku_szkolnym_2019-2020.pdf

Władze realizowały ideę okrągłych stołów o edukacji w każdym województwie (reakcja na strajk nauczycieli rozpoczęty w kwietniu 2019 r.). Problematyka wychowania moralnego nie znalazła się wśród priorytetów[16]. Z kolei dokument strategiczny rządu z 2005 r. mówi tylko o narastaniu potrzeb wychowawczych, zagrożeniach wychowawczych, przemianach w obyczajowości i postawach (MENiS, 2005)[17].

Instytucje państwowe prowadzą pewne projekty/programy, które można tylko w bardzo szerokim rozumieniu uznać za edukację moralną. Przykładem mogą być działania Ośrodka Rozwoju Edukacji. We współpracy z Centralnym Biurem Antykorupcyjnym ośrodek prowadził projekt „Etyka nie tylko dla smyka". Jego celem było m.in. wspieranie nauczycieli edukacji wczesnoszkolnej w „realizacji zagadnień etycznych i antykorupcyjnych w ramach założeń podstawy programowej dla I etapu edukacyjnego"[18]. Powstał poradnik dla nauczycieli edukacji wczesnoszkolnej jako pomoc ułatwiająca wprowadzanie „najmłodszych uczniów w świat wartości oraz (…) kształtowanie ich postaw moralno-etycznych"[19]. Pewne elementy edukacji moralnej można odnaleźć w programie „Bezpieczna i przyjazna szkoła"[20].

W regulacji oświatowej pochodzącej z 1991 r. i ponad 100 razy nowelizowanej, czyli ustawie o systemie oświaty, nie ma słowa „moralny" w jakichkolwiek odmianach. Problematyka kryje się, w jakimś stopniu, w słowie „wychowanie". W tekście preambuły do ustawy mówi się nie o misji wychowawczej, ale o pracy dydaktyczno-wychowawczej, co rozwadnia to pierwsze. Jest mowa o wychowawczych zadaniach nauczyciela (obok dydaktycznych i opiekuńczych) i jego obowiązku troszczenia się o postawę moralną i obywatelską uczniów. Preambuła została usunięta z ustawy po 2015 r. Natomiast zapisy o powyższym charakterze znalazły się w nowej ustawie oświatowej *Prawo oświatowe* z 2016 r. (Dz.U. z 2017 r., poz. 59, ze zm.). Słowo „moralny" pada raz. Jest również mowa o „wychowaniu, które ma służyć rozwijaniu u młodzieży poczucia odpowiedzialności" (Kancelaria Sejmu, 2016, s. 1)[21]. Z kolei system oświaty służy „dojrzałości w sferze fizycznej, emocjonalnej, intelektualnej, duchowej i społecznej" (Kancelaria Sejmu, 2016, s. 1).

Najwięcej o wychowaniu moralnym można przeczytać w zarządzeniach ministrów dotyczących podstawy programowej (uwzględniam szkoły podstawowe). Były one zmieniane w trakcie rządów koalicji PO-PSL oraz Zjednoczonej Prawicy. W rozporządzeniu w 2008 r. wprowadzającym nową podstawę programową jest mowa o rozwoju moralnym (choć w dość niejasnym kontekście dotyczącym czytania). Akcent położony został na przyswajanie wiadomości i ich wykorzystanie. Ale zostały wymienione wartości, takie jak uczciwość, szacunek dla innych, odpowiedzialność, wiarygodność. Wydaje się jednak, że większy priorytet zdobywa pozyskiwanie wiedzy i edukacja zdrowotna. Pewne elementy edukacji moralnej uwzględnione są w kategoria „edukacja społeczna"[22].

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[16] https://www.gov.pl/web/edukacja/ruszaja-wojewodzkie-okragle-stoly-edukacyjne

[17] Podobna sytuacja dotyczy dokumentu Rządowy program rozwoju edukacji na obszarach wiejskich na lata 2007–2013. Ministerstwo Edukacji Narodowej, Warszawa, sierpień 2007.

[18] https://www.ore.edu.pl/2013/05/listy-koordynatorow-i-szko/

[19] http://www.kpcen-torun.edu.pl/file/get/41101866c64ce6bcabd91f49b0f67ca7

[20] https://www.gov.pl/web/edukacja/bezpieczna-i-przyjazna-szkola

[21] Kancelaria Sejmu. Ustawa z dnia 14 grudnia 2016 r. - Prawo oświatowe. Tekst ujednolicony; https://isap.sejm.gov.pl/isap.nsf/DocDetails.xsp?id=WDU20170000059.

[22] Rozporządzenie wyróżnia edukację: polonistyczną, w języku obcym, muzyczną, plastyczną, przyrodniczą, matematyczną, komputerową, techniczną, fizyczną, etyczną (ta ostatnia odnosi się do przedmiotu etyka, który był wówczas rzadko dostępny w szkołach).

Z kolei w rozporządzeniu z 2017 r. również nie istnieje pełna spójność między kwestiami moralnymi a przekazywaniem wiedzy przy określeniu zadań szkoły. Oba typy treści są w różny sposób zmieszane. Priorytetem wydaje się być wprowadzenie dziecka w świat wiedzy, przygotowanie do wykonywania obowiązków ucznia oraz wdrażanie do samorozwoju. Ale jest mowa o wprowadzaniu „uczniów w świat wartości, w tym ofiarności, współpracy, solidarności, altruizmu, patriotyzmu" (MEN, 2017, s. 11). Wymienia się rozwój moralny (na ostatnim miejscu po biologicznym, poznawczym, emocjonalnym i społecznym). Autorzy podstawy mówią także o „szacunku dla tradycji, wzorcach postępowania, o budowaniu relacji społecznych, które będą sprzyjały bezpiecznemu rozwojowi ucznia (rodzina, przyjaciele)" (MEN, 2017, s. 11)[23].

Wyrazem pewnej instytucjonalizacji edukacji moralnej w systemie oświaty stały się wspomniane już tu programy wychowawczo-profilaktyczne. W wyniku reform oświatowych w 1999 r. każda szkoła ma obowiązek przygotowania programu wychowawczego, a od 2017 r. – programu wychowawczo-profilaktycznego. Cel ich powstania to zmuszenie szkół do określenia wartości, które przyświecają ich wysiłkom dydaktycznym i wychowawczym. Reformatorzy uznali, że ma miejsce kryzys roli wychowawczej szkoły, który wynika z „dominacji przekazywania informacji nad kreowaniem umiejętności i kształtowaniem osobowości" (Sławiński, 2016). Jednocześnie uznano, że szkoła ma co najwyżej wspierać rodziców w wysiłkach wychowawczych.

Po wprowadzeniu programów kadry szkolne opisywały w nich cele, jakie chcą realizować w zakresie rozwijania postaw i kompetencji moralnych. Badania pokazały, że 62% dyrektorów gimnazjów uznawało te cele za najważniejsze wśród innych celów. Połowa wypowiedzi dotyczyła pozycji „rozwój altruizmu, postaw i działań prospołecznych", 78% dyrektorów twierdziło, że programy są użyteczne dla szkoły (Siellawa-Kolbowska, 2002). Jednocześnie badania pokazały, że młodzież gimnazjalna wykazuje „deficyty socjalizacyjne w zakresie wychowania moralnego". Ponadto „słabo wspierana jest jej wrażliwość moralna jako ważna kompetencja w regulowaniu stosunków między ludźmi". Autorka podsumowuje: „Wygląda na to, że w tej grupie wiekowej silnymi regulatorami zachowań społecznych i ich uzasadnień są obawa przed karą i konformizm" (Siellawa-Kolbowska, 2001, s. 64).

Niektórzy autorzy wskazują jednak na liczne problemy związane z przygotowywaniem i funkcjonowaniem tych dokumentów (Chałas, 2017). Opracowywane są w dość wąskich gronach i nie są punktem odniesienia w toku kształcenia i praktyk wychowawczych.

Problematyka edukacji moralnej/wychowania moralnego rzadko staje się przedmiotem zainteresowania podmiotów pozarządowych. Związek Nauczycielstwa Polskiego w 2012 r. przedstawił rządowi propozycję „Paktu dla edukacji". Nie została w nim uwzględniona problematyka moralnej edukacji. Raporty zazwyczaj nie wspominają o tym wymiarze edukacji (np. raporty o stanie edukacji wydane przez Instytut Badań Edukacyjnych, tzw. raport Elbanowskich[24]). Gdy wyłaniają się inicjatywy poprawy standardów działania szkół, nie obejmują one zwykle wymiaru edukacji moralnej czy nawet szeroko pojętych celów wychowawczych[25].

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[23] Załącznik nr 2 do rozporządzenia Ministra Edukacji Narodowej z dnia 14 lutego 2017 r. w sprawie podstawy programowej wychowania przedszkolnego oraz podstawy programowej kształcenia ogólnego dla szkoły podstawowej, w tym dla uczniów z niepełnosprawnością intelektualną w stopniu umiarkowanym lub znacznym, kształcenia ogólnego dla branżowej szkoły I stopnia, kształcenia ogólnego dla szkoły specjalnej przysposabiającej do pracy oraz kształcenia ogólnego dla szkoły policealnej, Dz.U. z 2017 r., poz. 356.

[24] *Obszary edukacji wymagające zmian. Raport na podstawie analizy badań, raportów z kontroli i sondaży opinii społecznej*. Warszawa, 2018.

[25] Instytut Badań nad Gospodarką Rynkową, 2011. *Pakt dla szkoły Zarys koncepcji kształcenia ogólnego. Zaproszenie do dyskusji*. Gdańsk.

Z kolei szereg organizacji pozarządowych podejmuje problematykę edukacji moralnej w szerokim rozumieniu, np. wobec problemu przemocy szkolnej, dręczenia[26].

Literatura akademicka i ekspercka

Warto również zwrócić uwagę, że literatura ekspercka i akademicka pozostaje od lat niezwykle skromna na temat edukacji moralnej. Zdaniem S. Konstańczaka, edukacja moralna nie została skonceptualizowana jako obszar akademickich roztrząsań (2016). Odzwierciedla to prawdopodobnie niski popyt ze strony środowiska edukacyjnego na wiedzę z tego zakresu, w tym brak zainteresowania klasy politycznej, aby szkoły pełniły większe funkcje związane z kształceniem cech moralnych. Specyficzne jest to, że autorami tekstów są głównie psychologowie, pedagodzy, filozofowie, teolodzy (duchowni), a nie ma tekstów osób specjalizujących się w nauce o polityce edukacji, a więc tych, którzy analizują edukację w kategoriach rozwiązań możliwych do zastosowania w realiach funkcjonowania szkół. Tym samym brakuje tekstów, które ukazywałyby możliwe do zastosowania rozwiązania, które wzmocniłyby wychowanie moralne w szkołach w konkretnych programach i warunkach instytucjonalnych[27].

Jak już wyżej wspomniałem, pedagodzy akademiccy posiadają znaczny dorobek w zakresie problematyki wychowania moralnego, ten jednak różni się od zakresu przedmiotowego tego, czym jest edukacja moralna. Padają jednak także opinie, że polska pedagogika dopiero od wprowadzenia etyki do szkół w 1990 r. zetknęła się z fenomenem formowania moralności w szkołach (Kamińska i Stępkowski, 2016). Można także usłyszeć opinie, że w pedagogice nie istnieje spójny obraz wychowania moralnego, jakkolwiek to zagadnienie jest stale obecne w tej gałęzi wiedzy – od jej początków jako nauki (druga połowa XIX w.) po dzień dzisiejszy. Zdaniem W. Theissa, problematyka wychowania moralnego pozostaje w stanie wielokrotnego rozproszenia pomiędzy:

1) nurtami, subdyscyplinami i splotami idei pedagogiki (takimi jak teoria wychowania, wychowanie estetyczne, wychowanie dla pokoju, edukacja międzykulturowa, pedagogika psychologiczna, edukacja globalna),
2) teorią i praktyką pedagogiczną (np. teleologią wychowania, aksjologią wychowania, przygotowaniem nauczycieli, celami i funkcjonowaniem szkoły),
3) różnymi obszarami kontekstu (społecznym, kulturowym, politycznym, religijnym)[28].

Mimo powyższych zastrzeżeń warto wskazać na silną aktywność nurtu – jak go nazwała M. Steć – pedagogiki charakteru. Kształtowany na początku XX wieku, powiązany jest najsilniej z nurtem pedagogiki katolickiej. Celem działalności wychowawczej jest kształtowanie charakteru. Powiązana jest również z nurtem filozoficznym, znanym jako personalizm chrześcijański. Według ks. J. Niewęgłowskiego przełomowe znaczenie miała praca prof. K. Górskiego *Wychowanie personalistyczne* nawiązująca do myśli J. Maritaina (Niewęgłowski, 2001).

Aktywne jest spore środowisko teologów i duchownych, którzy formułują swoje stanowiska odnośnie problematyki moralnej w kontekście kształcenia (często nie tylko szkolnego).

[26] Np. Program społeczny „Szkoła bez przemocy" prowadzony w szkołach w latach 2006–2013. Finansowany był przez Polskapresse i Media Regionalne oraz Fundację Orange pod patronatem ówczesnego prezydenta RP. http://www.szkolabezprzemocy.pl/

[27] Dostępny jest tłumaczony z niemieckiego artykuł G. Lind.

[28] Wymiana opinii z prof. Wiesławem Theissem z 2.03.2019 (e-mail).

Wśród autorów stricte katolickich istnieje silny nurt nawiązujący do kształcenia charakteru, w tym w aspekcie moralnym. Ma za sobą sporą tradycję w tym zakresie. Była ona bardzo silna przed II wojną światową. Szczególnie aktywne jest tu środowisko konserwatywnego katolicyzmu. Opiera się na koncepcji charakteru w rozumienie zespołu cnót z nawiązaniem do Arystotelesa.

Część pedagogów posługuje się pojęciem edukacji moralnej, ale de facto prowadzi analizy w nurcie wychowania moralnego (pedagogiki). Przykładem jest obszerna praca W. W. Szczęsnego pt. *Edukacja moralna – logos, antropos, praksis, etos* (2001). Nie zawiera analizy działań podejmowanych w oświacie (szkołach) na rzecz kształtowania postaw moralnych. Natomiast analizuje kwestie moralne od strony filozofii, w tym aksjologii. Opisuje cele i wartości edukacji moralnej (w tym od strony praw człowieka). Podobne podejście stosuje Z. Marek w książce pt. *Postawy wychowania moralnego* (2005) czy A. Rynio w artykule *Szkoła w wychowaniu moralnym* (1996).

Wśród akademickich pedagogów bliska polityce publicznej jest część prac U. Grucy-Miąsik. Kształcenie moralne uznaje za rodzaj praktycznego kształcenia (w tym jako samo-wychowanie), które ma pomóc w uformowania modelu człowieka zdolnego do działania i refleksji (2015). Za cel edukacji moralnej uznaje „wychowanie człowieka refleksyjnego, o jasno określonej hierarchii wartości" (2015, s. 370). Ma on mieć docelowo poczucie wyboru w sytuacjach życiowych, w których uczestniczy, ale przestrzega wówczas uniwersalnych zasad moralnych oraz szanuje godność drugiego człowieka. Wskazuje na konieczność dopasowania metod edukacji moralnej do wieku uczniów, wzbudzanie u uczniów chęci zaangażowania się w życie szkoły, grupy samopomocowe, wolontariat, spowodowanie współpracy szkoły z rodzicami. „Program edukacji moralnej powinien być realizowany systematycznie i mieć swoje stałe, ważne miejsce, zarówno w programach wychowawczych formułowanych przez szkoły, jak i w ich codziennym funkcjonowaniu" (2015, s. 371). Za konieczne uznaje wykonanie diagnozy problemów moralnych danej szkoły, aby dopasować do nich programy edukacji moralnej. Każdego roku powinna być badana skuteczność realizowanych programów edukacji moralnej (mocne i słabe strony szkoły w tym zakresie).

Nieliczni autorzy dotykają problematyki edukacji moralnej w dosłownym znaczeniu tj. analizują procesy kształcenia moralnego specyficznie w szkołach. Tylko część autorów posługuje się tym pojęciem (*moral education*), jakkolwiek bliscy są niej przynajmniej niektórzy autorzy posługujący się pojęciami np. edukacja etyczna[29] i edukacja oparta na wartościach[30].

Warto wymienić tekst S. Konstańczaka z 2016 r., który jest próbą pokazania dynamiki kształcenia moralnego na przestrzeni dziejów. Mariola Chomczyńska-Rubacha i K. Rubacha opisywali najważniejsze stanowiska teoretyczne w zakresie edukacji moralnej (klaryfikacji wartości, stymulowania rozumowania moralnego, kształtowania charakteru, wspólnoty sprawiedliwościowej) (2016). Podobne zagadnienia porusza tekst D. Czyżowskiej i N. Czyżowskiej (2018).

Najwięcej prac dotyczy etyki jako dziedziny wiedzy i historii etyki. Są teksty dotyczące relacji etyki i religii, etyki i edukacji moralnej (Steć, 2014), roli państwa w zakresie edukacji moralnej. Refleksję uczonych wywołuje kwestia roli nauczania etyki (Stępkowski i Kamińska, 2016). Część autorów posługuje się pojęciem edukacji społeczno-moralnej (Steć, 2014) czy nawet edukacji obywatelskiej (istnieje wymiar moralny w jej obrębie), edukacji aksjologicznej (Chałas, 2018; Żuk, 2016), edukacji dla wartości itp. Autorzy prac z tej dziedziny w różnym

[29] *ethical education*

[30] *value-based education*

stopniu omawiają problematykę kształcenia moralnego w szkołach. Często analizują wyzwania stojące przed szkołami, formułują zalecenia, omawiają diagnozy i tendencje w obecnych postawach dzieci i młodzieży itp.

Realizowane były nieliczne badania empiryczne. Nie było dyskusji teoretycznej nad metodami analizy i badania tej problematyki. W 2011 r. D. Czyżowska i A. Leśniak zaprezentowały wyniki badań na temat tego, jak nauczyciele oceniają swój wpływ na kształcenie charakteru swoich uczniów. Otóż uznają, że ten wpływ jest dość niski. Jednocześnie uznają, że w ich indywidualnym przypadku wpływ jest wyższy niż wpływ przeciętnie występujący w szkołach. Jest on znacznie niższy niż w przypadku nauczycieli amerykańskich. Ponadto część badaczy realizowała badania, których celem była ocena poziomu rozwoju moralnego młodzieży w oparciu o pojęcia L. Kohlberga (Gruca-Miąsik, 2008). Na przykład U. Gruca-Miąsik realizowała badania w latach 2005–2010 na grupie 1200 uczniów liceów z województwa podkarpackiego, małopolskiego i lubelskiego. Określiła poziom rozumowania moralnego młodzieży. Badania wykazały, że w kolejnych latach maleje odsetek licealistów o wysokim poziomie rozumowania moralnego i wzrasta odsetek tych, których cechuje niski poziom rozumowania (2015). Dodatkowe badania autorka przeprowadziła w 2013 r. na Podkarpaciu w grupie 1200 uczniów.

Aleksandra Tłuściak-Deliowska uznawała obszar edukacji moralnej jako właściwy do tego, aby analizować zjawisko dręczenia szkolnego (*bullying*) (2016). Opowiada się za edukacją moralną w szkołach jako świadomym wsparciem rozwoju moralnego. Pisze o podjęciu edukacji charakteru w działaniu, jako przedsięwzięciu priorytetowym, przez które rozumie „kreowanie wspierającej się szkolnej społeczności, tworzonej przez dorosłych, ale także angażujących wszystkich członków społeczności szkolnej" (2016, s. 186). Szkoła powinna promować zarówno uniwersalne zasady etyczne (uczciwość, sprawiedliwość, odpowiedzialność), a także uczestniczyć w kształtowaniu „specyficznych dyspozycji społeczno-moralnych", wrażliwości moralnej, które pozwoliłyby na łagodzenie zachowań agresywnych (przemocy realnej i cyberprzemocy).

Kontekst historyczny

W porównaniu z krajami anglosaskimi w polskich szkołach programy edukacji moralnej są znacznie mniej zinstytucjonalizowane i przez to mniej obecne jako odrębny i znaczący czynnik w procesie kształcenia i wychowania. Jest wiele powodów takiego stanu rzeczy. Wskazywałem powyżej, że istnieje skłonność wśród znaczących odłamów opinii publicznej, aby problematykę moralną ograniczać do oddziaływania edukacji religijnej. Powodem jest również to, że edukacja moralna nie posiada silnego zakorzenienia historycznego, przynamniej w takim kształcie, w jakim występuje w tradycji anglosaskiej. Jak wcześniej zostało stwierdzone, w polskiej tradycji szkoły mniej koncentrowały się na wychowaniu moralnym.

Historycznie szkoły w Polsce powstawały – w przeciwieństwie do krajów anglosaskich – raczej jako instytucje służące transmisji wiedzy, a nie formowania postaw moralnych (Katz, 1987). Kluczowe było także kształtowanie postaw jednostki wobec państwa i narodu, a nie wobec jednostek (Suchodolski, 1983; Łempicki, 1936). Innymi słowy, w przeszłości problematyka moralna była podejmowana na tle dążeń niepodległościowych, w kontekście postaw odnoszących się do relacji z narodem, utrwalenia ojczyzny jako ideału. Problematyka moralnego kształcenia pozostawała długo wtórna wobec celów zbiorowych (zachowania i odzyskania państwa). Bogdan Suchodolski pisał, że wychowanie patriotyczne zastąpiło wychowanie społeczne (Suchodolski, 1983).

Nie bez znaczenia jest również to, że oświata długo pozostawała w rękach państw zaborczych. Szczególnie dramatyczna sytuacja była w zaborze rosyjskim. Tam szkoły nie były naturalnym miejscem kształtowania moralnych charakterów. Szkoły miały wszczepiać dzieciom cechy uległości i posłuszeństwa wobec woli innych. W 1850 r. Narcyza Żmichowska, składając zeznania podczas przesłuchania powiedziała, że w szkołach faworyzowano nie lepszych uczniów, ale denuncjatorów (Niemczyński i Niemczyńska, 1992).

Antoni Chołoniewski twierdził, że polityka zaborców sprawiła, iż w polskiej edukacji nie powstała „złota nić zaufania między wychowawcą i młodzieżą (…) Wychowawcami byli karierowicze, łapownicy, pijacy, psychopaci. Charaktery słabe ulegały deprawacji (…) Młodzież, która w innych krajach była przedmiotem najtroskliwszej i pełnej miłości opieki, w Polsce znajdowała się w ręku oprawców i za to, co rówieśnikom jej na całym świecie poczytywane bywa za objaw szlachetności, wyższości, szła do cel więziennych" (Chołoniewski, 1921, s. 15–16).

Lucjan Zarzecki pisał, że „Można śmiało powiedzieć, że przez cały wiek XIX nie posiadaliśmy, jak inne narody, własnego systemu wychowania. Wprawdzie miały miejsce – jak zaznacza – znaczne wysiłki jednostek, ale nie zmieniło to generalnej sytuacji" (1919, s. 28). Brak państwowości w zarządzaniu szkolnictwem sprawił, że młodzież nie uzyskiwała właściwej formacji moralnej. Nie uzyskała potencjału wewnętrznego, który umożliwiłby jej angażowanie się w przedsięwzięcia społeczne, wyższą kulturę duchową i moralną (1919).

Z kolei w okresie międzywojennym szkoły obarczone były olbrzymim problemami, zwłaszcza na wsiach. Tam sieć szkół była niekompletna, a znaczna część dzieci uczyła się w ciężkich warunkach (zwłaszcza w dawnym zaborze rosyjskim). Kwestionowano jakość kadr nauczycielskich. Istniał problem napiętych stosunków na wsiach między dworem a społecznością wiejską (Grabski, 1929). Dochodziło do przypadków dyskryminacji dzieci chłopskich, co jest widoczne w przekazach, takich jak *Pamiętniki chłopów* (IGS, 1936). Nauczyciele dopuszczali do segregacji uczniów z uwagi na pochodzenie. Inaczej traktowano dzieci zwane dworusami (dzieci służby dworskiej, fornali), dzieci wiejskie (dzieci gospodarzy ze wsi) i dzieci „pańskie" czy „panów" (dzieci leśniczego, gajowego, rządcy, młynarza, organisty). Stosunki szkolne wpływały demoralizująco. Sami chłopi narzekali na kształcenie i wychowanie dzieci. Jeden z nich oceniał, że młodzież wiejska otrzymuje dzikie wychowanie (Podoleński, 1936). Z kolei J. Chałasiński twierdził, że uczono na wsi błędnymi metodami, które nie były dopasowane do wiejskich realiów (Stróżecka, 1954). Wskazywał na to również W. Grabski (1929).

Zakończenie

Widocznych jest wiele elementów nieciągłości w praktykowaniu edukacji moralnej. W efekcie cele właściwe dla tej dziedziny aktywności realizowane są pośrednio i w znacznym rozproszeniu – na lekcjach etyki oraz religii i w zakresie aktywności nauczycieli przedmiotowych, zwłaszcza języka polskiego, historii, godzin wychowawczych, a także wiedzy o społeczeństwie.

Sprawia to, że trudne są warunki do realizacji programów edukacji moralnej (zwłaszcza w zakresie kształtowania samodyscypliny, osobistych cech sprzyjających postawom moralnym). Kwestią sporną jest to, do jakiego stopnia konsekwencją tego systemowego stanu rzeczy jest zaostrzanie się niektórych kategorii problemów moralnych młodszego pokolenia. Przykładem może być wzrost rozmiarów zjawiska przemocy szkolnej. To jest tylko jednak

wycinkiem. Za problem można uznać także małe zaangażowanie młodzieży w wolontariat oraz niski poziom uczestnictwa w wyborach.

Jest prawdopodobne, że trudno będzie w Polsce w najbliższym okresie uzyskać odpowiednio wysoki poziom zaangażowania w programy edukacji moralnej. Widoczny jest brak woli politycznej, aby nadawać wyższy priorytet zagadnieniom wychowania moralnego. Prawdopodobnie w klasie politycznej istnieje przekonanie, że edukacja moralna jest domeną nauczania religii. Jednocześnie w środowisku nauczycielskim może brakować jasnej wizji roli szkoły w sferze edukacji moralnej.

Znaczenie może mieć również to, że społeczeństwo zostało silnie spolaryzowane. Rośnie ryzyko, że skonfliktowane strony – bardziej konserwatywna i liberalno-lewicowa – nie osiągną wspólnego mianownika w zakresie możliwości i sposobów realizacji programów edukacji moralnej. W konsekwencji może dojść do jednostronnych prób narzucenia ideologicznych wizji albo zupełnego paraliżu i pozostawienie status quo.

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On Moral Education in Poland against the Background of Anglo-Saxon Experiences and Tendencies

The author's text addresses the issue of the place of moral education in the educational agenda in Poland, including in the scientific literature. He describes the dynamics of the debate around this issue, the meanings given to it, the continuity vs. the discontinuity in how it is approached.

The author proposes the hypothesis that the issue of upbringing/moral education has not been a priority in the educational agenda after 1990. This is due to at least two factors: (1) the lack of historical continuity in the presence of this dimension of upbringing/education in the school system as well as in public life, as it has been in Western countries, and (2) the non-standard shaping of moral issues in the school system (strong permeation of religious and national-independence issues).

Keywords: culture, education, education policy, ethics, public policy, religion.

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The Perception of Research Integrity and Ethical Training in the Academic Community[1]

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The article presents academics' perceptions on research integrity and teaching integrity and ethics. The empirical basis of the article is a qualitative analysis of data based on open questions from two online surveys conducted among scientists, academic teachers and students. We point out two ways of defining scientific integrity: (1) as a common challenge for the academic community arising from the relationship between science and society; (2) as an individual choice and one's capital in achieving scientific success. We describe the respondents' views on the process of teaching integrity and ethics, rooted in a values-based approach to integrity. In this approach, teaching is open to the use of dialogical methods and takes into account the relative nature of the subjects being taught – research integrity and ethics. In our analyses, we focus on a positive approach to research integrity and show that it has great potential to raise the awareness of the scientific community about the principal values in science.

Keywords: ethical training, Path2Integrity, positive integrity, research integrity.

Introduction

Positive and Negative Approaches to Research Integrity

Building a culture of research integrity begins with shaping awareness of the importance of honesty, accountability, reliability and respect[2] in science. This can be done in two ways: based on norms, by generating clear rules and providing a framework for research conduct, stigmatising misconduct and warning against the consequences of bad behaviour (negative approach), or based on values, by pointing out the right behaviour, good practices and scientific role models (positive approach) (Godecharle, Nemery and Dierickx, 2014). Using the norm-based and values-based distinction, we write about negative and positive approaches in building a culture of research integrity not as evaluative categories, but

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[2] These four values are stated in "The European Code of Conduct for Research Integrity" (ALLEA, 2017) as fundamental for reliable research.

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descriptive ones, indicating attitudes towards supporting research integrity: a guardian or a guide attitude. The negative approach (guardian attitude) seeks to surround scientific activity with norms, prohibitions and regulations, to enforce them and remove from the field of science such practices that do not meet the standards of integrity. In this way, publicising negative phenomena within the scope of reliability and research ethics seems to be the more frequent subject of empirical research, with a long tradition as a research field, rooted in scientific reflection on research integrity for about 40 years (Ferguson et al., 2007). Tracking misconduct is valuable as it shows the scale of impropriety in science (Fanelli, 2009; Marshall, 2000). This knowledge gives guidance on what needs to be improved and which procedures need to be put in place to support a culture of research integrity (Steneck, 2006). The negative approach recognises that the principles of ethical research are universal, clear and sufficient to establish possible misconduct. However, in many cases, this is not so simple and obvious (Horbah and Halffman, 2017; Salwen, 2015) because scientific integrity and ethics are shaped by a specific research process and should take into account its uniqueness and context, which emphasises a value-based approach (Godecharle, Nemery and Dierickx, 2014).

The second way to fair science – that we identify as positive integrity (guide attitude) – is, instead of avoiding misconduct, helping people to determine how to act properly during each step of the research process and to remind them about the importance and consequences of following a scientific ethos (Merton, 1973; Bieliński and Tomczyńska, 2019). The positive approach focuses on examples worth appreciating and emulating, rather than pointing out bad practices. In addition to legal procedures strengthening the ethical condition of science, there are also less formal ways of highlighting the importance of virtues in research, such as using dialogical methods in learning research integrity, organising public awareness campaigns, promoting scientific role models, etc. These positive ways of strengthening the culture of research integrity are the focus of the "Path2Integrity" project (Priess-Buchheit et al., 2020), in which we conducted the research presented in this article. We assume that promoting science based on values such as reliability, accountability, respect and honesty is necessary for the development of knowledge-based societies and economies.

The Perception of Research Integrity Within and Around Academia

Scientific knowledge does not belong only to the academic community, neither does the responsibility for it. Progress and development are very dependent on the perception of research integrity and the social image of scientists in society. It is important because all social actors are involved in building the culture of research integrity – those who provide scientific knowledge, those who disseminate it, and those who use it. However, the first challenge is to educate and raise awareness among young researchers and future scientists. The ways scientists and students perceive the world of science and the values that guide it influence the steps that need to be taken to guarantee integrity and ethics in research. Requiring an understanding in the academic community of the rules and standards of good science ensures that research results will be respected and used responsibly. In this perspective, it seems that the ethical support of research practice begins with the recognition of ideas and beliefs about what good and bad science means. At the same time, it is useful to follow how scientists are perceived within the scientific community. A positive reception of scientists by society strengthens trust between science and society (National Academy of Science, 2009),

but this trust begins with a positive attitude of the academic community towards scientific role models. The trust and respect that scientists have for their colleagues and their achievements should be an example of the positive reception of scientists by the wider public.

The purpose of this article is to present research results on the perception of scientific integrity and ethical training among the academic community. In the text, we focus on answering the following research questions. First, we describe *how the academic community perceives research integrity*. We characterise several dimensions of defining research integrity that have appeared in scientists and students' statements about their understanding of the role and meaning of research integrity. In reference to these analyses, we describe two types of perceptions of integrity in science – individualist and collectivist. Next, we reflect on *how ethical formation should be developed according to researchers and lecturers*. We recall the ideas on developing ethical training at universities with particular regard to the processes of formal learning (Breen and Maassen, 2005), especially when it is conducted in a dialogical way (Klare and Krope, 1977; Priess-Buchheit et al., 2020). We believe that the perception of didactical practices in the area of integrity and ethics is as important an aspect of building a culture of research integrity as the image of a trustworthy scientific community that scientists want to contribute to. In didactic processes, we can internalise patterns and reflect on the right and wrong practices in science (Hyytinen and Löfström, 2017). Therefore, reflection on the teaching of research integrity and ethics occupy an important place in the shaping of scientists' awareness.

Methodology

Research Design

The article presents selected results of two mixed-methods studies (Creswell, 2013) conducted as a part of the project "Path2Integrity: Rotatory role-playing and role-models to enhance the research integrity culture" (Priess-Buchheit et al., 2020). The project is funded under the Horizon 2020 programme and implemented by a consortium of nine institutions[3] from five European countries (Bulgaria, Denmark, Germany, Poland, and Spain), with activities scheduled for three years (2019–2021). The premise of the project is to support the development of a culture of scientific integrity through education (using dialogical methods for teaching research integrity and ethics) and to conduct a public campaign enhancing the awareness of the importance of fundamental principles (ALLEA, 2017) in science. The studies, which are the basis of the presented content, were conducted using two online surveys. The data was collected over one year, from March 2019 to April 2020[4], among representatives of the academic community in various European and non-European countries[5].

[3] Cobourg University of Applied Sciences and Art (Germany – leader), Christian-Albrechts-Universität zu Kiel (Germany), EUREC Office (Germany), Pensoft Publishers (Bulgaria), The University of Southern Denmark (Denmark), Educational Research Institute (Poland), Fundació Catalana per a la Recerca i la Innovació (Spain), 3C Compliance SL (Spain) & Charité – Universitätsmedizin Berlin (Germany).

[4] In the first stage of the research, both studies were conducted simultaneously from March to July 2019. During that time we were able to complete the research on dialogical methods of teaching research integrity. However, we decided to continue collecting data on the perception of research integrity and the survey was available until April 2020.

[5] The invitation to participation in the surveys was answered mainly by representatives of European countries, they constitute the majority of the sample.

The aim of the first study was to obtain information on perceptions about scientific reliability, the social responsibility of scientists, causes of research misconduct, and ways of preventing misconduct by different groups involved in building a culture of research integrity. The data was collected using an online survey addressed to five categories of respondents: (1) the academic community: researchers, lecturers (academic teachers) and university students; (2) secondary school teachers who teach science, ethics or philosophy; (3) public administration, administrative staff at universities; (4) the general public, civil society; and (5) companies, foundations, publishers.

In this article, we focus on the first group of respondents, analysing data obtained only from the academic community. Out of the 209 questionnaires, 103 were completed by researchers, lecturers and university students. There were 62 men and 41 women in the sample. The majority of respondents were German (N=45), Spanish (N=21), many fewer were British (N=9) or Danish (N=6)[6]. The most frequently practiced set of disciplines was STEM (N=52) or social sciences (N=27). Fourteen respondents declared involvement in disciplines relating to the medical sciences, such as public health, medicine, clinical research or immunology. Eight representatives of the humanities were also included in the sample. Two persons indicated that they are involved in both social sciences and STEM.

The survey questionnaire contained closed and open questions. In this article we discuss the answers to three open questions: *What are the key messages of research integrity?* and *What is your understanding of a culture of research integrity?* (in the chapter on perceiving research integrity), and *How should RI ideally be taught?* (in the chapter on ethical training). The data collected during this study were used in designing a public campaign promoting research integrity among academics, secondary school teachers, young researchers and students.

The aim of the second study was to identify and evaluate teaching strategies, which encourage and maintain student-centred dialogue. We conducted an online survey targeted to lecturers and academic teachers of integrity and ethics issues. We gathered 34 completed questionnaires from several countries, mainly Denmark, Germany, and Spain. Respondents represented various sets of disciplines: social sciences (N=12), medical sciences (N=12), humanities (N=5) or STEM (N=3)[7]. Most of the academic teachers taking part in the study teach research integrity or ethics less than once a week, more often while teaching another subject rather than as an individual subject only on research integrity.

The questionnaire consisted of 26 questions, most of them were open and concerned teaching experiences, innovative methods, problems, good and bad practices during the teaching of research integrity and ethics. In this article we analyse questions regarding the lecturers' evaluation of teaching methods used during ethical training and reasons for using the chosen methods. Further analyses, not included in this text, concerned the following issues: topics of the classes, teaching objectives, dialogical learning methods used for teaching research integrity, their benefits and potential impact as well as their reference to the "The European Code of Conduct for Research Integrity" (ALLEA, 2017; Dwojak-Matras, Kalinowska and Koterwas, 2020). The main result of this study was used to create an interactive website "Path2Integrity Roadmap"[8] (Häberlein et al., 2019).

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[6] The remaining respondents came from such countries as: Austria, Belgium, Croatia, Finland, Greece, India, Iran, Italy, Latvia, Netherlands, Poland, Portugal, Switzerland, United States of America (1–3 people from each country).

[7] Two respondents did not provide information about their discipline (the question was not mandatory).

[8] Available here: https://www.path2integrity.eu/teaching-RI.

The collected data were subjected to a qualitative content analysis focused on two issues: ways of understanding research integrity and perceiving didactic practices in ethical training. At the beginning we did an open coding of the respondents' survey statements. This allowed us to group and categorise the answers concerning particular issues, and then interpret the meanings of the statements, compare them and relate them to theoretical findings (Gibbs, 2007; Silverman, 2016).

Limitations

First, the conducted research was limited by the qualitative and applied research methodology. Qualitative analyses provide a deeper insight into the studied phenomena, but do not allow their scale to be estimated (Denzin, 2017; Gibbs, 2007; Lofland, Snow, Anderson and Lofland, 1995; Silverman, 2016). The research was designed as exploratory and application-oriented, our goals were to gather information and hold a preliminary discussion on different perceptions of issues relating to scientific reliability and on useful and effective learning methods in ethical training. The practical purpose of the research, as part of the project's objectives, was to create campaign materials promoting excellence in scientific behaviours and to design innovative learning cards[9] to teach research integrity. Therefore, the research process was not dedicated to answering the basic research questions or develop an original contribution to a field of knowledge of research integrity, but to solving specific practical problems relating to the implementation of teaching and dissemination tools.

Another limitation is that sampling in the polls was not random, we used the snowball method to collect the sample (Babbie, 2014; Biernacki and Waldorf, 1981). Links to the surveys were sent in different ways to a wide audience. The main channels recruiting respondents were: (1) offices/advisors for scientific integrity at universities and (2) mailing lists of national and international agencies and networks involved in research integrity[10]. The invitation to participate in the study was answered by people from various countries and scientific disciplines. The origin and field of interest of the respondents was not controlled, this is why there is not an equal number of respondents in the individual categories. The collected data is fragmentary, it concerns selected areas of the problem and should not be generalised; therefore, the article has no ambition to present a comprehensive analysis. The presented material is a contribution to further research and discussion on building a culture of research integrity.

Results

What is Good Science? Perceiving the Culture of Research Integrity

The horizon of understanding scientific integrity is usually determined by defining what honest science is not. The most frequently discussed topics relating to research integrity are misconduct (fabrication, falsification, plagiarism) and questionable research practices, such as bias or the phenomena of sloppy science. This tendency applies to both media and scientific articles. In their analyses of media discourse on science, Ilaria Ampollini and Massimiano

[9] Priess-Buchheit, J., Häberlein, L. and Lindemann, T. (2021). *Path2Integrity Learning Cards & Handbook for Trainers and Lecturers: Y-Series*. ARPHA Preprints. https://doi.org/10.3897/arphapreprints.e66720

[10] Like EUREC (European Network of Research Ethics Committees) or UKRIO (UK Research Integrity Office).

Bucchi state: "Not surprisingly, analysis of keyword occurrences in the collected articles underlines a clear disproportion between the frequency of negative terms such as "fraud or specific types of misconduct and the frequency of positive terms, such as 'ethics' and 'research integrity'" (Ampollini and Bucchi, 2020, p. 455). Positive connotations were much less frequent. In turn, a team of interdisciplinary American researchers examined the frequency of such slogans as: "scientific integrity" (research integrity), "research ethics" and "scientific offense" (scientific misconduct) using Pubmed, a database of medical and life sciences articles. They observed that the academic community began to write about misconduct in the 1980s, while the reliability and ethics of research were first mentioned only in the 1990s (Ferguson et al., 2007). For many years, researchers have been defining and monitoring all types of scientific offenses (Fanelli, 2009; Marshall, 2000; Resnik, Neal, Raymond and Kissling, 2015; Steneck, 2006), identifying the causes of bad science (Sovacool, 2008, DuBois et al., 2013) and looking for ways to prevent misconduct (Titus, Wells and Rhoades, 2008).

Scientists seem to be less likely to ask and describe what good science means, and what the motivations for conducting honest research are. Scientific cheating and misbehaviour are the domain of empirical research, while the image of good science and virtues in science are rather the domain of legal regulations, codes of conduct, theoretical considerations or educational practice. We wanted to reverse this trend, and thus asked scientists what they meant by research integrity and what their perception of research integrity was associated with. The answers we received were varied, some respondents referred to the sources of research integrity, others defined it by indicating valuable individual or team practices, others saw research integrity as a challenge or goal, or as capital in the work of the researcher.

Respondents pointed to several aspects of a culture of research integrity when asked about the ways they understand this concept. First of all they emphasised the close **relationship between science and society** and *the benefits for humanity when research is clean* [1/ES/MED][11]. Survey participants also wrote that *good science is crucial for development and growth* [1/IN/STEM] and *research must be trustable since [it] is the basis for building the future* [1/ES/STEM]. These statements indicate that the importance of science to society can be perceived as the commitment to reliability. Several respondents emphasised that humanity needs scientists when facing global problems and that their professional knowledge, reliable research and honest communication of results are essential in times of numerous challenges in the modern world. As we can see, understanding research integrity begins with the search for its sources in the social character of scientific knowledge and the social impact of science, as one of the statements shows: *We need to transmit the values of honesty and respect, because research is just a human activity like any other, and it generates knowledge that has to be useful for everybody* [1/ES/STEM]. According to respondents, building a culture of scientific integrity is therefore the duty of science to society.

The second source of the definition of research integrity relates to the functioning of academic culture and results from the characteristics of the **values on which it is founded**. *Researchers are the champions of truth, i.e. they should not allow their ambitions, prejudices, bias and pre-conceived ideas to get in the way; they are interacting with nature, the experimental instruments of other individuals* [1/GR/STEM]. Integrity and ethics are identified as

[11] The quotations are coded as follows: the number 1 or 2 indicates the survey in which the statement was made; the respondent's country is indicated by a two-digit ISO 3166-1 alfa-2 code; at the end there is information about the set of disciplines: STEM, medical sciences (MED), social sciences (SOC), or humanities (HUM).

inseparable elements of science, a prerequisite for the existence of the science sector: *Without integrity, research is condemned to disappear* [1/ES/MED]. These strong statements showed that when asked about the definition of research integrity, the scientific community sets a mark of equality between the culture of scientific integrity and academic culture in general. According to some respondents, there is no science outside the culture of research integrity.

Another dimension of understanding scientific integrity refers to its **community nature**. *Culture has to do with the prevailing working environment and attitudes towards how scientific experiments are designed, executed and critically analysed. An environment of undue pressure, bullying, harassment and willingness to cut corners in scientific experiments all contribute to a negative culture of research integrity* [1/GB/STEM]. Research integrity was then perceived as a common challenge for the academic community. This means that the conditions for fairness must be created together, good research attitudes are developed *where everyone is aware of expectations and standards surrounding research integrity and strives to maintain integrity in their activities and encourage it in the activities of colleagues and collaborators* [1/GB/STEM]. Survey participants underlined that scientists learn not only professional knowledge in their scientific disciplines from each other, but also ethical attitudes. Respondents noted that the keys to building a culture of integrity in academia are: *the environment that promotes responsible conduct of research* [1/HR/STEM] and *collaboration and ethical management* [1/PL/SOC]. Another person pointed out that *every level in the system we call academia should support RI and prevent misconduct* [1/FI/SOC]. Respondents argued that research integrity is teamwork.

Researchers and students defined scientific integrity as an **embodied experience**. *It is inherent in everything we are doing* [1/SOC] – as one respondent wrote. The others indicated the practicality and usability of principles in science: *A culture of research integrity is characterized by a set of interrelated social norms and values conducive to good scientific practice* [1/DE/SOC]; *We need a shift away from the focus on metrics, excellence, impact, etc. towards good research practices* [1/DK/SOC]. According to some participants, understanding what research integrity means is reflected in research practices. It is an area of practice, not only theory; this is why *RI needs to be lived – ranging from teaching a student, how to keep a proper lab book and interpret data, to how to handle conflicting data and authors* [1/DE/STEM].

An interesting aspect of defining research integrity is combining it with the **passion and mission of scientists**. Being a scientist was described by several respondents *as passion for the profession, not only a career* [1/DE/STEM]. They wrote that the path to research integrity resulted from deep curiosity and a passion for knowledge. On the other hand, a scientific career built on the pursuit of positions and publication points seemed to them to be a trap, a path that exposes them to abuse. At the same time, researchers highlighted the profitability of doing good, ethical research. Integrity was defined as **individual gain** for the researcher. Some respondents emphasised that scientific success is not possible without reliability, honesty, respect and accountability. *To report results without any bias due to your interest* [1/ES/MED] – as one person wrote. According to others, it is worth remembering that the measurable benefits of responsible research and innovation are not only individual, but extend to the entire academic community and society because *money and time is saved when research is done well* [1/ES/MED].

The results of our study show that perceiving research integrity, focused on a positive understanding of this phenomenon, refers to two visions of the university: collectivist and liberal (Dwojak-Matras, Kalinowska and Koterwas, 2020). The first approach has its origin in defining the university as a community built on values such as honesty, cooperation,

responsibility towards society (Znaniecki, 1940; Merton, 1973). Research integrity is a common value and a common challenge, its perception is strongly linked to that of academic ethos (Bieliński and Tomczyńska, 2019), professional ethics (Emmerich, 2019) and culture on the university campus (Ferguson et al., 2007). In the liberal approach to the university, scientific work is regulated by the market, including the grant funding system, the culture of competition among scientists and the culture of audit (Shore and Wright, 2015). In this perspective, research integrity is an element of building individual scientific careers, and a kind of "ethical capital" (stemming from experience and practice) of the researcher allowing him or her to achieve professional success. Understanding scientific reliability in a collective spirit highlights those aspects of the phenomenon that are related to its origin and social function. A liberal understanding refers rather to the practice of research integrity and its presence in a regular academic life. This finding shows that the paths to scientific integrity can lead simultaneously by promoting it as the heritage of academia but also through the development of each individual.

What Should Ethical Training Look Like? Thoughts on Teaching Research Integrity

Heidi Hyytinen and Erica Löfström (2017) identified two academic concepts for teaching research ethics and honesty that make up ethical training: the proactive and reactive approaches. In the proactive approach, the institution actively enhances ethical behaviour through supervision, courses, promotion of good practices and role models. The culture of research integrity is strengthened by discussing best practices, following the examples of role models, departmental observation and participating in the university community (Rissanen and Löfström, 2014). This teaching concept aims to make it easier for students to build their own knowledge and experience, leading to the embodiment of good behaviour. In this model, misconduct is treated as an opportunity for reflection and discussion with students. The reactive approach focuses on maintaining the discipline of integrity and ethics through the teacher's intervention in cases of misconduct. The aim of teaching about research ethics in the reactive model is to provide information on how to avoid bad behaviour and how to react to misconduct. The distinction between proactive and reactive ways of teaching integrity and ethics can be linked to the distinction between a values-based or norms-based approach to integrity, as we mentioned earlier (Godecharle, Nemery and Dierickx, 2014). While the general discourse on integrity is dominated by a negative, normative approach, we can currently see a tendency in education to focus on the proactive way of teaching (Ferguson et al., 2007), but researchers emphasise that both ways are complementary and inseparable.

The described approaches to teaching lead teachers to choose direct or non-direct didactic ways of teaching integrity and ethics. The followers of the reactive approach focus rather on creating special ethics courses (explicit teaching), the supporters of the proactive one, besides formal teaching, also use observing faculty and being part of the academic community to shape ethical awareness (implicit teaching) (Rissanen and Löfström, 2014). Desk research on the effectiveness of these forms of educating points out the dominant role of non-direct teaching. According to some researchers, targeted teaching is not as effective as the authors of academic courses would like (Watts et al., 2017: Marusic, Wager, Utrobicic, Rothstein and Sambunjak, 2016; Hofmann, Myhr and Holm, 2013). However, in the consciousness of academic teachers, the teaching process is still seen as a conventional activity in the university classroom, included in the study programme. In our survey, scientists were more concerned

about enhancing a culture of research integrity through dedicated courses. Only two statements concerned the concept of implicit learning as an integral part of the process of teaching research integrity. One person recommended *a mixture of formal and informal courses/lectures, including this in lab meetings and project discussions, to cover the various aspects depending on the context. It should also be integrated in other soft skill courses (for example questions on authorship could be included in workshops on scientific writing)* [1/DK/STEM]. Another respondent stressed that *it [formal and informal learning] should be integrated, else it is of no value. It should not produce a difference between* [1/DK/SOC].

Most academics describing the educational content of the courses were rather focused on the norm-based approach (such as authorship, publishing, data management, conflict of interest). They mentioned that the main purpose of selecting content for the curriculum is to help students gain a deep understanding of the codes of conduct (ALLEA, 2017), rules and principles of ethical behaviour. Nevertheless, some academic teachers discuss the values essential for the production of scientific knowledge with students in their classes. *To be reflexive about how to produce knowledge in a transparent way. To be reflexive about knowledge interest, its consequences and interaction with the field* [2/DK/SOC]. Their courses are rooted in a positive, value-based approach and address topics important for building dialogue between science and society, such as: *the utility of research (for scientific aims, for public policies, but also for social needs), innovative methodologies of research, end-users involved in research, ways of implementing dialogue between research and society* [2/ES/SOC].

The methods of teaching integrity and ethics described by the respondents in our surveys led to constructing students' knowledge and experience by encouraging critical, challenging and creative thinking. Some teachers recommended case-based learning to give students the opportunity to share their own experiences and personal learning points. They argued that case-based learning shows a range of viewpoints, allows students to reflect, and makes it easier for them to relate to the discussed content: *We do a lot of small group discussions on realistic cases and use a technique called moral case deliberation to reflect on real dilemmas that participants experience themselves* [2/MED]; *I give participants the opportunity to discuss case studies as a group (peer learning is very helpful to enable individuals to share experiences and personal learning points). I also provide time to reflect and an activity to enable them to identify what they are going to do differently (and share one point with the group)* [2/GB/MED]. Most of the answers related to the proactive approach. Even if teachers identified misconduct as a starting point for the class, they treated it as a value, as an opportunity to learn and reflect: *I proceed through examples of misconduct or examples of aporia – they think through the contradictions and thus discover the need for some regulating principles* [2/FR/HUM].

Survey participants stressed that research integrity and ethics are specific to other subjects, because they are relative and subjective: *RI/RE is no rocket science, but the essence is reflection* [2/MED] and *[it] is not a matter of being taught like a usual scientific domain. It is more of developing awareness with hand-on problems* [2/FR/STEM]. As a result, the emphasis in teaching ethics should be not on knowledge, but on attitudes and skills. One of the academics gave his vision of teaching integrity and ethics: *I think that it is not enough to tell people what not to do (the black and white of RI, comparable to the 10 commandments), but that you need time to show them: (a) the swamps of RI (the grey areas) and (b) ways to actually do better science and to protect themselves when navigating through moral dilemmas* [2/DE/MED]. This point of view has a direct impact on the methods used in ethical training. Defining ethical issues as relative, questionable, difficult to define clearly gives an important argument in favour

of teaching through dialogical methods: *ethics is not a simple good/bad matter, so one needs interaction and reflection and the best way to do this is through dialogue I think* [2/NL/SOC]. As one researcher concluded: *Doubt is my favourite word* [2/DK/SOC].

Most academic teachers imagine ethical training as a process of direct learning through dedicated, compulsory courses. The key to this process are planned activities. Coexistence in the academic environment, the observation of role models or conversations in university corridors are less important (or even unimportant) according to this approach. On the other hand, scientists believe that a good way to teach research integrity is to work on real case deliberation, dilemmas, and problems, which are close to students' experiences. This is typical of the proactive approach to integrity. Moreover, according to academic teachers, using dialogical methods results from the relative nature of ethical issues.

Conclusion

Strengthening the culture of scientific integrity is one of the most important social challenges today. It is a task for both the academic community and the wider community. In our reflections, we focused on building a culture of scientific integrity within the academia. We take the view that members of the scientific community (whether beginners or experienced scientists) need to know both the negative and positive perspectives of conducting honest research. The Path2Integrity project, of which this research is a part, fits into the current of positive integrity. The objectives of the undertaken research emerged from the need to propose positive solutions, describe good scientific practices, promote role models and dialogical methods of teaching integrity in research and ethics. However, it should be emphasised that the article presents only the research on the awareness of scientists, the subject of our research was not research practices. This makes it impossible for us to conclude on the basis of our analyses how the convictions of scientists translate into actual practices in the area of research reliability and ethics.

Knowledge about attitudes towards research integrity in the academy is needed to shape effective policy on research integrity and to build an appealing scientific culture around it. It seems that the efforts being made to promote and teach research integrity should bring benefits (from being an honest scientist) both to society and individuals. Researchers understand research integrity partially as a common challenge and the responsibility of science towards the world and partially as a personal investment in scientific success. Therefore, it is worth noting that adherence to the fundamental values of good science is a double victory – for the whole community (academy and society) and for individual scientists.

The study results indicated that academics have various opinions about how to build ethical awareness, though the positive, value-based approach dominates in teachers' statements about learning integrity and ethics. Teaching methods and educational content arise from teachers' experiences and their own beliefs. These components affect each other. Teachers and academics teach about ethical norms, rules and principles (individual approach) as well as about social responsibility and its value to society (collective approach). If the content consists of standards, rules and principles, it would seem that knowledge transmission will dominate through a teacher's explanation and demonstration. However, regardless of the subject matter, the methods they described were student-centred and based on knowledge construction.

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Path2Integrity Learning Cards: First Year Experiences of an Educational Programme to Foster Research Integrity[1]

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This article outlines the experience gained in the first twelve (12) months of the Path2Integrity (P2I) learning programme, an initiative designed to promote reliable research results and responsible research practices with all students, not only those destined to be researchers. Path2Integrity learning cards are student-centred instructions with a dialogical approach, using role-playing and storytelling aimed at fostering a culture of research integrity. This report shows that feedback gathered in this first year of the P2I programme supported the following three actions. First, the feedback informed distinctions between the different contexts of research education and citizen education. Second, a handbook was prepared to accompany the learning cards. And finally, students will be asked in the future to reflect on the competencies each learning card features. A review of the feedback and actions will be followed by an overview of the implications for the programme itself and for research integrity education in general.

Keywords: coming to an agreement, dialogue, research integrity, responsible conduct of research, role play, storytelling, teaching and learning, training.

1. Introduction

It is important for the research system and society that students learn what reliable research results are (Science Europe Working Group on Research Integrity, 2015). However, studies on students' perception of how to conduct research show that students feel insecure about how to undertake it (Fishman, 2015) and that current training sessions have "ample room for improvement" (Watts, Medeiros, Mulhearn, Steele, Connelly and Mumford, 2017). A few severe cases of research misconduct led to investigations that evidenced a higher estimated occurrence of research misconduct (Fanelli, 2009) and a loss of trust in research. This is why the research system is facing a number of challenges. How can educational organisations

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ensure that students learn the importance of reliable research? And how can educational organisations train students about what it means to be a responsible researcher? These are two challenges from this cluster, which specifically open the field to research integrity education.

The importance of the linkage between research and society is shown in the Horizon 2020 programme of the European Commission, which calls for proposals that foster quality and societal impact of research and emphasise institutional and operational goals regarding research integrity. One call for proposals took on the above-mentioned educational need and addressed research integrity with a specific educational objective. The SwafS-02-2018 call for proposals, Innovative Methods for Teaching Ethics and Research Integrity, named an educational need for innovative approaches.

The Path2Integrity educational programme answered this call and "improve[d] current educational methods, raise[d] awareness of students and early career researchers and contribute[d] to the establishment of a research integrity culture. The [developed] innovative methods for teaching research integrity … contribute to the responsible conduct of research and research excellence." (EC, 2018)

This article lays out the Path2Integrity learning cards as an educational programme to foster research integrity. Section 2 explains the learning cards' objectives, methods, target groups, and format. This is followed in section 3 by a report on how Path2Integrity collected feedback on these learning cards and developed them further on in the first year. Taking this development into account, section 4 of this article provides an overview of how the Path2Integrity developments align with the current status quo of teaching and learning research integrity.

2. Learning Cards to Foster Research Integrity

Providing knowledge and experience to this educational task, Path2Integrity designed learning cards (P2ILCs) in 2019[2]. Path2Integrity designed the P2ILCs to overcome "[t]raditional methods of teaching ethics and research integrity, [because they] do not appear to be efficient in raising awareness on these issues" (EC, 2018).

Path2integrity offers 20 open-access learning cards for formal learning settings on research integrity. By using the European Code of Conduct for Research Integrity as a reference document, and by using role-play and vivid storytelling in a dialogical manner, the P2ILCs are interactive. They are designed to work with "student-centred methods … aiming to promote a culture of research integrity and raise awareness of students and early career researchers" (Priess-Buchheit et al., 2020, p. 8). In particular, they "allow for plurality of opinions and for nuances, rather than a set of predetermined 'right or wrong' answers" (EC, 2018).

The centre of this programme is a dialogical approach, which can be described as the opposite of debate (Widdershoven and Solbakk, 2019). The P2ILC programme enables each participant to rationally lay out their position on good scientific practice as well as the ways in which one would explain and justify their position to others. As opposed to debate, participants are encouraged to build sound arguments by listening actively and (if necessary) countering good arguments. Through student-centred activities on narrative cases, students "learn how to conduct a dialogue on the rejection or acceptance of norms in research integrity (Priess-Buchheit, Aro, Kuzmova, Lanzerath, Stoev and Wilder, 2019, p. 19). Interactive methods support this dialogical approach. "Vivid storytelling and … role-play enable students,

[2] See https://zenodo.org/search?page=1&size=20&q=priess-buchheitUtrob

(under)graduates and young researchers to acknowledge conflicting purposes, power structures, (sub)cultural habits and knowledge. They also lead them to rationally … [lay out their] research integrity, listen to statements of others … and to be ready to outline their knowledge about research integrity (Priess-Buchheit et al., 2020, p. 20).

The P2ILC programme is in line with the findings from R. Andorno, J. Katsarov, and S. Rossi, whose 2019 study shows that "around half [of 98 scholars] agreed that the most efficient tool [to learn research integrity] is the recourse to case studies combined with discussion. Cases can either be taken from real-life or may be fictitious. … Specific methods that were mentioned as helpful to improve the quality and efficacy of the teaching [in this study included] role-playing, individual and group presentations by students"[3] (Deliverable D3.2, unpublished).

The P2ILC programme was specifically developed to increase the efficacy of formal learning settings. The programme originally used two learning methods: a) storytelling and b) role-play. In the design process, the method of "Coming to an Agreement" was added in order to create learning situations in which participants focused on reaching a common decision – without being distracted. This is why the first P2ILC programme offers the following three learning methods: a) storytelling, which thus refers to both real-life and fictitious cases, b) coming to an agreement, and c) role-play. The programme fosters not only knowledge about research integrity but also a reflection on the roles that the participants themselves play in reliable research.

2.1. P2ILC target groups

The basic design of the P2ILC programme is to train participants to argue in favour of reliable research results. Research integrity is fostered by providing dialogical learning settings to students and (early career) researchers from age 16 on. "Although there is a need to promote research integrity in every age cohort, students aging from 16 to 28 … [are] the main target group for the formal learning settings. The … [P2ILC programme] concentrates on [participants in] the age group of 16 to 28 because they are at the stage [in which they are] entering the scientific community and are in the process of developing professional values and compliance structures" (Priess-Buchheit et al., 2020, p. 11). Participants receive a sound research education to ensure that misconduct is prevented. Instead of letting students and (early career) researchers walk into an integrity trap, the P2ILC programme fosters an early interaction with research techniques and research values.

The learning cards have three different target groups (see Figure 1):

- **S** cards have been prepared for pre-disciplinary groups, for example, high school students older than 16, or Bachelor's students.
- **M** cards have been prepared for disciplinary groups, for example, Master's students.
- **Y** cards have been prepared for post-disciplinary groups, for example, early career researchers.

[3] Deliverable D3.2, Results of mapping of current practice, Project: INTEGRITY, Grant Agreement n° 824586, October 31, 2019, not yet published.

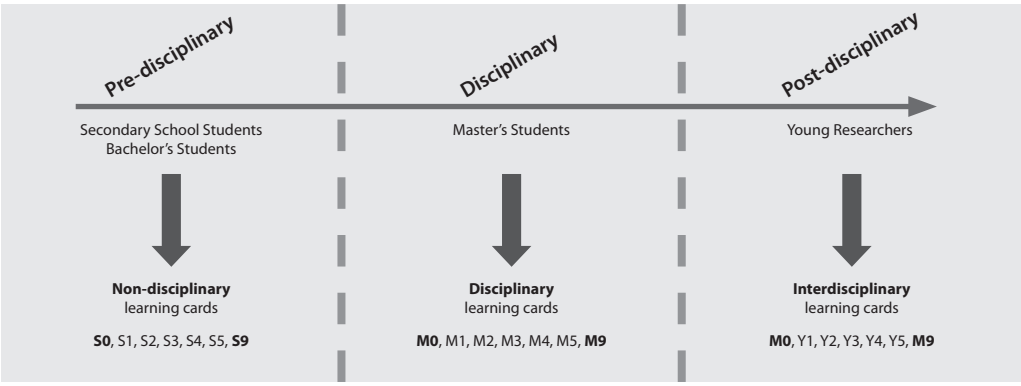

Figure 1: The three target groups of P2ILCs

In each target group, the following research integrity categories from the European Code of Conduct (ECoC) (ALLEA, 2017) are discussed in at least one learning card:

- Research Environment
- Research Procedure
- Collaborative Work
- Safeguards
- Dissemination and Publication

S0 and M0 are introductory cards that easily introduce the participants to the educational programme. On the other hand, S9 and M9 enable a final reflection on research integrity and can therefore be used as final cards in the programme. The other cards are listed at the bottom of Figure 1. They concentrate on one of the above-mentioned categories.

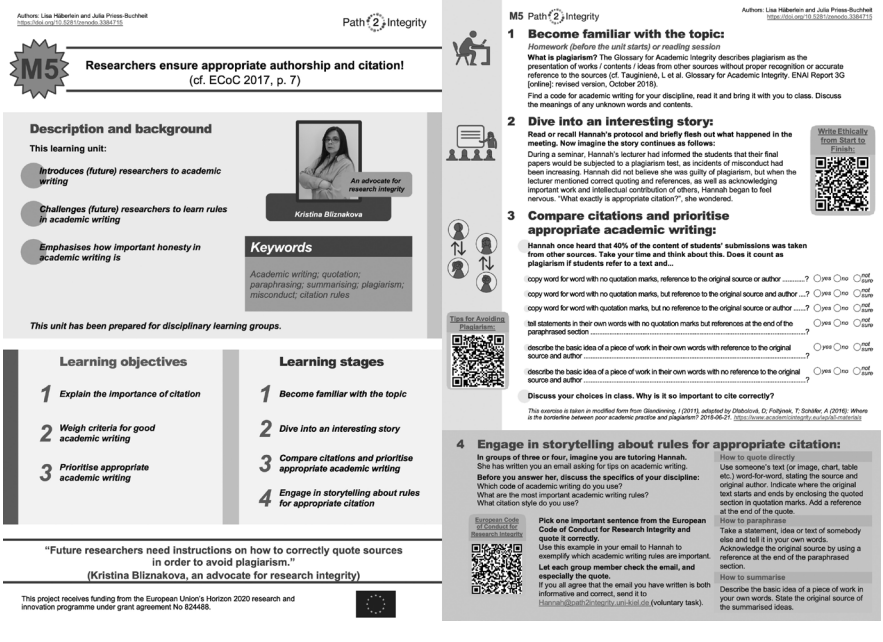

Figure 2: P2ILC M5, Category: Dissemination and Publication

The Path2Integrity programme consists of 20 learning cards. Each learning card consists of two pages (back and front, see Figure 2). The first page of each learning card is an orientation for the trainer (description and background of the unit, learning objectives, and learning stages), while the second page describes the procedure of the session and is used as a copy template for every participant. The instructions are for research integrity sessions of 90 to 120 minutes.

2.2. Principles and structures of the learning cards

The order of the following principles and corresponding components in the learning cards is derived from the reading direction of the learning cards, starting with the first page from top to bottom followed by the second page from top to bottom.

Each learning card aligns to one of the ECoC categories[4]. This orientation is shown in the respective **heading** on each learning card. The heading describes the main topic of the unit and relates to one of the ECoC categories. One example of such a heading is in learning card M5, version 1, "Researchers follow their quest in a careful and well-considered manner! (cf. ECoC 2017, p. 5)" (Priess-Buchheit and Häberlein, 2019, p. 1).

The main learning content of the P2ILC programme is research integrity, which is embedded into a broader spectrum of research ethics and reliable research results as a cornerstone between research and society. This broader spectrum is described in each **description and background** box on each learning card. The box lays out the reasons why this learning card should be taught.

Dialogical competencies are the didactical focus of the learning cards. The **learning objective** box outlines these competencies. This box describes three to five competencies that will be trained in the learning session. Each competency contains the following:

- an action that is needed in order to conduct a dialogue on the rejection or acceptance of norms (for example, describing something to others, active listening, and arguing in favour of something) and
- a subfield, which is of importance to the field of research integrity (such as research procedures, complying with codes and regulations, and academic writing).

Exceptions here are the learning cards numbered 0, 9 and 4; 0 and 9 have no specific research integrity subfield, and learning card 4 is about collaborative work and has a two-level structure. The learning objective box of learning card 4 is different because it prompts students to conduct a dialogue on the rejection or acceptance of norms and the topic (of collaborative work) is as well-structured as a dialogue on the rejection or acceptance of norms. This elevates dialogues on rejections or acceptances of norms to a subfield of research integrity.

Additionally, **general steps of instruction** are included in each learning card:

- introduction to the topic
- outlining the problem
- student engagement with the topic
- reflection

[4] The headings in paragraph 2 "Good Research Practice" of the "The European Code of Conduct for Research Integrity" list the ECoC categories: 2.1 Research Environment, 2.2 Training, Supervision and Mentoring, 2.3 Research Procedures, 2.4 Safeguards, 2.5 Data Practices and Management, 2.6 Collaborative Working, 2.7 Publication and Dissemination, and 2.8 Reviewing, Evaluating and Editing.

The **learning stages** box outlines these steps with some variations. The headings of the steps result from a combination of the described general steps and specific learning methods. The same headings can be found on the second page as indicators for the beginning of a new learning step. To provide ideal learning opportunities, the P2ILCs explicitly indicate different steps of classroom interaction.

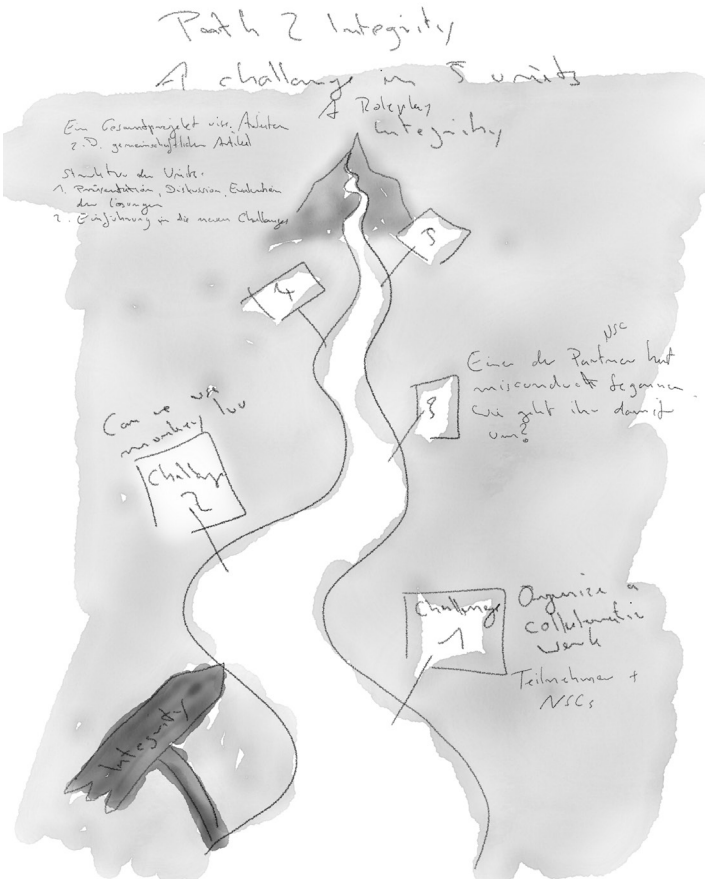

Figure 3: Problem solving by revisiting the same story in different learning sessions

Through the above-mentioned structure of the first page, trainers gain orientation on each learning card. The second page is prepared as a copy template. In P2ILC sessions, every participant has their own learning card (page two), which enables each student to actively contribute to the session.

The P2ILC programme follows the principle of a flipped classroom or pre-lesson preparation (Sahin and Fell Kurban, 2016; Strayer, 2012). The learning cards prompt the participants to become acquainted with the research integrity topic either by preparing at home or before the unit starts during a joint reading session. The participants are introduced to the topic through articles, videos, cartoons, or passages from articles.

Every learning card contextualises the research integrity topic with narrative cases to allow participants to easily understand and connect. In step 2, most of the cards exemplify a topic by using one of two stories. By repeatedly referring to these narrative cases (see Figure 3), the participants feel immediately connected and challenged by being able to identify with the characters in the story through "sympathetic imagination" (Nussbaum, 1997, pp. 85 and 95). Thus, they are impelled to think about how they would react, judge, and handle the situation at hand. Sometimes other narrative cases are provided, or participants are asked to choose their own examples from their disciplines.

The P2ILC programme is interactive and encourages participants to engage in dialogue. The parts on the learning cards marked in pink indicate that participants should engage in storytelling, in role-play or in coming to an agreement. Depending on the topic of the learning card, these methods ask the participants to provide rational arguments, to set common objectives and norms, to establish preconditions for a dialogue, to weigh the pros and cons of different actions, or to ask someone to do something[5] (Klare and Krope, 1977).

Each learning card in the programme ends with a reflection focussing on the overarching main topic of the card. This step brings the narrative beginning together with the personal decision-making and reasoning of the participants into a general discussion or framework.

As mentioned before, the general aim of the P2ILCs is to impart the skills needed on "how to conduct a dialogue on the rejection or acceptance of norms in research integrity" (Priess-Buchheit et al., 2020, p. 19). On the one hand, participants gain knowledge about different fields of research integrity and work, and on the other hand, they form their own personal positions on research integrity. Yellow boxes on the learning cards indicate information that has been prepared for the participants.

Generally, the other parts ask students to reflect on their positions on research integrity and give information about research integrity as a by-product of dialogical exercises.

3. Feedback and Development

P2ILC feedback was collected in 15 workshops with different educational stakeholders. In each workshop, one of the described learning cards was introduced and the stakeholders were asked to go through one learning session and act as participants. After each session, students, teachers, lecturers, ombudspersons, ethics committee members, programme administrators, and others commented on their learning experiences and made suggestions on how to improve the cards. The 90- to 120-minute workshops started in spring 2019 and ended in November 2019. The feedback was collected and informed the second version of the learning cards[6].

3.1. Feedback

Minutes of the meetings recorded the feedback of these 15 workshops. Häberlein and Claas (2020) published this feedback in "Dataset: Feedback on the Path2Integrity learning cards for research integrity" (Häberlein and Claas, 2020). This dataset includes the categories of

[5] These are the main actions from the 14 rules on how to conduct a rational dialogue as pointed out in Klare, T., & Krope, P. (1977). Verständigung über Alltagsnormen (1. Ed). München: Urban und Schwarzenberg, p. 124.

[6] The Path2Integrity Zenodo repository contains all first and second versions of the learning cards (https://zenodo.org/search?page=1&size=20&q=Path2Integrity).

participants, workshop size, card number, card version, feedback, and country. The feedback for this report was collected from spring 2019 to November 2019 and includes all comments from workshop 1–18 in the dataset[7] except the workshops with general remarks[8].

The participants were students and researchers from different disciplines; lecturers from different universities whose work focusses on research ethics, research integrity and scientific work; ombudspersons and ethics committee members from different countries; and study programme administrators.

3.2. Analysis

This article elaborates on the "first-sight" **justified** and **valuable** comments gathered from the workshop feedback. In total, Path2Integrity collected 51 comments. The comments were immediately analysed and organised in categories.

In an analysis, the comments were categorised as follows:

- **Ill-fitting comments** that do not fit with the overall project goal of Path2Integrity (Priess-Buchheit et al., 2020) or a learning objective of a single learning card – rated as not relevant for further discussions;
- **Interesting comments for single learning cards** – rated as relevant to discuss with the project partners; and
- **Justified and valuable comments for the P2ILC programme** (namely, for all learning cards) – rated as requests to find solutions and implement them in the second version.

Specifically, for the third category, justified and valuable comments, eight comments were collected on "first sight" (see Table 1). The project coordinator and several partners discussed these comments, clustered them (see the three colours in Table 1) and designed three solutions.

3.3. Further development of the learning cards

Based on "first sight" comments numbered one to eight from Table 1 below, Path2Integrity elaborated the following solutions:

Solution one

Comments one, two, five and seven from Table 1 (in yellow) point out that trainers need more information on how to use the learning cards.

The comments are as follows:

- Comment one: "Explain what role trainers have in these exercises."
- Comment two: "Trainers, especially teachers, need more information on the research integrity topics beforehand."
- Comment five: "Specify for which purpose the different learning cards are."
- Comment seven: "Some of the discussion between students will take longer. How should the trainers handle this?"

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[7] See the first column in the dataset (Häberlein and Claas, 2020). Feedback on the Path2Integrity learning cards for research integrity. Research Ideas and Outcomes 6: e58434. https://doi.org/10.3897/rio.6.e58434.

[8] See the third column in the dataset (Häberlein and Claas, 2020). Feedback on the Path2Integrity learning cards for research integrity. Research Ideas and Outcomes 6: e58434. https://doi.org/10.3897/rio.6.e58434.

To provide trainers with more information, from 2020 on, a handbook with examples accompanies the 20 learning cards, which contains more information than the information that can be found in Figure 4 below. The comments show that this material, which was handed out in the workshops, contains too little information and the information given is not easily transferable. Furthermore, the comments led to specific explanations in the handbook, using examples as an easily transferable way to explain the principles and methods of the P2ILC programme.

How to use the learning cards:	Start by reading the learning cards. The front of each card provides an orientation for teachers, while the template on the back guides the class through the learning session
Duration:	The learning units can be adapted to class sessions from 90-120 minutes.
Preliminary work:	Participants should prepare for the unit by doing the first section at home.
Open atmosphere:	Participants should introduce each other and shake hands. Maintain an open and transparent session!
Time management:	Participants learn even without completing each section of the units. To ensure that there is time for reflection, jump to the last step 15 minutes before your session ends.
Support:	Support your participants at all times.

Figure 4: Current short piece of information on how to use the learning cards

Solution two

Comments three, five, six, and eight from Table 1 (in blue) show that designing only "learning cards for research integrity working towards reliable research results" for all target groups is a limiting and confusing practice.

The comments are as follows:

- Comment three: "Explain why a trainer should use this learning card."
- Comment five: "Specify the purposes of the different learning cards."
- Comment six: "Specify which card should be used for gifted secondary school students preparing to enter STEM research."
- Comment eight: "Specifically explain the overarching learning goal for secondary school students."

To provide a clear focus and to display the wide educational range of the P2ILC programme, the handbook integrates **research education** and **citizen education** as two overarching themes. This integration leads to two learning paths, one focusing mainly on the demand for reliable research results and the other focusing mainly on the production of reliable research results.

Table 1: *Feedback that the Path2Integrity team members rated as justified and valuable at first sight.*

Feedback	No	Place
Explain what role trainers have in these exercises.	1	Kiel
Trainers, especially teachers, need more information on the research integrity topics beforehand.	2	Kiel
Explain why a trainer should use this learning card.	3	Kiel
Connect reflection times from the end of the sessions (page two) with the learning objectives of the cards (page one).	4	Brussels
Specify the purposes of the different learning cards.	5	Brussels
Specify the purposes of the different learning cards.	5	Brussels
Specify which card should be used for gifted secondary school students preparing to enter STEM research.	6	Brussels
Some of the discussion between students will take longer. How should the trainers handle this?	7	Brussels
Specifically explain the overarching learning goal for secondary school students.	8	Coburg

Research integrity in the context of **citizen education** will target every citizen, especially secondary school students, and will place the importance and value of reliable research results in a knowledge-based society in the centre of the programme. Most suitable for such training sessions are the so-called S Cards, which are designed for non-disciplinary learning groups.

Research integrity in the context of **research education** will target researchers, early career researchers and students who want to become researchers. This context stresses the importance of obtaining reliable research results. The so-called M and Y Cards are the most suitable ones for such training sessions involving disciplinary and interdisciplinary groups. The second version of the P2ILC programme will provide different folders, short descriptions and handbooks for each context.

Solution three

Comment four (in green) in Table 1, "Connect reflection times from the end of the sessions (page two) with the learning objectives of the cards (page one)", shows that until now, the P2ILC programme has lacked a consolidation structure that spans the entire programme.

To provide a structure in which participants can reflect on their competencies, the second version of the P2ILC programme will add a Learning Journal to the learning cards. This learning journal prompts the participants to reflect on the learning objectives (from page one) with two to three sentences per learning objective after every session.

4. Overview

Notwithstanding the critical feedback seen in the dataset of Häberlein and Claas (2020), researchers from different disciplines, lecturers on research integrity and on scientific work at different universities, ombudspersons and ethics committee members from different countries, as well as study programme administrators have started to work with these cards and highlighted the importance of such a programme. This is not surprising, as the programme responds to current societal challenges such as fake news, or rather, societal misinformation and disinformation, as well as scientific challenges such as severe cases of research misconduct in many (European) countries.

Most of the learning cards in the P2ILC programme provide insight and discuss the responsible conduct of research (RCR), and therefore, concentrate on ideal actions. As Steneck (2006) outlined, RCR is just one pole of integrity in research. The complete picture of integrity in research spans from RCR to questionable research practices (QRP) to fabrication, falsification, and plagiarism (FFP). The narrative cases from the learning cards confront participants with ideal as well as worst behaviour (from RCR and QPR to FFP). Nevertheless, the exercises of the programme follow a positive approach, leading participants to reflect on what role they play in RCR.

In the P2ILC programme, participants are repeatedly asked to explain how to act in research situations. These actions of responsible conduct of research are often easily explained. The P2ILC learning curve thus starts at the moment in which they are then asked to elaborate on why their explanation can be called a "good one".

Path2Integrity validated its learning cards thoroughly in the first year to ensure that they exemplified relevant materials, effectively transferred the subfields of research integrity into the target groups' context and supported suitable reduction and scaffolding. With the feedback from the three above-mentioned categories, the programme developed the improved second version of the learning cards.

Until now, very little has been known about educational programmes in the field of research integrity. Steneck (2013), Marusic, Wager, Utrobicic, Rothstein and Sambunjak (2016) and Löfström (2015) acknowledge that there is not much evidence of research integrity instruction. The advantage of P2ILC is that it is a replicable programme that will and can be evaluated in different settings and will provide research-based insights on ways to foster research integrity from an educational perspective. So far, the major research contribution of the programme has been an approved and validated design for learning sessions for several target groups, which can be used, adapted and discussed in different learning settings. The value of the programme will be enhanced as dissemination and evaluation proceed. "The … [evaluation] tests the effectivity of the Path2Integrity … approach. … In a pre–post test design (with control groups), the valid, reliable and objective assessment tests 12 educational organisations (four schools and eight universities) to see whether participants … score higher on research integrity knowledge and research integrity reasoning" (Priess-Buchheit et al., 2020, p. 8).

The accompanying handbook of Path2Integrity, which was designed as a response to the above comments, emphasises the European Code of Conduct as a reference document. Additionally, the handbook explains that Path2Integrity learning sessions invite their participants to find their roles in the field of research integrity. Kalichman (2015) describes major scandals as catalysts for research integrity programmes. He describes training approaches as either reactive or proactive. The former gives guidance through codes and sanctions, whereas the

latter trains through discussion and designs of codes. Taking the European Code of Conduct as a reference document and the participant's role in Path2Integrity sessions into account, Path2Integrity's educational programme is a mix of both.

The P2ILC programme is the first educational programme in Europe that trains secondary school students from age 16 up to (early career) researchers. The conclusion to provide secondary school students with the overarching theme of **citizen education** and therewith to define another research integrity context for this group is new and needs to be evaluated in further settings.

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Teaching Academic Honesty and Ethical Standards[1]

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The considerations presented in this paper refer to the idea of developing academic honesty and introducing ethical standards in research among high school students of the International Baccalaureate Diploma Programme. The mission of the International Baccalaureate Organization is to form a better world through education. One of the ways to achieve this is to create international educational programmes that include the development of a respectful, principled and caring attitude among their students. Teaching about academic honesty and ethical standards in research as well as introducing these principles in everyday school life is the best way to put these rules into practice. In the following paper, the regulations of the International Baccalaureate on academic honesty in general and ethical guidance for psychology in particular will be presented, followed by examples of good practice from one of the IB schools, the Międzynarodowe Liceum Paderewski in Lublin, Poland.

Keywords: academic honesty, ethical standards in psychology research, International Baccalaureate Diploma Programme (IB DP), Międzynarodowe Liceum Paderewski [Paderewski International High School], scientific reliability.

Introduction

The International Baccalaureate (IB) Organization is a non-profit foundation established in Geneva in 1968 motivated by its mission to create a better world through education (see: International Baccalaureate, 2014b for the official IB *Mission Statement*). This idea can be introduced into life by establishing a global network of schools, teaching in accordance with the same curriculum, with a focus on developing young individuals not only intellectually but also personally. In addition to offering a wide range of subjects corresponding to a variety of students' interests, the IB aims to develop particular attitudes among its adepts expressed in the IB Learner Profile. The profile consists of a list of features and attributes, such as being inquiring, knowledgeable and caring. Developing such characteristics among

[1] This article is based on the experience of teaching research in the field of psychology in the International Baccalaureate Diploma Programme and references examples of good practices from the Międzynarodowe Liceum Paderewski [Paderewski International High School] in Lublin, Poland.

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young people should help in creating a better and more peaceful community through intercultural understanding and respect. The IB programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right (International Baccalaureate, 2015a).

The IB Learner Profile "describes a broad range of human capacities and responsibilities that go beyond academic success" (see: International Baccalaureate, 2014a for the *IB Learner Profile*). It includes ten characteristics that an individual will be developing through the curriculum, among which are several directly relevant to scientific reliability and ethicality. These are "principled" and "caring" (International Baccalaureate, 2010). According to the IB Learner Profile, being principled means that students are expected to act with integrity and honesty as well as with a strong sense of fairness, justice and respect for the dignity of individuals, groups and communities. It also means that students are obligated to take responsibility for their own actions and the consequences that accompany them (International Baccalaureate, 2010). Such attitudes are linked to behaviours that can be referred to as scientific reliability and academic honesty. Principled students are expected to respect others and their intellectual contribution to science as well as to use sources and scientific data responsibly and honestly.

Another characteristic IB students should develop is to be caring. This means that young people are encouraged to show empathy, compassion and respect towards the needs and feelings of others (International Baccalaureate, 2010). On the academic level, these attitudes lead to the behaviours of following ethical guidance in research or any other interaction with people that contributes to gathering data.

Emphasising the importance of these features and organising the curriculum in order to develop them in young individuals demonstrate how important academic honesty, reliability and ethicality in conducting research are in International Baccalaureate educational programmes. In the following paper, strategies for developing awareness of the issues relating to academic honesty promoted by IBO and applied by one of the IB World Schools in Poland will be presented. In the second part of this article, the authors discuss the ethical guidance in psychology research recommended by IBO and describe how these principles could be applied in teaching IB psychology in high school. All examples used in the text are from the good practices developed in the Międzynarodowe Liceum Ogólnokształcące Paderewski in Lublin, Poland, which has been one of the IB schools since 1999, the first to be authorised to offer the IB Diploma Programme devoted to high schools. In later years, the school was also authorised to offer the IB Middle Years Programme[2] and Primary Years Programme[3] for lower secondary school and primary school respectively.

Teaching Academic Honesty in the IB Diploma Programme

The International Baccalaureate Diploma Programme (IB DP) upholds the principles of academic honesty, which are seen as a set of norms, values and skills promoting personal integrity and good practice in teaching, learning and assessment (Garza, 2014). This attitude should be taught by the whole school community and its development should be carefully supported throughout students' education (International Baccalaureate, 2014c). According to IBO, this should be one of the schools' priorities and it is expected that each IB School will

[2] Since 2001

[3] Since 2019

prepare and regularly review internal academic honesty policies following the IB rules and regulations in this area.

Academic honesty in the Diploma Programme is particularly important, as students preparing for university take responsibility for their own behavior in this by studying a course that emphasises independence and self-reliance. This is the time in their educational career where the pressure to perform well in summative assessment tasks, work overload and stress relating to university admissions is reinforced by educational systems that reward the final results. All of this as well as the complexity of educational requirements can raise issues of academic misconduct (Caroll, 2012). Because of this, teaching and learning in the Diploma Programme has to encourage positive behaviours among the students, as they need to demonstrate beyond a doubt that they have completed their work honestly and independently. This requires employing explicit completion requirements with regard to being transparent about the use of ideas and the work of others, such as properly prepared in-text citations and reference lists (bibliography) in all submitted essays, reports, presentations, etc. (Caroll, 2012).

In addition to this very specific argument for implementing academic honesty practice in high school education, IB also formulates a more general justification for such a strong focus on scientific reliability. According to Dr. Celina Garza, who is the IB Academic Honesty Manager in the IB Assessment Centre in Cardiff, it is important to promote academic honesty, as the lack of such integrity undermines the philosophy of any educational programme (Garza, 2014). This is particularly important today, in the age of the Internet, when the boundaries of intellectual property are often blurred and students are unclear about who owns the information available from web sites. Moreover, breaching the regulations of academic work could lead to misconduct in the conventions of other fields. Finally, when students engage in academic misconduct they miss the opportunity to learn and develop new skills or practice those already acquired. This argument is not only logically driven but also supported by replicated empirical data. The results of studies with samples of IB DP students have demonstrated that those who score higher on straightforwardness as a personality feature have significantly higher scores on their final IB exams in comparison to fellow students who score lower on that trait (Błaszczak, in revision). This observation is interpreted as the consequence of the actual development of necessary skills among straightforward students who just work hard on their assignments without looking for other, unfair solutions.

The Academic Honesty Policy in the IB Diploma Programme at Międzynarodowe Liceum Paderewski in Lublin, Poland

The International Baccalaureate expects every authorised IB World School to develop an internal academic honesty policy. Such a document should obviously follow IB regulations (International Baccalaureate, 2014d) but also precisely describe the rights and responsibilities of all members of the school community in regard to academic honesty issues. The Academic Honesty Policy at Międzynarodowe Liceum Paderewski defines all school procedures concerning the authenticity of students' work, using other people's work, referencing or citations, and ensures that these practices are transparent, fair and consistent.

The Academic Honesty Policy at Międzynarodowe Liceum Paderewski (Błaszczak, Bojczuk and Kalbarczyk, 2017) starts with an explanation of the school's philosophy. It emphasises the importance of academic honesty as an integral part of learning and teaching based on inquiry and reflection. Moreover, it is clearly stated that all members of the school community:

students, teachers, administration and parents are expected to respect and follow academic honesty rules. This document also defines the roles and responsibilities of different individuals taking part in the learning process. The school IB DP Coordinator and school leaders are obligated to establish processes and procedures that support academic honesty, such as: recognising the regulations and instructions provided by the IB concerning the examination session, internal and external assessment tasks; informing staff and students through various media how misconduct can be prevented; establishing a school culture that actively encourages academic honesty; supporting both the school community and IB in the detection and investigation of misconduct (Błaszczak et al., 2017). The main role of teachers is to encourage practices and teach relevant research skills as well as to serve as positive role models for academic honesty issues. This responsibility can be fulfilled by providing instructions and guidelines to students in the research and writing process, teaching relevant referencing styles and monitoring the work of groups to support collaboration but prevent collusion (Błaszczak et al., 2017). The main responsibility of the students is to ensure that their work is authentic and that the work or ideas of others are fully and correctly acknowledged by proper referencing (International Baccalaureate, 2014c).

The Academic Honesty Policy at Międzynarodowe Liceum Paderewski (Błaszczak et al., 2017) strictly defines academic honesty and misconduct together with several examples of misconduct: plagiarism, collusion, duplication or any breaches of the examination procedure. This document also establishes the procedures undertaken to ensure academic honesty in the school context, such as using different kinds of software to investigate misconduct, but also gathering students and teacher declarations confirming the authenticity of each work submitted by every diploma candidate. Moreover, the policy describes the procedures of reporting and recording misconduct as well as the consequences of violating academic honesty rules (Błaszczak et al., 2017).

Międzynarodowe Liceum Paderewski strategies to support academic honesty and avoid misconduct

The Międzynarodowe Liceum Paderewski within its Academic Honesty Policy (Błaszczak et al., 2017) provides a list of good practices that should be followed to support desirable and responsible behaviours. In addition to affirming academic honesty as a value, all the rules should be directly communicated to the students, teachers and administration staff via media and posted in classrooms and other prominent areas. Teachers are obliged to stress the importance of academic honesty within the class setting and instruct students on referencing and research reliability. Particular examples of such good practices will be presented below.

Teaching academic honesty rules during classes

The process of communicating academic honesty rules can occur in multiple ways. First of all, each student of a pre-IB class attends required classes called "Introduction to the IB" as part of the curriculum in Międzynarodowe Liceum Paderewski in addition to traditional subjects. During these classes, students become familiar with IB rules and requirements in order to gain a deeper understanding of what the IB DP is before they enter the programme. Academic honesty rules and responsibilities are carefully presented and explained to students during these lessons. Since the beginning of the very first school year, the Academic Honesty Policy has been available to students and their parents as one of the school's documents that

they should acknowledge and follow. Some time is devoted to consider past cases that have given rise to doubts about academic honesty in order to assess whether it was misconduct or not. Such exercises are important, as they give students a deeper understanding of the merits of the academic honesty standards but also enable them to become familiar with the procedures and the consequences of each example. Much attention is given to the distinction between collaboration and collusion, as during the diploma programme, students often perform group projects but have to write their own individual reports later on. Additionally, during these classes, students prepare essays on a chosen topic, which is later checked by a plagiarism detection tool. This provides a great opportunity to practise knowledge and skills about reliable research and the writing process.

Similar procedures are used during regular subject classes within the IB DP. Teachers remind students about the importance of academic honesty at the beginning of each school year. Several subject-specific scenarios relating to academic honesty issues are discussed. Once the issues are presented, both students and teachers are responsible for monitoring the authenticity of the work submitted for assessment as well as the proper behaviour during all forms of testing.

Teaching the proper use of sources and referencing

One of the main responsibilities of teachers in developing an honest and reliable academic attitude among its students is to teach them the proper use of sources as well as the referencing style recommended by IBO[4] (International Baccalaureate, 2014e). Despite their recommendation, the IBO has left the decision about the selection of a particular referencing style to the schools (Garza, 2014). The main point is to select the one most commonly used in the subject area and teach its consistent application throughout all of the work. Teachers are then obligated to monitor the development of these skills. This process starts during the pre-DP year and is continuously practised when students enter the Diploma Programme. It is an important skill because referencing and the responsible use of sources is also marked as part of several internal and external assessment assignments, which affects students' final grade (International Baccalaureate, 2014d).

Using digital software to monitor the authenticity of students' work and prevent misconduct

Międzynarodowe Liceum Paderewski uses two main kinds of software to verify the originality of the work submitted for assessment. The first one, ManageBac, works indirectly as a tool for monitoring students' progress. It allows current assessment assignments to be uploaded according to an internal school calendar. In the case of work requiring greater engagement or assignments that are a part of examination components, this process is divided into parts. Let us consider the example of an extended essay, which is a 4000-word research paper developed by the students on an individually chosen topic. Writing the essay is preceded by an independent investigation in which students strive to answer their own research question stated at the beginning of the research. This process has several stages: submission of the extended essay proposal, topic and literature review, outline, introduction and the first 1000 words of the essay, first draft of the complete essay and final version. All these stages are managed with the use of ManageBac, where students have their individual tabs and working

[4] The styles recommended by IBO are those commonly used in the academic world and include MLA, APA, Harvard, Chicago/Turabian, CSE, ISO.

space carefully monitored by the IB Coordinator and the supervising teacher. Using this tool allows students' performance to be followed and improvements to be observed, as well as the logical continuation in the subsequent parts of the assignment. This usually guarantees the authenticity of a student's work and his/her engagement.

Another commonly applied software program is TurnItIn. This tool allows the work submitted by the students to be compared to all websites available in the internet but also to many scientific libraries and other school databases. TurnItIn analyses the authenticity of the submitted works by referring them to any other available sources and calculating a similarity index. Additionally, it allows for a careful analysis of any similarities found and compares them to the original works. This is the basis for the teacher's assessment of originality, which is always preceded by a careful investigation. In some areas, this index could be very high, as the system may have marked all phrases repeated somewhere else, but this does not always mean that the work is an example of misconduct. A decision about originality is always made after the teacher's review.

Planning the process of preparing internal and external assessment assignments

As mentioned above, all works requiring a greater amount of time are prepared in stages. These stages help students in managing the assignment but also allow teachers to monitor the development of the work, see logical and coherent changes and observe the whole process. In comparison to seeing only the final version, this makes the teacher confident about the authenticity of the student's work. However, this is not the only tool used.

Student and teacher authenticity pledge

Last but not least, another way to ensure that academic honesty rules and practices are observed is asking students to write out the following honor pledge on all major academic work: "I declare that I have neither given nor received any help or unfair advantage on this test/or on this work which I now submit." (Błaszczak et al., 2017). This serves not only as a kind of final reminder of the academic honesty principles, but it also emphasises the importance of a student's individual responsibility for what he/she submits. A similar declaration is given by the teachers who supervise a particular piece of work after the whole process of preparation, researching and writing was monitored and the originality was verified by TurnItIn. In accordance with IB's Academic Honesty Policy, teachers declare "To the best of my knowledge, the material submitted is the authentic work of the candidate" (Błaszczak et al., 2017).

Teaching Ethical Standards in IB Diploma Programme Psychology

Psychology is one of the subjects offered by the school in the group of social sciences[5] taught in IB DP. Ethical standards are highly emphasised both in the process of teaching psychology and psychology research as well as in the process of having students conduct their own experiments that serve as the basis for their internal assessment[6]. During the classes, students learn about the ethical demands of conducting psychology research on humans and animals. Such standards as informed consent, the right to withdraw, participant integrity, anonymity and

[5] Group 3 is formally called Individuals and Societies and in addition to psychology, includes geography, history, information technology, economics, among others.

[6] The internal assessment in psychology is an empirical report developed in order to describe and evaluate a prepared experimental investigation. This task constitutes one of the components of the final grade in psychology.

confidentiality, deception and debriefing are explained and their importance is discussed. Students learn how to consider ethical issues in reference to classic psychology studies. They also have to evaluate past studies in light of the ethical considerations they generate. Additionally, by learning about the ethical issues that are one of the topics to be covered before final exams, students develop an ethical awareness of research and gain an understanding of a researcher's responsibilities. This serves later on as a guideline in having students conduct their own investigation with human participants, which is a requirement in the process of preparing the internal assessment in psychology (serving as a component of the final grade from this subject on the IB Diploma).

Teaching ethical standards in psychology research in IB DP psychology classes

Psychology is one of the social sciences offered in the IB Diploma Programme. Students who choose this subject take regular classes to prepare for the final exams and receive a grade on their IB Diploma. Topics covered during the lessons refer to biological, cognitive and sociocultural approaches but also to some areas of applied psychology, such as abnormality or human relationships. There is also a separate part devoted to research methods and the internal assessment. Teaching about ethical issues is implemented in all of these topics (see: International Baccalaureate, 2014g for more details about IB DP psychology and the curriculum). Ethical problems in biological, cognitive and sociocultural research are discussed. Similarly, ethics is included in the topics relating to abnormal psychology. Students consider ethical issues in studies undertaken with the participation of mentally ill people. Ethical problems in diagnosis are also discussed. Additionally, within the human relationships part of the curriculum, ethics is implemented by discussing the moral dilemmas in studies on social influence, altruism, attractiveness, group dynamics, prejudices, discrimination and conflicts (International Baccalaureate, 2014g). The module devoted to research methodology also requires teaching and learning about ethical issues.

Students take part in regular classes devoted to ethical standards in psychology research starting from being presented with just the set of norms. Rules are carefully explained together with the reasons for applying them and their origin. Later, different scenarios are presented and discussed with the students in order to show examples of when and how ethical problems in research can appear. This is an opportunity for students to develop a deeper awareness of these issues.

A great amount of time is devoted to discussing participants' integrity standard. In general, students know that in order to be ethical, a study must not harm anyone. However, at the same time, they have a very limited idea about how harm can be defined. The responsibility of a teacher is to explain that harm can manifest itself in different ways, not only physically. Examples of the different kinds of harm discussed in class include: hurt, injury, rejection, tension, torment, teasing, torture, traumatization, impairment, wounding, mistreatment, punishment, maltreatment, misuse, abuse, molestation, damage, or an adverse effect (International Baccalaureate, 2014g).

The next step in teaching about ethical standards in psychology class is to discuss the classic studies with regard to the ethical doubts they raise. Students are able to apply theoretical knowledge about the rules to assess particular studies. They look for examples of the proper application of ethical guidelines as well as for breaches of regulations. Moreover, they try to find justification for why some rules were eventually violated and whether there was

any reason for doing so. This enables them to develop an even deeper understanding of the ethical issues in psychology research, readying them to apply ethical guidelines in their own psychology studies conducted as an internal assessment assignment.

Implementing ethical standards in psychology research in the IB DP psychology internal assessment

The International Baccalaureate clearly defines the rules and obligations of young researchers undertaking their psychology investigation required for their internal assessment in psychology and conducting an experiment on human participants. The ethical guidelines for human research published on the official IBO website establish the rules that should be followed in an IB approved psychology study (International Baccalaureate, 2014f). Experiments that induce stress, anxiety, pain or any kind of discomfort for participants are forbidden, as well as those relating to such social phenomena as conformity or obedience. Similarly, studies that involve unjustified deception, involuntary participation or invasion of privacy are not permitted. However, partial deception may be allowed for some experiments when revealing the real purpose of the study would lead to biases due to reactivity or demand characteristics.

Moreover consent must be explicitly gained from participants. This means providing the necessary information about the aims (if possible while maintaining the high reliability of data) and objectives of the study. The right to withdraw at any stage of the investigation has to be guaranteed. In the case of younger individuals, parental permission is required to participate in the study (International Baccalaureate, 2014f).

Monitoring compliance with the recommended standards is the obligation of the author of the research as well as of the teacher supervising the student's investigation. However, examiners are also sensitive to detect any breaches of the ethical guidelines and report them to the IBO Assessment Centre. If a case like this happens at the school for the first time, the school will be warned to pay greater attention to ethical standards, but if such a situation is repeated in the next session, diploma candidates will be penalized.

During regular classes, students participate in the process of acquiring in-depth knowledge and understanding of ethical problems. This prepares them for conducting their own research with human participants. Preparing, conducting and reporting an experiment is an internal assessment assignment that constitutes one of the components of the final grade in psychology, which makes it a significant challenge that has to be properly completed.

Consideration of the ethical issues in planning the study already starts when the students submit their internal assessment proposal. In this very first stage, students develop the concept of their own investigation. Proposals include information about the aim of the study and the basic ideas about who will be investigated and how. In this initial phase, the authors have to reflect on the possible ethical issues that should be addressed. Most of them recognise the necessity of informed consent and anonymity. Significant attention is also given to participants' integrity standard and students consider whether the study they are planning could have any negative impact on the participants. Any offensive content or manipulation that may cause distress is not allowed. When any ethical doubts appear at the very beginning of the planning process, the concept of the study is either significantly changed or another idea is considered.

Furthermore, compliance with the ethical guidelines is also monitored during the process of preparing and conducting the study. When developing the necessary materials, students

prepare informed consent forms, which include all the details regarding the aim and experimental procedure that could affect the willingness of a person to participate. Before the study, participants are formally asked to sign the consent form. Anonymity, confidentiality and the right to withdraw are guaranteed. During and after the study, compliance with the ethical standards is monitored, focusing on participants' mental state and wellbeing as well as their anonymity and confidentiality. After the study, a debriefing session is held to explain and justify any deception applied (if it was used) and provide feedback about the results. Finally, participants are thanked and their participation is formally ended.

Writing the report is the final stage of the internal assessment assignment. Here, ethical standards are implemented as well. Reporting findings raises the issue of anonymity and students carefully present gathered data paying attention to ensure that no personal data is revealed that could lead to the identification of participants. This is usually achieved by presenting aggregated results and anonymised tables with the raw data. As the final version of the report is assessed by the teacher, he/she not only supervises the whole process, but also verifies whether all ethical standards were followed at the end.

Conclusions

The International Baccalaureate emphasises issues relating to academic honesty, scientific reliability and ethical standards. Educational programmes certificated by the IB and taught in different IB schools around the globe implement these important issues in their everyday classes and strive to develop principled, caring and responsible young individuals. It seems that this approach could serve as an example of the holistic development of students for all national curricula. Moreover, by focusing on these aspects as well as delivering challenging subject curricula, the IB prepares young adepts for further scientific development. It gives them not only knowledge in a particular field, but also an awareness of the importance of scientific integrity and the moral aspects of gathering and using data.

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Cheating in Higher Education: Between Habit, Resourcefulness and Pressure to Help[1]

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The article analyses the phenomenon of cheating among Polish students. It is based on a research study using a survey conducted in 2019 at one of Poland's universities. The study results confirm the findings of other researchers concerning the universality of cheating. The issues of interest include the learned breaking of the "do not cheat" norm that is reinforced at subsequent stages of education, the effectiveness of cheating as an educational strategy and the norm of friendship which could incline a person to help.

Keywords: academic integrity, cheating, copying, educational dishonesty, sociology of higher education.

Introduction

After 1989, Polish higher education experienced rapid transformations that reorganised both the functions of this system and the way it operated. This meant conforming to Western systems and to the changes that occurred there in the 20th century, and which today have a largely global character. However, in Poland, these processes followed a different timeline. At the beginning of the 1990s it became possible to open private higher education institutions and require tuition fees for extramural studies. Thus universities[2] systematically adopted a model of functioning similar to enterprises (transformation into a market-oriented economy). After Poland's accession to the European Union, the system opened itself even more to influences from abroad (de-nationalization). The beginning of the 21st century was also a period of the rapid influx of students (the move to mass higher education), which in turn led to the strong diversification of universities with regard not only to areas of study,

[1] We would like to express our gratitude to our pollsters who did the field research: Maja Dobija, Alicja Jaskulska, Małgorzata Kolasińska, Łukasz Lutomski-Juryłowicz and Maciej Messmer. We would also like to thank Martyna Hoffman for our earlier discussions. The study comprised the preliminary research for the project "Ściąganie i plagiatowanie. Studencka kultura kopiowania w warunkach umasowienia, komercjalizacji, umiędzynarodowienia i dywersyfikacji szkolnictwa wyższego w Polsce" ["Cheating and plagiarism: Student culture of copying in the context of mass-access, commercialization, internationalization and diversification in higher education in Poland"] financed by the National Science Centre in Poland as part of the Miniatura 2 contest (No. 2018/02/X/HS6/00634), conducted at Nicolaus Copernicus University in Torun.

[2] The term "university" is synonymous with "higher education institution" in this article. Universities are one type of higher education institution in Poland, usually the most prestigious.

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but also to the status of those institutions (diversification) (Antonowicz 2015a). The above transformations influenced specific disciplines and fields of science to different degrees: for example, the move to mass higher education predominantly affected the humanities and social sciences (Antonowicz, 2015b).

The outcome of subsequent reforms of the system (implemented in 1990, 2005, 2011 and 2018) is ambiguous (Antonowicz 2015a; Dziedziczak-Foltyn 2018). The declared internationalization to some extent translates into specific indicators – in Poland there are still very few lecturers and students from abroad; however, their number is growing and includes people from outside the EU and Europe (Łuczaj, Bielska, Kurek-Ochmańska and Mucha, 2020). First, the educational opportunities of a very large group of young people have been expanded; then, the labour market for highly qualified people had problems with absorbing these graduates (see Burris, 1983, on the phenomenon of overeducation; see Halaby, 1994, on skill/occupational mismatch). Meanwhile, the commercialization of the sector did not contribute to improving the quality of education: mostly private higher education institutions were negatively assessed by the State Accreditation Committee.

An important aspect of the quality of education is what is known as academic or educational honesty. In turn, an example of dishonesty is copying (cheating and plagiarism). The **student culture of copying** is defined by the authors "as perpetuated and transmitted values, norms, attitudes and behavioral patterns of students, related to permanent, common acceptance of breaking the official norms regarding fulfilling the social role of a student" (Bielska 2015, p. 19), and copying is operationalized as ways of obtaining credits that do not comply with state and university regulations (e.g. the Act on Copyrights and Related Rights, the Penal Code, codes of ethics, study regulations) (Bielska and Hoffman, 2013, p. 4). Cheating signifies here using (on one's own or in cooperation with others) informal means of support (verbal or non-verbal) that are forbidden in a particular context, in order to receive credits for academic courses (Śliwerski and Kobierski, 2008). Plagiarism is excluded from further analysis here as it is the subject of another work (Bielska and Rutkowski: under review).

Cheating is seldom analysed in Poland, and we owe publications on this topic mostly to teachers and pedagogy scholars. They usually focus on earlier stages of education, and the studies confirm that cheating is a common, socially accepted practice (Góźdź, 2016; Kobierski, 2006; Lipska, 2006; Smak-Wójcicka, 2009). Plagiarism definitely attracts more attention (Bielska, 2015; Glendinning, 2015; Kawczyński, 2007; Kowalski 2017; Kozielski, Mrozek, Kasprowski and Małysiak-Mrozek, 2017; Najwyższa Izba Kontroli, 2014; Sokołowska 2020). However, these two phenomena clearly differ although both are symptoms of educational dishonesty. As confirmed by earlier research (Bielska and Hoffman, 2013), cheating is noticeably more often perceived as common. It can even be stated that it is to some extent invisible – a practice that is familiar although it breaks social norms, similarly to speeding or providing services without invoicing (Boguszewski, 2013; Czapiński and Panek, 2013).

However, it does not change the fact that cheating involves bypassing the official rules of education, and thus it is a path to obtaining undue benefits, such as a higher school diploma. Cheating is one of the factors responsible for the devaluation of diplomas (see Collins, 1979, the phenomenon of credentialism); it also raises doubts as to the effectiveness of the educational process during studies, in particular during classes taught by the academic staff (Rutkowski, 2018). If the objective of the policy focused on improving the quality of education was to limit cheating, the latter phenomenon should be studied in detail.

The aim of the study was to determine the frequency of copying (cheating and plagiarism) among students, the effectiveness of detecting these phenomena and possible sanctions. It also examined how students evaluate the above mentioned behaviours and in what contexts they decide on applying them. The questionnaire (the text of the questions) is attached to the article in an appendix.

This article is an empirical introduction to such an analysis. It should be noted that "cheating" and "copying" will be used here as synonyms (Pabian, 2015).

Research methodology

In the conducted study, the survey method was used in its two variants, namely the auditorium survey technique and the technique of a questionnaire filled in individually by the respondent. The survey was conducted at one of the Poland's universities, as the original aim of the project was to determine which research technique would be more useful in the implementation of a representative survey on a national scale. The survey was conducted from March to June 2019. Only full-time, licentiate and master students were studied.

The collected data were analysed together because the response rate in each case was below the required threshold: for the individual questionnaire it was 19% (70 persons) and for the auditorium survey – 52% (195 persons, the survey was conducted in 21 out of 29 groups selected at random). Due to the character of the studied variables, this research is not representative. The study was accepted by the Ethics Committee of the Faculty of Humanities of the NCU, and access to the personal data of the respondents was granted by the data administrator after the pollsters had undergone additional training.

In the case of the auditorium survey, the sampling frame was developed on the basis of information from the University Student Service System and the faculties' websites. The sampling of groups consisted of two stages. The first stage involved drawing the course of study combined with the year of study. Then, a trained pollster, using a simple draw, selected one course from the pool of required courses taking place in the summer semester of the academic year 2018/2019. Lectures were excluded from the draw, as their attendance is not obligatory. 29[3] groups (out of 408 possible) were selected for the study.

In the case of the questionnaire filled out individually by the respondents, the sampling frame was a list of e-mails of all students in the 2018/2019 academic year. This list was obtained from the data controller in accordance with the regulations on personal data protection. We used a simple random selection (assuming a statistical error of 5% and a fraction of 50%) and drew 374 people. We gave up the supplementary sample, and we did not conduct the scheme until all possible selections were exhausted. During the field phase, the e-mails themselves proved to be insufficient to establish contact with the respondents. We therefore applied for access to the names, surnames, field of study and year of study of the persons already drawn. As a result, we managed to slightly increase the level of the sample.

[3] The size of the sample was assumed as in a simple draw with an individual survey N=374 and the number of groups at the level of N=13 on the basis of the funding algorithm for Polish universities, which is supposed to encourage universities to ensure that on average there are approximately 13 students per academic teacher, applicable as of 2017/2018 onwards.

The pollsters' work was inspected[4] and no irregularities were discovered. The gathered data were also checked with regard to their compliance with the paper version and tested for inconsistencies.

The sample included students between 19 and 50 years of age, from every faculty of the university. The majority of the respondents (89%) were within the age bracket associated in Poland with studying (19–24 years). The majority of the sample (77%) considered the financial situation of their families as good. Other socio-demographic features are presented in Table 1.

Table 1. *Collected characteristics of the study sample (N=265)*

Gender		Female	168		63.4%	
		Male	92		34.7%	
		Other	2		0.8%	
		No data	3		1.1%	
Level of studies		Licentiate	172		64.9%	
		Master complementary	55		20.8%	
		Master continuation (post-BA)	34		12.8%	
		No data	4		1.5%	
Current employment status		Working	83		31.3%	
		Not working	182		68.7%	
Mother's education (M)	**Father's education (O)**		M	O	M	O
		Primary / unfinished primary school	10	4	3.8%	1.5%
		Vocational	67	109	25.3%	41.1%
		Secondary school graduate / post-secondary	89	63	33.6%	23.8%
		Licentiate / Engineer degree	18	15	6.8%	5.7%
		Master, PhD or post-graduate	73	59	27.5%	22.3%
		Unknown	7	14	2.6%	5.3%
		No data	1	1	0.4%	0.4%

Source: Authors' own research.

[4] There was a place in the questionnaire for leaving contact details (optional). After the questionnaire stage, a person who was not part of the pollsters' team contacted the respondents by phone or e-mail and checked the consistency of the answer to the question about their mother's education.

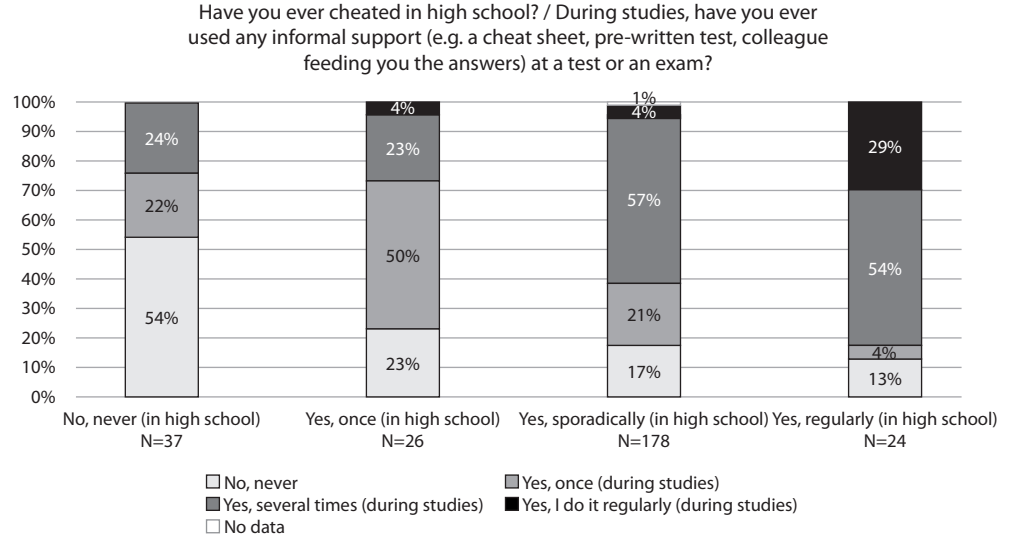
Analysis of the results

Learned norm breaking

When analysing the phenomenon of cheating in higher education, it should be noted whether such behaviour has already occurred at earlier stages of education, including high school (as asked in the questionnaire). Only 14 students out of 100 declared that they had never done this. Therefore 86% of respondents had tried cheating already in high school, usually sporadically. 9% of respondents cheated regularly during that period.

The majority of the students repeated these patterns of behaviour in the next stage of education, i.e. at university. The variables are evidently correlated: the more frequently they declared cheating in high school, the more frequently they cheated during their studies[5] (Fig. 1). In each category more than half of the respondents maintained their habits from high school at the same level – those who had not cheated at all still did not do so (54%), those who had cheated sporadically still did so from time to time (57%) and so on. Thus it seems justified to conclude that in the case of cheating, we are dealing with **learned norm breaking**.

Figure 1. Cheating in high school and at university.



Source: Authors' own work. Spearman's correlation coefficient 0.379 (N=263, p<0.000).

Cheating is forbidden both in high school and at university – it is against the principles of good conduct and breaks the "do not cheat" norm. Obviously, this norm results from the fact that educational measurement is individual and not group-based. Nevertheless, as the

[5] The questions were intentionally formulated in a different way. In the case of university studies, it was assumed that the respondents might associate a direct question about cheating with a search for culprits and punishment, so euphemisms were used. This was unnecessary in the question about high school as no sanctions could be imposed on the respondents anymore.

previously mentioned studies confirm, cheating is common. Its popularity was confirmed also in a study conducted among the students from the Institute for Social Prevention and Resocialisation at the University of Warsaw[6]. When asked about their own experience with cheating (frequency of doing it), 88% respondents selected answers between 10% and 50%[7], but when they assessed the frequency of cheating among the general population of students, the answers were between 40% and 90%. As many as 71%[8] considered cheating to be "dishonest" (Wypler, 2014). The respondents in the authors' study had a similar opinion: 80% thought that cheating during studies is rather common or definitely common. However, only 35% respondents considered such behaviour "reprehensible".

The authors' hypothesis regarding learned behaviour is also confirmed by the declarations of the respondents concerning their behaviour in a situation where they would not be punished in any way for cheating or plagiarising ("Let us assume for a moment that there are no consequences if you use any informal support during exams or copy fragments of texts without citing the authors. Will you decide to do it?"). Half of the respondents would decide to break the norm if there were no repercussions, thus repeating the familiar behaviour – perhaps they felt that if cheating was common, others would do it too, so their own relative chances of getting credits would decrease.

However, people who declared they had cheated regularly in high school are less likely (only 29%) to continue this pattern at university. It seems that this situation can be explained by the fact that the **importance of the studies in respondents' hierarchies** can make some of them less prone to cheating at this stage of education. While the questionnaire/survey did not ask the respondents about the importance of higher education in their eyes, data collected by the Public Opinion Research Centre in cooperation with the National Bureau for Drug Prevention demonstrate that studying is the stage to which the majority of high school graduates aspire; it helps in finding a better-paid job or being promoted. Over the last three decades there has been a noticeable increase in the number of people for whom professional goals, such as building a career and making money, are important[9] (Boguszewski, 2019) – and some students probably think that cheating may prevent them from achieving these objectives. Other possible explanations for this are the greater authority and/or watchfulness of the teachers at university compared to those at high school or the financial cost of repeating the course. The data collected, however, do not allow such hypotheses to be verified.

If we are dealing with learned norm breaking, it means that it is most likely possible to break such a norm, so the system of sanctions (positive and negative) is not working. Let us concentrate at the moment on negative sanctions – detection and punishment of cheating. First, the level of detection of this type of copying is very low, almost negligible. Among 206 persons who declared that they had cheated during studies, the act was noticed by teachers only in 10 cases (5%). Second, the sanctions imposed on those persons were neither punitive nor coherent nor used consistently. The most frequent sanction was a reprimand (9 cases), a lowered grade (2 cases[10]) and failing the class with the possibility of retaking the test later

[6] 149 second- and third-year students took part in the survey; 8 surveys and questionnaires were excluded due to missing data (Wypler 2014: 120).

[7] The possible answers included: "never", 10%, 20%, 30%, 40%, 50%, 60%, 70%, 80%, 90%, "always".

[8] The answers "decidedly yes" and "rather yes" were grouped together.

[9] From 19% to 33% and from 25% to 33%, respectively in 1994–2018. More than one answer could be selected.

[10] More than one answer could be selected.

(3 cases). 28 persons declared that they suspected that their cheating had been noticed, but the teacher did not react in any way. Thus the most frequent reaction was to ignore cheating rather than punish it.

The majority of respondents repeated their behaviour from high school. At the same time, they mostly considered cheating as common and not reprehensible. Besides, the system of detecting such practices did not work, and teachers' reactions to cheating were mild to none. Yet at the same time, part of the respondents cheated less frequently when they began studying. One could ask in which circumstances do respondents consider cheating to be a reasonable education strategy and in which they do not.

Competitive friendship norm

The questionnaire included questions about hypothetical situations connected with cheating. The respondents were asked to imagine the following: "You are to take a very difficult and important test/exam soon. What is the chance that you will behave as in the examples below? Remember situations that really happened." The answers covered the respondents' behaviour before (do they prepare cheat sheets? do they check tests from past years?) and during the test/exam (will they compare their answers with those of the person sitting next to them? will they provide the answers to someone who asks for help? will they communicate with other people even though it is possible to use notes, books and the Internet?).

Although 77% of respondents had experience with copying during studies and 86% in high school, only 21% stated that they would prepare a cheat sheet in this hypothetical situation (63% would not do so[11]). Preparing cheat sheets is time-consuming as well as difficult and demanding: it involves collecting all the previously taken notes and sorting through them so as to ultimately copy or paraphrase the most important issues on separate sheets of paper. Students are able to prepare cheat sheets if they attend classes and note the most important information, or if they have access to someone else's notes, e.g. getting them from the Internet or from a friend. Yet another option is to copy a cheat sheet prepared by another person (cf. a study of high-school pupils in Góźdź, 2016).

If preparing cheat sheets is time-consuming and challenging, and some students do not attend lectures they find boring[12] (Rutkowski, 2018[13]), it is no wonder that it is easier and more comfortable to check last year's tests that are circulating among the students. This way of raising one's chances to pass the test/exam is least dubious for the respondents – 88% would use access to questions from previous years. From the respondents' perspective, this is the most **efficient strategy of passing** the subject, although it does not necessarily contribute to the more noble effects of learning. So if gathering knowledge is not one's goal, such choice of strategy is not surprising – in everyday life we use most of our limited resources, such as time, energy and cognitive abilities, for activities not strictly related to acquiring additional information. It should be remembered, however, that people do not always precisely calculate their actions (Somin, 2015).

[11] Possible answers: "definitely yes", "rather yes", "difficult to say", "rather not" and "definitely not".

[12] Which in Poland are not obligatory (with a few exceptions).

[13] The data were gathered thanks to research using the interview method, conducted among people studying different majors at several Polish universities and technical universities.

At the same time, permission to use notes, books and the Internet (the so-called **open-note** and **open-book** exams) **significantly reduces the willingness to use interpersonal cheating** – but does not eliminate it, as 11% of respondents would try to communicate with other persons. Learned and repeated forms of behaviour are also evident in this aspect.

Table 2. *You are to take a very difficult and important test / exam soon. What is the chance that you will behave as in the examples below? Remember situations that really happened. N=265*

		Definitely yes	**Rather yes**	**Difficult to say**	**Rather not**	**Definitely not**	**No data**
Preparing a cheat sheet	Will you prepare a **cheat sheet** with the most difficult topics?	7%	14%	16%	31%	32%	0.4%
Tests from previous years	It is known that the teacher gives **the same test sheets** every year. Will you look at the copies circulating among students?	57%	31%	5%	5%	2%	0.8%
Open-note, open-book	The teacher **allows** students to use their **notes, books and the Internet** during the exam as long as they do not communicate with others. Will you still try to communicate with someone?	3%	8%	19%	36%	34%	0.4%
Copying from others	You are sitting next to another person and can see their answers on the test sheet. Will you use this opportunity to **compare** them with your answers?	19%	31%	22%	22%	7%	0.4%
Providing information to others	A colleague sitting next to you **asks for help** in answering a question. You know the answer. Will you help them?	25%	49%	17%	6%	3%	0.4%

Source: Authors' own work. Bold type used only in the article, not in the questionnaire.

However, self-interest is not always the most important motivation. The respondents were more apt to help another person than to compare their own answers with those of other people in the room. Perhaps it is easier to give someone an answer to a specific question than to find answers on someone else's exam sheet (furthermore, such answers would have to be legible and understandable) and compare them with one's own. This could explain why 29% of respondents declared that they would not compare their answers with those of another person. At the same time, the respondents were willing to help: 74% would provide answers to another person and 50% would compare their answers with those of others. It should be noted that the questionnaire did not ask whether the other person would agree to having their answers compared to those of others, so our respondents probably assumed that such a form of help is rather obvious. The study results suggest that the key element here is not creating support materials but rather **sharing** them – i.e. the **norm of friendship** (Blum, 2009). This norm wins over the prohibition of cheating and is very difficult to resist. Let us draw attention to a study conducted in a very different cultural context, at King Saud University in Riyadh, Saudi Arabia. Due to the specificity of the university (female students are separated from males), the survey was conducted only among women. The authors reached 148 persons from the second and third year of undergraduate studies at the College of Computer and Information Sciences. Only 16% of respondents copied from another person during their studies, while as many as 55% of respondents declared that they provided answers to others under pressure from those persons. At the same time, only 14% of respondents admitted that helping their friends or pressure from them was one of the reasons that led them to cheating (30% were neutral, 55% disagreed) (Hosny and Fatima, 2014).

Discussion

As demonstrated by the above analyses, cheating is a behaviour that is learned and repeated already before the start of academic education, and is connected with the friendship norm. This justifies the hypothesis that we are dealing here with behaviour that is an element of a hidden curriculum (Margolis, Soldatenko, Acker and Gair, 2001; Czech, 2010). A conclusion can perhaps be drawn that this curriculum introduces additional rules for students and for teachers in Polish higher education. First, "Cheat"; second, "Help to cheat"; third, "Allow/ignore cheating". This would point to the existence of a norm of common resistance against the system of education, which may translate into norms of resistance against public institutions and norms of abusing public goods in non-educational contexts.

Yet it is difficult not to adhere to these norms of cheating and helping when others cheat, as this lowers our chances of graduating (if others cheat, teachers' expectations become inflated) and of finding a good job on the competitive, capitalist job market. Furthermore, ensuring that students do not cheat generates new control duties (supervising exams as well as organising oral exams or expanded, non-test type written exams, or new forms of exams, etc.). Lecturing/teaching and examining is not the only work of academic teachers – they also have research and organisational duties. Teaching activities are less important for them than research (Schmidt, 2017). Therefore, academic staff experience tensions that result from being both teachers and scientists (Kwiek, 2015); higher education has been transforming into mass higher education with all the drawbacks and benefits of this far-reaching process; students experience difficulties in fulfilling their role – all this combined with the lack of appropriate substantive training lead to a particular redefinition of norms for copying and learning. For

example, students decide which classes are more important (tutorials, seminars) and which less (lectures).

Turning to game theory, and thus adopting the paradigm of rational choice theory (Haman, 2014), helps to explain why part of the respondents regularly commit acts of cheating, while another group refrains from this type of behaviour entirely. We know that rational choice theories assume methodological individualism and adopt the premise that individuals act in a rational way. However, besides the above assumptions, rational choice theories point out that the actions of individuals are purposeful and optimal (Baert and Carreira da Silva 2013; Bielska, 2015; Lissowski, 2002). Cheating during an exam is certainly an easier way to complete a course or receive a better grade; it enables the time allotted for learning to be used for other activities; and if someone comes to an exam unprepared, it is a potential avenue of action. Deciding to cheat, students calculate whether their actions will generate more potential benefits than costs. The examiner may notice them at any time; a student sitting next to them may not be able to provide an answer; it may even happen that another student warns the teacher that someone in the room is cheating. We can also talk about the unintended consequences of the actions undertaken (Baert and Carreira da Silva, 2013; Giddens, 2010), which usually cannot be incorporated into the costs, and could lead to a potential change in behaviour.

One of the ways to change learned behaviour is to reveal that the current norms – considered by the individual in question as good and necessary to achieve their objective – do not actually bring those benefits. It may also be possible to demonstrate alternative norms, thanks to which that person can achieve the same or even better results, finding satisfaction in their actions. What could be done to change the current norms? A solution is to pinpoint as many instances of such behaviour as possible and use suitable sanctions, whose purpose is not punishment in itself, but a change of current behaviours to those that comply with generally accepted norms. Presently, changing this situation is a very difficult task. The level of the identification of such behaviours by the already overtaxed academic staff (Główny Urząd Statystyczny, 2017; Główny Urząd Statystyczny, 2014) – especially at the faculties where classes are overfilled with students – has been, is and likely will remain at the current, low level. An adverse factor is also the fact that university teachers consider their research duties more important than teaching. Employment instability among academic staff, combined with the low prestige of the teaching path in an academic career (Ministerstwo Nauki i Szkolnictwa Wyższego, 2018), decreases the motivation of academic teachers to fulfil their duties, which also may contribute to lowering the quality of education (Rutkowski, 2018). One solution may be the introduction of teaching-only positions.

The evident effects of moving to mass higher education in Poland (Antonowicz 2015a; Antonowicz 2015b; Kwiek 2015; Rozmus and Kurek-Ochmańska, 2015), the issues mentioned above, and the flawed system of financing universities (still in force in the past academic year of 2018/2019), which promoted schools that admitted more students – all this led to the situation in which universities, despite their negative standpoint on acts of cheating and plagiarizing, de facto tolerate and give tacit approval to violating norms. To summarize, the existing systems of control at Polish universities simply seem to be ineffective in the fight against the student culture of copying, while systems of preventing such phenomena are almost non-existent.

The presented analyses are merely an opening to a wider discussion, as this phenomenon certainly requires further study. To fully confirm the hypothesis regarding learned norm breaking, it would be necessary to conduct longitudinal studies to track educational outcomes that would include those aspects of learning and studying researched by the authors.

Qualitative studies on the determinants of cheating and plagiarizing would be definitely worth conducting, for example in ethnographic form. Such research would provide an opportunity to explore the functioning of the friendship norm. It would be interesting to focus on non-copying (non-cheating, non-plagiarizing) persons – not only on how they manage to operate in this way despite (probably) facing some form of exclusion from the group, but also on how they experience this situation. In the context of systemic change, one could consider studies demonstrating changes in the individual mindsets of students (how does it happen that a cheater stops cheating?) and teachers (how does it happen that a teacher – who controls copying – begins to ignore it?). A key issue here is to ask the question: What is the macro-social context, what are the determinants of a specific educational institution, and what is the type of student-teacher relationship that would facilitate such a learning and teaching process in which cheating has no point?

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Filled in by the pollster!
Pollster Code:.....
Questionnaire No:.....
Date of questionnaire completion:.....

Copying and Plagiarism

Students' Culture of Copying in the Conditions of the Massification, Commercialisation, Internationalisation and Diversification of Higher Education in Poland

A research team from the Institute of Sociology of the Nicolaus Copernicus University is conducting a study on how students prepare for classes and obtain credits for their classes at our university. We would like to ask you to express your honest opinion on this subject. The results will only be used for scientific purposes. Your answers will help us to better understand the study process. Your answers will be completely anonymous and all the data collected will be presented in an aggregate way. Please answer as fully as possible. If you have any doubts when filling out the questionnaire, please ask the person who is conducting the survey for help. Participation in the survey is voluntary.

The questionnaire will take 10 to 15 minutes to complete.

Please mark the selected answers with an "X". Please mark a mistake with a circle.

Unless otherwise stated, please select ONLY ONE answer.

Part I

1. Gender: ☐ M ☐ F ☐ other

2. Age (year of birth): .....

3. Major/year/level of study (list all currently studied)

	major	year of study	level (Licentiate, MA continuation, MA)	university
1				
2				
3				

4. Current employment status. Mark all true answers.
☐ I am not working
☐ I am working without a contract
☐ I am working - contract of mandate/for work
☐ I am working part-time (employment contract)
☐ I am working full-time (employment contract)
☐ other (what kind?) .....…

5. Assess your own (your family's) financial situation.
☐ we are doing very badly, we are in a difficult financial situation
☐ we are doing rather badly
☐ we are doing ok, average
☐ we are doing quite well
☐ we are doing very well

6. In general, do you think that most people can be trusted, or do you think that you are never too careful when dealing with people?
☐ most people can be trusted
☐ you are never too careful when dealing with people
☐ difficult to say

7. In what type of school did you pass the secondary education completion exam?
☐ general secondary school
☐ vocational secondary school
☐ other (what kind?).....

8. Did you happen to copy in secondary school?
☐ no, never
☐ yes, one time
☐ yes, occasionally
☐ yes, regularly

9. Mother's education
☐ primary or did not complete primary school
☐ vocational
☐ secondary school graduate /post-secondary
☐ licentiate/engineer degree
☐ Master, PhD or post-graduate
☐ I do not know

10. Father's education
☐ primary or did not complete primary school
☐ vocational
☐ secondary school graduate /post-secondary
☐ licentiate/engineer degree
☐ Master, PhD or post-graduate
☐ I do not know

Part II

11. During your studies, have you ever used any informal help (e.g. a cheat sheet, a pony, someone else's hints) during a test or exam?
☐ no, never (go to question 14)
☐ yes, one time
☐ yes, occasionally
☐ yes, regularly

12. Have you been noticed by the teacher?
☐ yes
☐ no (go to question 14)
☐ I suspect I have been noticed, but the teacher has not taken action (go to question 14)

13. Have any of the following actions been taken against you? Mark all true ones.
☐ a reprimand
☐ being asked out of the room
☐ lowering the grade
☐ not getting credit for the classes with the possibility of later improvement
☐ not getting credit for the classes with no possibility of improvement
☐ disciplinary conversation with the teacher
☐ disciplinary conversation with the director/dean, etc.
☐ expulsion from the university
☐ other (what?) .....
☐ no, none

Part III

You are to take a very difficult and important test/exam soon. What is the chance that you will behave as in the examples below? Remember situations that really happened.

14. Will you prepare a cheat sheet for the most difficult topics?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

15. It is known that the teacher gives the same test sheet every year. Will you look at the copies circulating among the students?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

16. You are sitting next to another person and you can see the answers on their sheet. Will you use this opportunity to compare your answers?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

17. The teacher allows students to use their notes, books and the internet during the exam, as long as they do not communicate with others. Will you still try to communicate with someone?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

18. A friend sitting next to you is asking for help in answering a question you know the answer to. Will you help him/her?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

19. Do you think that the phenomenon of copying during studies is common?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

20. Do you consider the phenomenon of copying to be reprehensible?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

Part IV

21. During your studies, have you ever written down in your credit paper (presentation, essay, review, description, etc.) an excerpt from a source (word by word or by describing it in your own words) without adding a footnote?
☐ no, never (go to question 24)
☐ yes, one time
☐ yes, occasionally
☐ yes, regularly

22. Has this been noticed by the assessor?
☐ yes
☐ no (go to question 24)

23. Have any of the following actions been taken against you? Mark all true ones.
☐ a reprimand
☐ I was obliged to improve my work
☐ I was obliged to write a new paper on another subject
☐ the grade was lowered
☐ not getting credit for the classes with the possibility of later improvement
☐ not getting credit for the classes with no possibility of improvement
☐ disciplinary conversation with the teacher
☐ disciplinary conversation with the director/dean, etc.
☐ legal (e.g. reporting the case to the public prosecutor's office)
☐ other (what?).....
.....
☐ no, none

24. During your studies, have you ever rewritten a text in your final thesis from a source (word by word or in your own words) without adding a footnote?
☐ no, never (go to question 27)
☐ yes, one time
☐ yes, several times
☐ yes, I do it regularly
☐ not applicable, I have not yet started writing my thesis (go to question 27)

25. Has this been noticed by your advisor?
☐ yes
☐ no (go to question 27)

26. Have any of the following actions been taken against you? Mark all true ones.
☐ a reprimand
☐ I was obliged to improve my work
☐ I was obliged to write a new paper on another subject
☐ the grade was lowered
☐ not getting credit for the classes with the possibility of later improvement
☐ not getting credit for the classes with no possibility of improvement
☐ disciplinary conversation with the teacher
☐ disciplinary conversation with the director/dean, etc.
☐ legal (e.g. reporting the case to the public prosecutor's office)
☐ other (what?).....
☐ no, none

Part V

27. Suppose you are writing a difficult and important piece of work for credit and at the same time you have very little time. Will you decide to rewrite a piece of text from the source (word by word or in your own words) without adding a footnote?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

28. Suppose you are writing a paper on a subject that is described mainly in foreign literature. When inserting a fragment of the text you have translated into your work, will you decide to add a footnote?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

29. You are preparing a piece of work for which you have obtained a lot of information from the internet. When will you not make a footnote? Mark all true answers.
☐ when the author of the text is not given by name and surname
☐ where the text is untitled
☐ when the information comes from social media
☐ when the information comes from internet forums
☐ when the source has a strange name
☐ when I do not know where the information comes from
☐ when I do not know how to make a footnote
☐ I always make a footnote
☐ other (what?).....

30. Suppose somebody offered you to prepare a credit paper or part of it (presentation, essay, review, description, etc.) for you. Would you consider this possibility?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

31. Suppose that someone offered to prepare the final thesis or part of it for you. Would you consider this possibility?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

32. Let us assume, for the moment, that no consequences are incurred on the credits for the use of any informal assistance or for the rewriting of parts of texts without footnotes. Will you decide to do so?
☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

33. What is plagiarism? Describe it briefly in your own words.

.....
.....
.....
.....
.....
.....

34. Have you ever been taught during your studies how to do footnotes correctly?

☐ yes
☐ no
☐ I don't know/I don't remember

35. Do you think that the phenomenon of plagiarism during studies is common?

☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

36. Do you consider plagiarism to be reprehensible?

☐ definitely yes
☐ rather yes
☐ difficult to say
☐ rather not
☐ definitely not

Would you like to add something more?

.....
.....
.....
.....
.....
.....

E-mail address (current) or telephone number (private/home): .....

Explanation

We will send a short message to the e-mail address you have provided, asking you to confirm that you have completed the survey (or we will call the phone number you have provided and ask about the survey).
This is for the pollster's control only. We want to make sure that the results of the survey are reliable and show us a true picture of students' opinions. Your e-mail (and phone number) will be immediately removed from the contacts after the pollster's control. They will not be shared with anyone and no other messages will be sent to you.

Thank you for completing the questionnaire!

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Students' Attitudes Towards School Subjects With A Special Focus On Physics: The Case Of Poland

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This work presents the results of research on over 5,000 students aged 14–15 that focuses on their attitudes towards school subjects with special regard to physics. It describes the mathematical relationships between an interest in physics and students' school grades, their plans to choose a profession in which knowledge in physics is needed, an opinion on the usefulness of physics for society and an assessment of the usefulness of the most important formulas from the school curriculum. The average declared interest in school physics, the assessment of its social usefulness and the willingness to choose a profession relating to physics were relatively low.

Of the 16 most important formulas taught in physics during the last three years of learning, only 3 formulas were considered useful by the students. The work also presents the ranking of the persons in the history of physics with the greatest impact on the fate of humanity, according to students.

Keywords: students' opinions, school subjects, interest in physics, usefulness of physics, physics formulas.

Introduction

Experts indicate negative correlations between a country's development index and students' attitudes toward science (Tytler and Osborne, 2011). While we need a more scientifically capable workforce and a scientifically literate society, unfortunately, the percentage of students choosing scientific and technical studies in many countries around the world is low (Stokking, 2000; Oborne, Simon and Collins, 2003; Toplis, 2011).

For several decades now, young people around the world have recognized natural sciences as important to society, but they do not want to become scientists. The more economically developed the country is, the lesser the general perception of the usefulness of the natural sciences (Schreiner and Sjøberg, 2007). Natalie Angier, in her book entitled "The canon", refers

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to a study of over 800 British students aged 13–16, conducted in 2005, which proved that only 7% considered scientific work as interesting (Angier, 2006).

It is believed that one of the most important tasks of teachers is to make students interested in the subject they teach. The study of interest is particularly important in the case of subjects that are widely recognized as very difficult, such as physics, which is commonly regarded as one of the most difficult subjects to teach (Blasiak, Godlewska, Rosiek and Wcislo , 2012).

An interest in a particular subject is often regarded as a prognosis of success in various areas of life. This belief is one of the basic paradigms of modern didactics. The Cambridge Dictionary and English Oxford Dictionary define an interest as "the feeling of wanting to learn about something or of wanting to be involved with and to discover more about something" or "the feeling of wanting to know or learn about something or someone". The Collins English Dictionary states: "if you have an interest in something, you need to learn or hear more about it".

Students interests change over time, as new achievements of science and their numerous innovative applications appear. Interests change depending on the age of students, their gender, their social background and the economic development of the countries in which they live. They are also influenced by teaching programmes and methods as well as their life aspirations.

In early childhood, there are no major differences in the scientific interests between girls and boys. Significant differences appear later, and they deepen with age. At the end of high school, girls are mostly interested in biology and boys in physics and technology (Avan, Sarwar, Naz and Noreen, 2011; 2011; Baram-Tsarabi and Yarden, 2011; Dewitt, Archer and Osborne, 2014). Girls usually have less interest in physics than boys (Arandia, Zuza and Guisasola, 2016). This differs in some countries. There are reports that, for example, in Hong Kong, the age of students and their gender are not significant factors of interest in science (Cheung, 2107). Research conducted in Ethiopia shows that girls and boys exhibit different perceptions of the relevance of science in their lives. There, the teacher is the authority and the main source of information (Yazachew, 2013). In Pakistan, for example, there was a higher interest in science in girls than in boys (Anwer and Iqbal, 2012).

At higher stages of education, students tend to choose subjects that are related to their interests (Elsworth, Harvey-Beavis, Antiely and Fabris, 2010). Most often, attention is paid to students who are interested in the subject, and no attention is paid to students who are not interested in or even dislike the subject being taught. Our research conducted over the last 30 years shows that interest in physics is significantly lower compared to other school subjects, but also that the difference between the percentage of students declaring an interest in physics and the percentage of students who do not like physics is negative. This means that there are more students who do not like physics than those who do (Błasiak, 2011). Students who do not like physics have a negative impact on the achievement of the whole group. A majority of students who dislike physics most often think, for example, that there should be fewer hours of physics at school in the future than there are today. This may be because physics is generally considered a difficult subject (Ryan, 2016).

Our experience from over a dozen years ago indicated that at the beginning of the school course, interest in physics was very high and was often the largest among all school subjects. However, after a few months, it fell quite sharply to being at the lowest level of interest. From the research conducted on a sample of about 3,000 students, it was clear that the worst teaching results were in those classes in which teachers did not recognize the interests of their students. We often observed situations in which a dozen or so students declared an interest in physics

in the initial phase of teaching, but the teacher recognized only a few of them. In those days, we had a relatively large number of pupils willing to study physics. Currently, this number is several times smaller (Błasiak, 2011; Blasiak, Godlewska, Rosiek and Wcislo 2012).

Physics is a distinctive area of human knowledge. Understood as a science, it brings tremendous achievements. In the iconic ranking made 40 years ago in the U.S. by M. Hart, in "The 100: A Ranking of the Most Influential Persons in History" (including prominent religious and political leaders, travellers, writers, poets, philosophers), there was a record number of physicists: Newton (2nd on the list), Einstein (10), Galileo (12), Faraday (23), Maxwell (24), Heisenberg (46), Rutherford (56), Planck (59), Röntgen (71), Fermi (76), Euler (77). Maria Skłodowska Curie was placed on a standby list alongside Archimedes, Leonardo da Vinci, Benjamin Franklin, and several other eminent scholars. Among the most influential figures in the history of the world, there are only two writers: Shakespeare and Homer (Hart, 1978). History "magistra vitae est". Including the threads of the history of physics in the teaching process is conducive to increasing interest in this subject (Simmons, 2000; Balchin, 2003; Hong and Lin-Siegler, 2011). It is a paradox that physics as a school subject evokes poor student interest and that students do not want to be scientists in the future.

A study conducted among 14- to 17-year-old students indicates that enhancing student's enjoyment and interest may result in more students studying science (Elsworth, 2010; Palmer, 2017). Investigating students' attitudes toward science has been a substantive issue in the work of the science education research community over the last decades (Osborne et al., 2003; Cristidou, 2011; Krapp and Prenzel, 2011; Boe, Henriksen, Lyons and Schreiner , 2011; Potvin and Hasni, 2014).

Goals and Methods

Knowledge on pupil's interest in the main teaching subjects is very helpful for any educational school system. It is especially important in the case of school subjects commonly considered to be very difficult and disliked. In this paper we tried to answer the following questions.

1) The first purpose of this research was to find an answer to the question about the level of interest in the school subjects being taught among girls and boys aged 14–15 years.
2) Based on our teaching experience and previous research, we suspected that one of the most disliked school subjects will be physics. We intended to examine the interest in this subject on a larger scale than had been done by the authors of previous works (Osborne et al., 2003; Oon and Subramaniam, 2011). We think that the distribution of students into only two categories (i.e. interested and not interested) is an excessive simplification of reality. After many previous experiments with similar studies, we decided to apply a wide scale to assess the intensity of interest that is, from a level of 0, meaning total lack of interest, to a level of 10, meaning maximum interest. Our second aim was to find an answer to the extent of student interest in physics using this relatively wide scale.
3) The next goals were, respectively, to measure the percent of students' conviction about their plans in choosing a future profession in which physics would be useful and of their beliefs concerning the usefulness of physics for society, using the same new scale (0 to 10). Due to the fact that school grades are often the cause of students' dissatisfaction, we decided additionally to find a connection between the assessment issued to students by their teacher and students' own subjective assessment, i.e. self-evaluation.
4) Another question posed in the research was to find information on the students' assess-

ment of the suitability of the most important physical formulas from the completed curriculum. With the help of the best physics teachers, we selected 16 formulas found in all school textbooks. We considered that the best teachers are those whose students achieved the greatest successes in the regional physics competitions organized by us for many years. The task of the respondents was to choose those formulas that they thought would be useful in their lives. Students could indicate any number of formulas.

5) To better understand the judgments of the surveyed students, we decided to get to know their views on the most important people in the history of physics. Our task was to find a ranking of those scientists who, in the opinion of the respondents, had the greatest impact on the development of physics.

For most of the issues mentioned above in research question #2 concerning interest in physics, we intended to compare the results for boys and girls. We hypothetically assumed that an interest in physics is essentially higher in boys than in girls.

The research was conducted in Poland in 2018. It involved 5048 students aged 14–15 years, completing a three-year middle school curriculum. There were 2501 girls and 2547 boys in the sample studied. The surveyed students completed an elementary physics course throughout the three-year teaching cycle (usually two hours per week for one year and one hour per week for two years). Before that, they had attended a six-year elementary school in which they had four hours of the subject per week for three years. About 20–25% of the content of the natural science curriculum was related to physics (Podstawa, 2011).

The selection of schools was not completely random, because we were not able to organize a randomized sample, mainly for economic and organizational reasons. In the research, we used the help of our post-graduate students who conducted surveys in over 100 schools in nine Polish regions. They covered 65% of the territory of Poland. Students answered the survey questions anonymously in the presence of their teacher, and their answers were later forwarded to the central computer bank.

The full text of the survey is presented in the appendix. The first question identified the gender of the respondents. The next three questions concerned respectively: the degree of the student's interest in physics, their plans to choose a profession requiring a knowledge of physics, and the degree of the usefulness of physics for society. In these three cases, the answers should be given on the same scale from 0 to 10.

In the fifth question, students had the opportunity to choose from 16 physics formulas that they thought would be useful in their future lives. These were physics formulas from their school curriculum, which concerned, for example, Newton's Second Law of Motion, kinetic energy, or potential energy in a gravitational field, etc.

In the sixth and last question, we asked students about their school grades and their self-assessment in physics (on a uniform scale from 0 to 10). The seventh question concerned the identification of the persons from the history of physics who had the greatest influence on its development. The eighth and ninth questions asked students to indicate their three most favorite and three least favorite school subjects.

Results

The results are presented by first discussing the emotional attitude of the students to selected school subjects. Table 1 shows the percentage of students who found the subject to be the most liked L (column II) and the least liked D (column III). In the last column, you

can see the difference between the percentage of students who consider the subject to be the most liked and the percentage of students who passed it that consider it the most disliked.

Table 1. *Students' most liked and most disliked school subjects*

School Subjects	L [%] Most liked	D [%] Most disliked	Difference L-K [%]
Chemistry	17	33	-16
Physics	17	28	-11
History	17	24	-7
English language	27	28	-1
Geography	13	14	-1
Mathematics	32	33	-1
Music education	2	1	1
Polish language	25	24	1
Biology	20	19	1
Technical education	4	2	2
Religion	8	4	4
Informatics	13	3	10
Physical education	44	7	37

Figure 1 presents the average results of 5048 students' answers to question 2. On the horizontal axis, the acceptance level [from 0 to 10] of the following sentence is marked: "I'm interested in physics".

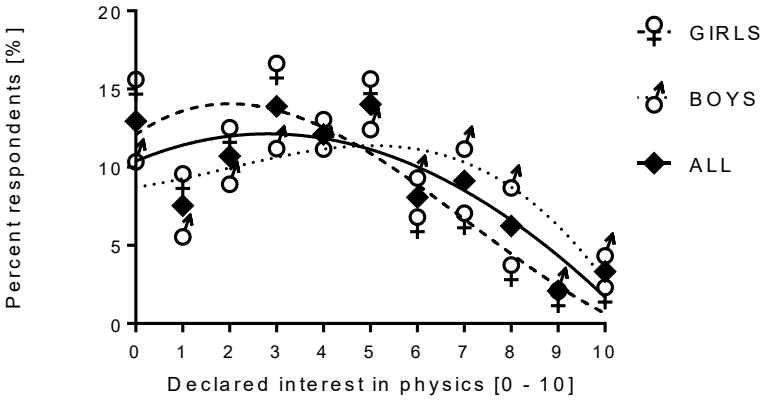

Figure 1. Percent of respondents who declared an interest in physics [scale 0–10]

The distribution is not Gaussian for p = 0.05. Only about 7% of girls and 17% of boys declared a relatively high interest in the subject (higher than 7) in the scale we adopted (from 0 to 10). The average values of declared interest for girls and boys were 3.5 and 4.5, respectively. The averages are significantly different (p <0.0001).

Different teachers were teaching the study group of over 5,000 students. Our more detailed analysis showed a large variation in the results depending on the teacher. For some teachers, the average declared interest was over 8 (on a scale from 0 to 10), while for others, it was less than 2.

Figure 2 presents the results of the answers to question 3. The horizontal axis presents the acceptance level [on the scale from 0 to 10] of the following sentence: "In the future, I plan to choose a profession in which physics will be needed".

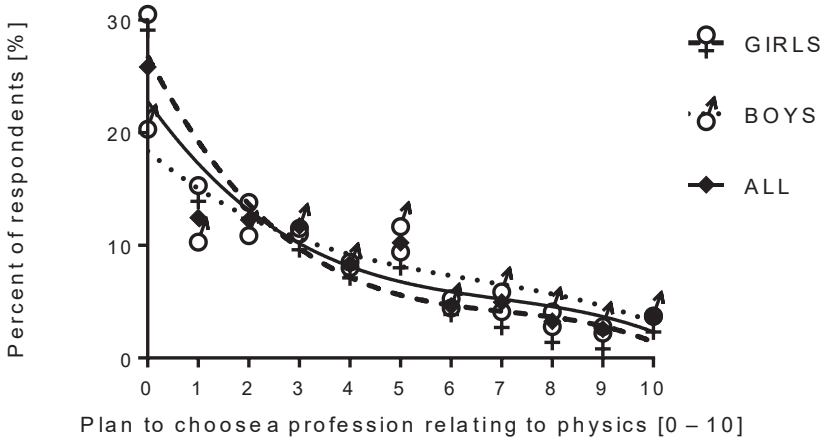

Figure 2. Percent of respondents planning to choose a profession relating to physics [scale 1–10]

Figure 3 presents the results of the answers to question 4. The horizontal axis presents the acceptance level [from 0 to 10] of the following sentence: "Physics is useful for society".

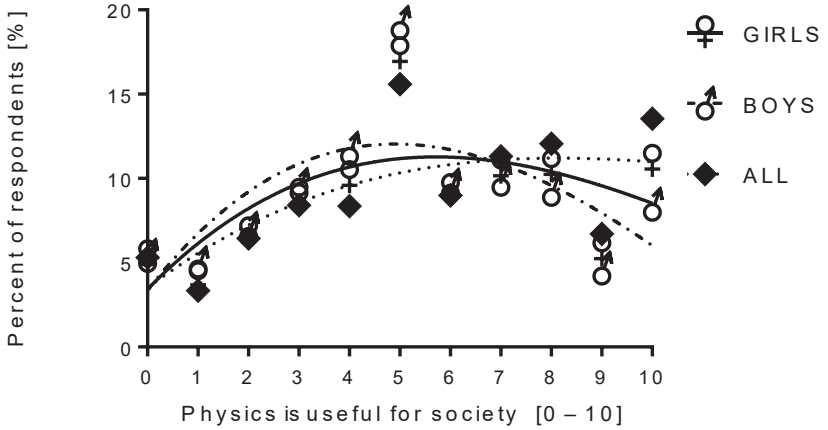

Figure 3. Percent of respondents who answered that physics is useful for society [0–1]

On Figures 1, 2 and 3, third-degree polynomials were fitted to the values of the obtained results. Such an approximation better reflects the mathematical description of the tested relations than a linear fitting.

Figure 4 shows the linear correlation between the level of acceptance of the declared usefulness of physics for society and plans to choose a profession in which physics will be useful, as well as the interest in physics among girls and boys.

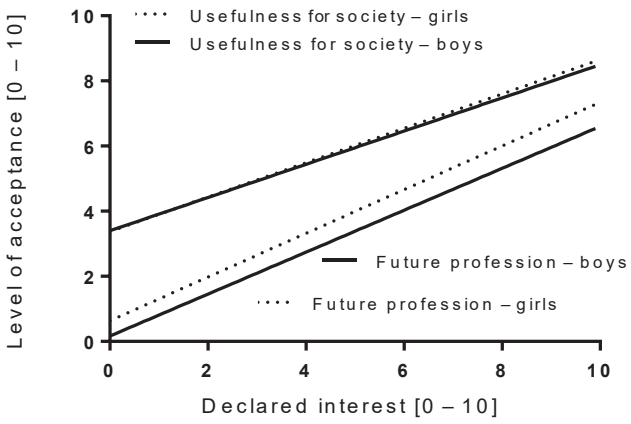

Figure 4. Correlation between an acceptance of the usefulness of physics for society and plans to choose a profession relating to physics, and declared interest in physics

Applying a linear regression, the level of acceptance of the importance of physics for society (A) depending on one's interest (X) for girls could be described by the linear function

A (X) = 0.51 X + 3.40, and for boys A (X) = 0.52 X + 3.38. The corresponding Pearson correlation coefficients were: R = 0.47 for girls, and R = 0.54 for boys. The intention to choose a profession (P) in which physics would be useful: P (X) = 0.64 X + 0.17 for girls, and P (X) = 0.67 X + 0.63 for boys. In both cases, Pearson's correlation coefficients were equal to R = 0.63.

Appropriate approximations describing the relationship between the grade (M) in physics and the declared level of interest (X) were as follows. For girls M (X) = 0.22 X + 4.26, and for boys M (X) = 0.30 X + 3.12. The corresponding Pearson correlation coefficients were 0.27 and 0.39 for girls and boys, respectively. For all of the respondents, R2 = 0.3.

The average school grade among girls (on a scale of 0 to 10) was 5.0, and their average self-evaluation 5.7. For boys, the average grade was 4.5, and the average self-evaluation 5.3. The differences between averages were statistically significant at p = 0.01. The Pearson correlation coefficient for the linear correlation was 0.64 for girls and 0.58 for boys.

Figure 5 shows how many formulas out of the 16 most important ones from the physics curriculum taught by teachers were considered useful by students in their future lives.

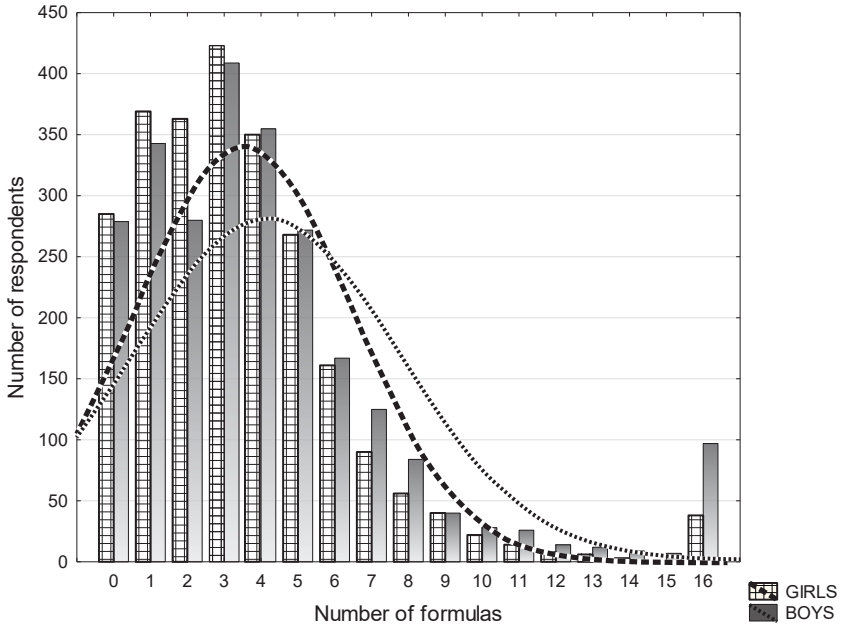

Figure 5. The number of respondents who considered a given formula to be useful

The average number of formulas considered useful, out of 16 to choose from, was low among the more than 5,000 student respondents. For girls, it was 3.5, and for boys it was 3.1. The difference is statistically significant (p <0.05).

The approximate linear dependency between the number of formulas (F) considered by students to be useful and their declared an interest in physics (X) was F (X) = 0.45 X + 2.10 for girls and F (X) = 0.42 X + 2.05 for boys.

In Figure 6, we present the names of those persons in the history of physics, whose achievements our students deem most important.

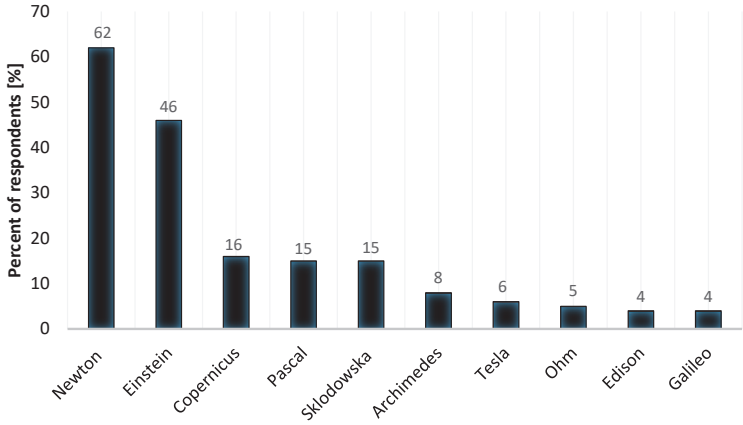

Figure 6. The most important physicists in the opinion of the respondents

Discussion

At the outset, we will refer to the emotional involvement of students with school subjects. Table 1 shows that the largest number of students considered physical education, mathematics and English to be their most liked subjects. The least liked subjects were chemistry, mathematics, physics and English. All those students who indicated the school subject as the most liked (positive engagement) and those who considered it the most disliked (negative involvement) deserve special attention because different didactic strategies must be used in working with them. The subjects with the greatest emotional involvement of students included: mathematics, physical education, English, chemistry, Polish, and physics.

We believe that in the full assessment of the students' mental attitudes to school subjects, it is also worth taking into account the difference between the percentage of students who like the subject and the percentage of students who do not like the subject. In this respect, physical education and computer science are in the best position, whereas chemistry and physics are in the worst.

We observed interesting results in the case of mathematics, with the largest polarization of extreme opinions among the students. The percentage of pupils who like mathematics the most is surprisingly high (32%), and it is almost the same as the percentage of students who do not like mathematics (33%). The smallest emotional involvement in school subjects was noted in the case of religion, technical education and music.

Similar research was conducted by us in 2008 in a group of over 1,000 high school students aged 16–19 years. At that time, the results also pointed to mathematics as the subject with the highest polarization of students' preferences. Most of the pupils indicated mathematics and biology as their favourite school subjects, and physics was considered the least-liked subject (Blasiak, 2011). Ten years ago, this group had a more favourable emotional relationship to biology, English and geography. Polarizations (i.e. the differences between the percentage of students who like the subject and those who dislike this subject) were smaller. However,

it is difficult to make unambiguous conclusions because the groups differed in age, and the research was conducted at different times.

In the following, we will discuss the subject of physics, which in many countries of the world is often the most disliked school subject. It turned out that in the studied area of Poland (inhabited by 65% of its citizens), students' interest in this subject is relatively low: on average, less than 40% of the scale we selected. Our hypothesis that boys' interest is significantly higher than girls' interest has been strongly confirmed.

The determination of students regarding the choice of profession (measured on a scale from 0 to 10) in which physics will be useful is presented in Figure 2. With a very high probability of more than 90%, only 2% and 3% of girls and boys, respectively, plan to choose a profession relating to physics. Approximately 70% of girls and 55% boys express a deep reluctance (at levels 0, 1, 2 and 3 on a scale of 0 to 10) to choose such a profession . Of course, these declarations should be treated as preliminary since the students had at least 3 years to make a final decision on a chosen field of study during the time the research was conducted. However, they were already at the stage of pre-electing their specialization at a later stage of education (e.g., humanities or mathematics and natural science).

The curves presented in Figure 3 on the acceptance of the importance of physics for society have a definitely different shape. They indicate the high level of students' beliefs in the usefulness of physics to society. A high belief in the usefulness of physics (6, 7, 8, 9 and 10 on a scale from 0 to 10) was declared by about 65% of girls and 70% of boys. All that remains is to hope that these values will not deteriorate with further education.

Figure 1 and especially Figure 2 show the characteristic phenomenon of the so-called central tendency. The percentage of students' responses is clearly higher in relation to the fitted curve.

An additional quantitative result of this part of our research was the determination of the mathematical functions describing the relationships between: 1) the student's willingness to choose a profession relating to physics and interest in physics P(X); 2) the level of students' acceptance of the importance of physics for society and their interest in physics A(X). The scales chosen suggested that the simplest models describing the reality could be "linear": $P(X) = A(X) = X$, i.e. linear functions with the slope equal to 1 and intercept close to 0. The obtained results deviated significantly from this approximation. In case 1, the linear function adjusted to the data had a similar slope for girls and boys, which was 0.6. The intercept for boys was essentially larger compared to the girls. In case 2, the linear function adjusted to the experimental data had a slope of approximately 0.5 and an intercept of about 3. We hope that future research of this type for other school subjects will allow for the construction of better prognostic models.

The resolution of the dispute between supporters and opponents of a strong dependence between school grades in physics and students' interest in this subject M (X) was an important question investigated in the study. In the linear regression, the slopes of the respective functions were significantly less than one. They were 0.2 for girls and 0.3 for boys. It turns out that school grades do not depend on students' levels of interest. This result disproves the supporters of the theory that there is a strong dependence between school grades and students' levels of interest in subjects.

School grades are probably not the best measure of student achievement. Often, it significantly differs from students' self-evaluations. In our study, the Pearson linear correlation coefficient between the school grade issued by the teacher and the students' self-evaluation was approximately $R = 0.6$. For low school grades, self-evaluations were significantly higher,

and for the highest school grades, they were slightly lower. From a didactic and educational point of view, considerable discrepancies between grading and self-evaluation are unfavourable, especially in the case of low school grades.

Physics is an experimental science that continually uses a mathematical description of the relationship between physical quantities. There are many relationships and dependencies expressed in the form of the so-called formulas. These formulas for some students can be examples of the mathematical beauty of physics, while for others they are a reason for discouragement within this subject. The appropriate distribution showing the percentage of students who found a certain number of formulas to be useful is shown in Figure 5. The most frequently chosen formulas were those defining speed, mechanical work and the relationship between force, mass and acceleration in Newton's law, whereas the least frequently chosen was the second law of thermodynamics.

It is worth noting the seemingly irrelevant detail shown in Figure 5 on the right side of the histogram. Approximately 6 percent of students (2 percent of girls and 4 percent of boys) considered all the formulas to be useful in life. Perhaps some future outstanding scientists are within this small group of students.

The situations described above are very unfavourable. There is a chance that this may improve later in the school education process. This is suggested by our complementary research conducted in a group of about 50 students aged 16–17 years who have undergone the next stage of education in upper secondary school. In this age group, average students chose (from the same set of 16 models) an average of 6 formulas as useful. The best students, laureates of local physics contests, chose 10 formulas (Kazubowski, 2016).

Each person has their own vision of the most important people in the world of science. It depends on the type and levels of education. Our respondents could not yet have a sufficiently broad picture of achievements in physics. However, it is worth analysing their judgments at this stage of teaching, because the first ideas we create are usually very long-lasting. In Figure 6 we can see the names of those figures in the history of physics, whose achievements our students deem most important. The first two surnames, Newton and Einstein, are almost always in all rankings, regardless of education and location in the world. The rest is debatable. The position of Nicolaus Copernicus and Marie Skłodowska Curie is probably the result of the location of the tested sample on the world map.

Edison's position is surprising because he was an outstanding inventor but not a physicist. We noticed that in the former capital of the country in which the research was conducted, three of the most beautiful buildings there have the following names: Newton, Galileo and Edison. Perhaps this led to the students confusing inventors with scientists. Natalie Ungier (a winner of the Pulitzer Prize) wrote that British students aged 13–16 years who took part in a study conducted in 2005, also mentioned the name of Christopher Columbus in addition to the names of Einstein and Newton when answering a similar question (Angier, 2007).

Conclusion and Limitations

The results of this part of our research concerning students' opinions on the usefulness of physics for society and their plans for choosing a science-related profession coincide with the results of Schreiner and Sjogerg's research conducted in many countries around the world about 10 years ago. Physics is one of the most disliked school subjects throughout the world

as well as in Poland. Nonetheless, young people recognize and value its usefulness to society. This gives hope that future generations will appreciate those who decide to work in the field of the natural sciences after all.

The use of an unusual, multistage rating scale of interest allowed us to determine three functional relationships: the relationship between the assessment of physics' usefulness and interest in the subject, the relationship between the desire to choose a profession in which physics will be useful and interest in the subject, and the relationship between the number of formulas considered useful in life and interest in the subject. Studying such relationships at different levels of education at different times can be helpful in improving teaching programmes and methods.

In the case of mathematics, chemistry and physics, we noted a large polarization of students' emotional attitudes to these subjects. A large percentage of students classified them as most-liked subjects, but a significant part of the students also classified them as least-liked subjects. For the benefit of society, it is important that the number of students who find these subjects as their favourite is as high as possible and the number of students who find these subjects as least favourite is as low as possible. We need to improve the methods of working with students who are not interested in physics. We think that more research is needed on the methodology of working with students who do not like a given subject.

We have not been able to find experimental confirmation of the hypothesis that students regarded by teachers as good and very good in physics (highly graded) are definitely more interested in the subject than students achieving mediocre (lowly graded) results. It seems that school grades are not the best measure for student achievement. The interests declared by the students do not necessarily coincide with real interests, which is understood as special activities in a specific field. Further research should include other, more objective indicators of student interest.

Our sample registered a lower interest in physics among girls, which is similar to study results in other countries. We believe that further work is needed to increase girls' interest in the subject (Ceci,2 007) .

Since a positive attitude to the subject and interest in physics depend significantly on the teacher, special attention should be paid to the quality of teacher education, including the ability to individualise student work (Keller, Neumann and Fischer, 2016).

The surprisingly negative opinions of students about the usefulness of most mathematical relations between physical quantities, commonly referred to as formulas, that we registered gives a more critical outlook on the basics of teaching. It seems that we, teachers, are ineffective in showing the usefulness of mathematics in physics and other areas of human activity. A wise young individual will not learn what they think is unhelpful in life. It is, therefore, necessary to undertake work on scientific literacy in the field of mathematical education. We should consider which of the mathematical formulas should be removed from the physics curriculum, or we should consider how to change the teaching methodology so that students are convinced about the importance of physical formulas (Trumper, 2016). The profound social changes in the world are causing students to pay increasingly more attention to the practical usefulness of acquired knowledge (Kahneman, 2011).

We and many other researchers (Cleaves, 2005; Aschbacher, Li and Roth 2010; Woods-McConney, Oliver, McConney, Schibeci and Maor 2013) are deeply convinced that there is a need to conduct comprehensive research on the factors relating to student involvement in science and the methods used to induce and strengthen their interest.

Our research conclusions have some limitations because the research was conducted only in part of Poland (65 percent of its territory). The organization of the school system and curricula have also been changed. Therefore, it is worth extending this research to the entire country in the next years. It is also worth conducting similar surveys for other school subjects.

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Appendix

1. Gender of the respondent: Male, Female
2. Rate the truth of the sentence on the scale given below: **I'M INTERESTED IN PHYSICS**

0	1	2	3	4	5	6	7	8	9	10

3. Rate the truth of the sentence on the scale given below: **IN THE FUTURE, I PLAN TO CHOOSE A PROFESSION WHERE THE KNOWLEDGE OF PHYSICS WILL BE NEEDED**

0	1	2	3	4	5	6	7	8	9	10

4. Rate the truth of the sentence on the scale given below: **PHYSICS IS USEFUL FOR SOCIETY**

0	1	2	3	4	5	6	7	8	9	10

5. Mark the formulas learned in the physics class that **you think** <u>will be useful to you in your life</u>

1 $F = m * a$	2 $a = \frac{\Delta v}{\Delta t}$	3 $R_z = R_1 + R_2 + \cdots$	4 $s = \frac{at^2}{2}$
5 $E_p = m * g * h$	6 $v = \frac{\Delta s}{\Delta t}$	7 $W = F * s$	8 $T = \frac{1}{f}$
9 $E_k = \frac{mv^2}{2}$	10 $p = \frac{F_n}{S}$	11 $V_{śr} = \frac{s_{całkowita}}{t_{całkowity}}$	12 $\Delta E_w = W + Q$
13 $p = \frac{m}{V}$	14 $U = \frac{W}{q}$	15 $I = \frac{q}{t}$	16 $W = U * I * t$

6. In the previous semester, I achieved the following grade in physics:

   a) insufficient, + insufficient, sufficient, + sufficient, satisfactory, +satisfactory, good, +good, very good, +very good, excellent

7. Write down the names of people in the history of humankind who, **in your opinion**, had the greatest impact on the development of physics

   a) .....

8. Give the names of your 3 **most liked** school subjects

   a) .....

9. Give the names of your 3 **most disliked** school subjects

   a) .....

10. In my opinion (in my own self-evaluation) in the last semester I deserved the following grade in physics:

    a) insufficient, + insufficient, sufficient, + sufficient, satisfactory, +satisfactory, good, +good, very good, +very good, excellent

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Od inspiracji do plagiatu – o przejawach i problemach postawy odtwórczej. Refleksje jurorów konkursu uczniowskiego

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W tym opracowaniu jurorzy ogólnopolskiego konkursu Fizyczne Ścieżki, bazując na ponad 15-letnim doświadczeniu, przedstawiają swoje spojrzenie na problemy postawy odtwórczej przejawianej przez uczniów wykonujących prace konkursowe. Przedstawione kwestie poddane są analizie pod kątem możliwych przyczyn oraz skutków, związanych nie tylko z samym konkursem, ale także szerszymi zjawiskami psychologicznymi i społecznymi. Artykuł może stanowić zbiór wskazówek dla osób zajmujących się ocenianiem różnego rodzaju prac uczniowskich: nauczycieli, pedagogów, a także osób pracujących z uczniami nadprzeciętnie uzdolnionymi i ambitnymi.

Słowa kluczowe: bibliografia, cytowanie, Fizyczne Ścieżki, fizyka, konkurs uczniowski, odtwórczość, plagiat.

Naśladownictwo to nieodłączne narzędzie rozwoju. Odgrywa ono ogromną rolę w procesie ewolucji naszej cywilizacji. Jej postęp w dużej mierze zawdzięczamy temu, że kolejne pokolenia naśladują swoich poprzedników, przetwarzając i rozwijając ich dorobek. Istnieją jednak takie formy odtwórczości, które w społecznej interpretacji mogą być postrzegane jako mniej etyczne, a z uwagi na rosnącą skalę zjawiska problemy z nimi związane nabierają dziś coraz większego znaczenia.

Jako organizatorzy, a zarazem jurorzy ogólnopolskiego konkursu uczniowskiego Fizyczne Ścieżki zmagamy się z tym zjawiskiem co roku, oceniając zgłoszenia uczestników. Zwracamy uwagę na prezentowane przez uczniów nieodpowiednie postawy i uwzględniamy je przy dokonywaniu ocen. Niestety czasami granica pomiędzy tym, co właściwe, a co nie, jest bardzo mało wyraźna, a to stawia nas przed trudnym pytaniem, jak traktować dany przejaw niesamodzielności.

W artykule opisujemy niektóre z przykładów postaw odtwórczych prezentowanych przez uczestników konkursu Fizyczne Ścieżki. Przytaczane przykłady, w naszym przekonaniu, ilustrują uniwersalne problemy dzisiejszej młodzieży. Oprócz nas problemy takie obserwują np. nauczyciele szkolni w procesie nauczania każdego przedmiotu.

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Pierwszą cześć artykułu stanowi opis konkursu, w drugiej zaś omówiono wybrane przykłady naśladownictwa, z którymi jurorzy spotkali się w 15-letniej historii konkursu. Artykuł kończą wnioski wraz z propozycjami pewnych rozwiązań zaprezentowanych problemów.

O konkursie Fizyczne Ścieżki

Fizyczne Ścieżki to ogólnopolski konkurs fizyczny organizowany od 2005 r. wspólnie przez Narodowe Centrum Badań Jądrowych (dawniej Instytut Problemów Jądrowych) i Instytut Fizyki Polskiej Akademii Nauk w Warszawie. Konkurs skierowany jest do uczniów klas VII i VIII szkół podstawowych oraz uczniów szkół ponadpodstawowych (a przed reformą edukacyjną: do uczniów gimnazjów i szkół ponadgimnazjalnych).

Konkurs podzielony jest na kilka etapów. Najpierw uczestnicy nadsyłają swoje zgłoszenia, a te weryfikowane są pod kątem formalnym. Prace spełniające wymogi formalne oceniane są następnie przez jurorów. Do roli jurorów angażowani są specjaliści z dziedzin, których prace dotyczą. Ostatnim etapem jest seminarium finałowe, do którego dopuszczonych zostaje tylko kilkanaście najlepszych prac. Podczas finału uczestnicy osobiście prezentują je jurorom oraz publiczności, a następnie odpowiadają na zadawane im pytania dotyczące poruszanych zagadnień. Po seminarium następuje ostateczna ocena i wyłonienie laureatów.

Prace zgłaszane są do jednej z trzech kategorii: esej, praca naukowa oraz pokaz zjawiska fizycznego.

Oceniając eseje, jury konkursu Fizyczne Ścieżki zwraca uwagę m.in. na to, czy dana praca faktycznie stanowi tę formę wypowiedzi literackiej. Pomaga w tym definicja słownikowa (Jędrzejko, 2009; Drabik i Sobol, 2007), wedle której esej to krótka rozprawa ujmująca subiektywnie wybrany temat i łącząca elementy prozy naukowej oraz literatury artystycznej czy publicystycznej. Wpisany w tę definicję subiektywizm siłą rzeczy oznacza, że prace w tej kategorii powinny zawierać pierwiastek twórczy. Regulamin konkursu wymaga również, by dotyczyły związku fizyki z cywilizacją, na przykład z innymi gałęziami nauki – filozofią, kulturą, sztuką lub historią (Narodowe Centrum Badań Jądrowych, bdw.).

Prace naukowe uczestników oceniane są ze zwróceniem szczególnej uwagi na poprawne użycie metody naukowej oraz na wkład własny autora (lub autorów). Należy przy tym podkreślić, że przy ocenie tego ostatniego jury kładzie akcent nie na włożony wysiłek, a raczej na jakość i oryginalność wniosków.

W pokazach zjawiska fizycznego ważne są: poprawność opisu omawianych zjawisk, widowiskowość samego pokazu i jego walory dydaktyczne. Oczywiście również i tu oceniana jest oryginalność, przy czym bardziej w odniesieniu do formy niż treści.

Warto zaznaczyć, że Fizyczne Ścieżki to konkurs opierający się na odmiennych zasadach niż wiele innych ogólnopolskich konkursów, olimpiad i turniejów, zarówno tych zdefiniowanych w polskim prawie (Ministerstwo Edukacji Narodowej i Sportu, 2002; Komitet Główny Olimpiady Fizycznej, 2019), jak i organizowanych niezależnie (Fundacja Akademia IBSE, 2019; Fundacja Akademia Młodych Fizyków, 2019). Uczestnicy Fizycznych Ścieżek nie rozwiązują testów ani zadań przygotowanych przez organizatora. Mają oni dużo więcej swobody, albowiem to do nich należy wybór poruszanych zagadnień. Z jednej strony daje to szanse uczniom, którzy interesują się fizyką, ale z różnych powodów nie opanowali jej szkolnego zakresu w całości. Z drugiej promuje uczniów wyróżniających się na tle innych kreatywnym sposobem myślenia.

W sumie w ciągu 15 edycji, od 2005 do 2020 r., na konkurs nadesłano około 1000 zgłoszeń autorstwa blisko 1450 uczestników (w kategoriach pokaz zjawiska fizycznego oraz praca naukowa dopuszcza się prace przygotowane przez dwu- lub trzyosobowe zespoły). Przy ocenianiu tych zgłoszeń spotkaliśmy się z rozmaitymi mankamentami, które związane były nie tylko z prezentowaną wiedzą merytoryczną, ale także z wieloma innymi aspektami, w tym – stanowiącą temat niniejszego artykułu – odtwórczą postawą uczestników.

Problemy z czerpaniem inspiracji

Zdarza się, że zdolni i ambitni uczniowie decydują się na start w konkursie, ale nie mają sprecyzowanych zainteresowań. Szukają wtedy inspiracji, która pozwoli im przygotować pracę odpowiadającą ich ambicji. Ta praktyka, na pierwszy rzut oka w pełni akceptowalna, miewa negatywne konsekwencje. Dzieje się tak na przykład wtedy, gdy źródło inspiracji jest szeroko dostępne i bardzo popularne. Najczęściej uczestnicy korzystają z Internetu, który podsuwa im swoje treści. W konsekwencji co roku otrzymujemy prace zainspirowane tymi samymi źródłami i poruszające tę samą tematykę. Podobny skutek przynosi poszukiwanie inspiracji u laureatów poprzednich edycji konkursu. Istnieją silne przesłanki ku temu, by twierdzić, że niektórzy uczestnicy Fizycznych Ścieżek próbują powielać pomysły nagrodzonych wcześniej konkursowiczów. Na przykład w ramach jednej z edycji konkursu nadesłane zostały trzy podobne zgłoszenia pokazów prezentujących doświadczenia z plazmą, co mogło stanowić następstwo faktu, że w poprzedniej edycji pierwsze miejsce w kategorii pokazu zjawiska fizycznego zdobył autor prezentujący głośnik plazmowy i jego własności.

Innym, mniej akceptowalnym rodzajem inspiracji, jest zjawisko zbyt daleko idącego naśladownictwa. Wielu uczestników konkursu zgłaszało np. prace wykonane przez nich, jednak bazujące ściśle na schematach dostępnych w Internecie, co nie spotykało się z dobrą oceną jurorów. Powszechność tego typu praktyk sugeruje, że uczniowie często nie są świadomi tego, jak istotnym w ocenie ich dokonań jest fakt, iż bazowali na cudzych pomysłach. Można wręcz odnieść wrażenie, że są oni przekonani, iż, skoro wykonali pracę „własnymi rękami", to nikt nie zarzuci im niesamodzielności. Jest to, oczywiście, przekonanie błędne i w naszym odczuciu niezwykle istotne jest zwracanie młodym osobom uwagi na różnicę między dziełem własnoręcznym a samodzielnym, opartym na własnych, oryginalnych ideach.

Problemy ze współpracą

Niektóre formy niesamodzielności autorów stanowią wyjątkowo duże wyzwanie dla oceniających. Jedną z nich jest współpraca z osobami lub instytucjami zewnętrznymi. Wielu uczestników korzysta z pomocy rodziców, nauczycieli, uczelni itp. Pomoc ta bywa niekiedy tak znacząca, że trudno nie popaść w wątpliwości dotyczące sprawiedliwości i traktowania takich uczestników na równi z innymi, niekorzystającymi z niczyjej pomocy. Warto tutaj przytoczyć przypadek pewnej grupy bardzo młodych uczniów prezentujących zestaw pokazów popularnonaukowych. Pokazy zostały w dużej mierze przygotowane przez ich rodziców. Oglądając pokaz podczas seminarium finałowego, można było odnieść wrażenie, że nie tylko w znacznym stopniu pomogli oni dzieciom w wykonaniu układów pokazowych, ale zaaranżowali całe wystąpienie, łącznie ze szczegółowym przygotowaniem narracji. W konsekwencji podczas seminarium uczestnicy nie byli w stanie odpowiedzieć nawet na najprostsze pytania dotyczące pracy.

Innym przykładem omawianego zjawiska było zgłoszenie pokazu, w ramach którego uczestnik miał odtwarzać doświadczenia prezentowane uprzednio na rozmaitych imprezach popularnonaukowych przez pracowników jednego z cenionych ogólnopolskich instytutów naukowych. Chciał zaprezentować dokładnie to samo, korzystając przy tym z urządzeń i eksponatów użyczonych mu przez wspomnianych pracowników instytutu.

Fakt, że niektóre z nadesłanych prac stanowią efekt współpracy uczestników z innymi osobami bądź instytucjami bywa problematyczny dla zespołu oceniającego. Nie zawsze jednak takiemu postępowaniu należy się krytyka. Umiejętność współpracy to niezwykle ważna i pożądana cecha u naukowca, szczególnie dziś – w czasach wielkich międzynarodowych projektów badawczych. Piętnowanie tej umiejętności byłoby działaniem dalece niedydaktycznym. Świadome tego faktu jury Fizycznych Ścieżek stara się nie tylko nie krytykować, ale wręcz doceniać przejawy takich kompetencji u konkursowiczów. Niedopuszczalne są jednak sytuacje, w których praca podpisana przez autora zdominowana jest wkładem osób trzecich. W naszym przekonaniu, jeśli tworząc dzieło naukowe korzysta się z cudzej pomocy, a chce się z czystym sumieniem podawać za autora tego dzieła, należy dać co najmniej równie dużo od siebie. Należy również jawnie i czytelnie informować o korzystaniu ze wsparcia, podając jednocześnie informację o jego źródle.

Problemy z cytowaniem i bibliografią

Czytając prace konkursowe, można zauważyć, że tak oczywisty dla naukowców obowiązek stosowania bibliografii nie jest, niestety, oczywisty dla młodzieży. W zgłaszanych do konkursu pracach obecne są np. cytaty, których nie opatrzono odpowiednią informacją o ich źródle. Nauczeni niemiłym doświadczeniem początkowych edycji, sukcesywnie wprowadzaliśmy do regulaminu stosowne zapisy dotyczące kwestii cytowania. Należy tutaj zauważyć, że stawiając wymogi, jednocześnie nie narzucamy uczestnikom bardzo sztywnych reguł dotyczących sposobu oznaczania odsyłaczy. Wymagamy jedynie takiego oznaczania źródeł informacji, by jurorzy mogli te źródła w łatwy sposób odnaleźć i zweryfikować. Niestety, młodzież miewa problemy ze zrozumieniem nawet tak postawionego wymogu. Zdarza się, że źródła informacji podawane są w sposób zbyt ogólny (jak na przykład odwołanie do głównej strony Wikipedii zamiast do konkretnego hasła) lub zbyt nieczytelny (na przykład przez podawanie długich adresów URL zawierających skomplikowane odwołania do wyników wyszukiwania w wyszukiwarce, a nie bezpośrednie odwołania do faktycznych źródeł). Traktujemy je najczęściej jak błędy techniczne – uciążliwe, ale niedyskwalifikujące pracy.

Dużo poważniejszym przewinieniem jest niczym niesygnalizowane cytowanie, czyli plagiatowanie. W celu eliminacji tego rodzaju praktyk organizatorzy konkursu Fizyczne Ścieżki nawiązali współpracę ze specjalistyczną firmą, której narzędzia informatyczne porównują nadesłane teksty prac „z zasobami światowego Internetu oraz z Bazą Aktów Prawnych" (Plagiat.pl, 2019). Raporty generowane przez te narzędzia ułatwiają dokonanie oceny tego, czy dany dokument nie stanowi plagiatu (Plagiat.pl, bdw.). Niestety zdarza się, że niektórzy z uczestników w celu oszukania algorytmów wykrywania plagiatów, zręcznie modyfikują zamieszczane w pracy cytaty. Praktyki takie nie są demaskowane przez systemy antyplagiatowe, a stanowią de facto plagiatowanie. Zadziwia to, jak wielki trud wkładany jest czasem przez uczniów w ukrycie faktu, że w ich pracach obecne są cudze wypowiedzi. Wszak o wiele prostsze byłoby uczciwe zastosowanie cudzysłowów i podanie informacji o autorze

cytowanych treści. Można odnieść wrażenie, że z jakiegoś powodu duża część młodzieży uważa obecność cytatów za poważną, a może wręcz niedopuszczalną ujmę dla wypowiedzi pisemnej. Paradoksalnie, to dalece niesłuszne przekonanie może być skutkiem specyfiki edukacji szkolnej, w ramach której często wymaga się od uczniów pisania tylko i wyłącznie „własnymi słowami". Nie kwestionując zasadności stosowania takiego wymogu w szkole, widzimy potrzebę wyjaśniania uczniom, że wymóg ten nie oznacza, iż cytowanie jest nie do zaakceptowania w każdej sytuacji.

Osobną kategorię stanowi przywłaszczanie cudzych treści popełniane bez świadomości, że jest to działanie niewłaściwe. Wygląda na to, że młodzież często nie wie o tym, iż składając tekst, powinna zaznaczyć, która jego część została zapożyczona. Czasami na końcu pracy znajduje się spis wykorzystywanej literatury, jednak poszczególne cytaty obecne w pracy nie są odpowiednio oznaczone i opatrzone informacją o ich źródle. Rozsądnie byłoby wtedy wnioskować, że treść stanowią słowa własne, a ze źródeł podanych w bibliografii zaczerpnięto jedynie inspirację do ich napisania. Nierzadko dokładniejsza analiza ujawnia fakt, że tekst pracy został niejako „pozlepiany" z treści znalezionych w różnych źródłach i jedynie przepleciony niewiele wnoszącymi słowami autora.

Należy pamiętać, że plagiat to przywłaszczenie cudzej twórczości. Poza tekstem mogą nią być np. rysunki, schematy, tabele czy grafy. Uczniowie bardzo często nie są świadomi tego, że skopiowane ilustracje, podobnie jak teksty, należy opatrzeć informacją o tym, skąd je skopiowano. Podobnie wygląda kwestia zamieszczania różnych danych bez podawania informacji o ich źródle czy wreszcie nieumieszczanie informacji o źródle treści, których co prawda nie przepisano w pracy, ale na których bazowano przy jej tworzeniu. Są to problemy niezwykle powszechne.

Jedną z przyczyn opisywanych w niniejszym rozdziale problemów może być zwyczajne zaniedbanie wynikające z pośpiechu czy lenistwa. Oczywiście trudno jest posądzać o niedbalstwo uczniów, którzy zdecydowali się dobrowolnie przystąpić do udziału w konkursie wymagającym dużego nakładu pracy. Okazuje się jednak, że czasami przejawy niedbałości konkursowiczów są wyraźnie obecne w nadesłanych opracowaniach. Zdarza się np., że praca naukowa, zawierająca solidnie zebrane i opracowane wyniki eksperymentu z poprawnymi wnioskami, zawiera wstęp teoretyczny będący kompilacją tekstów skopiowanych z popularnych źródeł internetowych. Sprawia to wrażenie, jakby autorzy w ostatniej chwili przygotowywali tę część i zrobili to najmniejszym kosztem. Być może to samo niedbalstwo powoduje, że w pracach takich często brakuje oznaczeń cytatów i informacji o ich źródłach. Innym przykładem może być opis pokazu zjawiska fizycznego ilustrowany rysunkami z Internetu, które zawierają napisy w obcych językach bądź oznaczenia inne niż w tekście. Autorzy takich zgłoszeń nie postarali się choćby o zmianę oznaczeń na rysunkach, nie mówiąc już o samodzielnym wykonaniu ilustracji od zera.

Brak bibliografii to zjawisko, które bez wątpienia należy piętnować. Co jednak z samym kopiowaniem cudzych treści? Czy podanie źródeł w pełni usprawiedliwia taką działalność? Na pierwszy rzut oka nie ma niczego złego w przepisywaniu definicji czy opisów zjawisk fizycznych albo w kopiowaniu obrazków (oczywiście przy założeniu, że podaje się źródła tych treści i nie narusza się praw autorskich). Niektóre treści trudno jest ubrać w nowe słowa. Dotyczy to zwłaszcza nauk ścisłych, takich jak fizyka, której prawa często ujęte są bardzo zwięzłymi formułami, w dodatku napisanymi hermetycznym językiem. Należy jednak zauważyć, że pisanie własnym językiem, zwłaszcza na tematy skomplikowane, stanowi istotny walor wypowiedzi. Im więcej opisów, definicji czy obrazków z poprawnym

wyjaśnieniem danego zagadnienia, tym większa szansa, że osoby zgłębiające wiedzę zrozumieją to zagadnienie. Istnieje duże prawdopodobieństwo, że w porównaniu z autorami podręczników akademickich uczeń wyrazi dany problem w sposób lepiej przyswajalny przez jego rówieśników. O ileż bogatsza byłaby zatem np. internetowa baza wiedzy, gdyby tacy uczniowie wypowiadali się tam o fizyce własnymi słowami. Jakże ubogą jest ta baza, kiedy okazuje się, że próbując zrozumieć dane zagadnienie znajdujemy jedynie kilka identycznych artykułów zaczerpniętych ze wspólnego źródła!

Brak myśli własnej

W ramach jednej z edycji Fizycznych Ścieżek w kategorii pracy naukowej zgłoszone zostało zestawienie znanych informacji na temat nanorurek tlenków metali. Przegląd ten kończył prosty i powszechnie uznany wniosek mówiący, że omawiane materiały stanowią ważną i prężnie rozwijaną gałąź nanotechnologii. Autor nie przeprowadził samodzielnie żadnego badania ani żadnej analizy, dlatego zgłoszenie to zostało krytycznie potraktowane przez oceniających. Przeglądy znanych informacji i wniosków otrzymywaliśmy również w kategorii eseju. Brakowało w nich elementów subiektywnej rozprawki, niezbędnych w tej formie. W efekcie prace te również nie spotkały się z przychylnością jury.

Szukając przyczyn tego rodzaju odtwórczości, spoglądamy na rzeczywistość szkolną. Przeglądy pozbawione wniosków lub wypowiedzi literackie bez subiektywnych przemyśleń bywają owocami szkolnych zadań uczniów. Często uczniowie ci są za nie pozytywnie oceniani, a czasem nawet nagradzani w rozmaitych konkursach. Może to skutkować przekonaniem, że prace takie znajdują uznanie w świecie nauki. Przekonanie to kłóci się z oczekiwaniami organizatorów Fizycznych Ścieżek, którzy pracę naukową definiują w sposób bardziej zbliżony do tego, co fizycy wykonują w ramach swoich badań (Narodowe Centrum Badań Jądrowych, bdw.). Od autorów takich prac wymaga się zawsze pewnych samodzielnych wniosków, spostrzeżeń, koncepcji, a ogólniej – myśli własnej. Podobny wymóg dotyczy także esejów – dopiero myśl własna nadaje im charakter twórczy, a ten wpisany jest wszak w ich definicję.

Wnioski

Przejawy postawy odtwórczej bywają bardzo różne. Celem niniejszego artykułu nie było przedstawienie ich pełnej listy. Podane przykłady miały na celu zwrócenie uwagi na zasadniczy problem i pokazanie, jak subtelnych kwestii czasem dotyka.

Szukanie przyczyn opisywanego zjawiska należy rozpocząć od zwrócenia uwagi na specyfikę czasów, w których dojrzewa dzisiejsza młodzież. Problem odtwórczości występował od początku istnienia naszej cywilizacji, jednak w naszych czasach przybrał wyjątkowo duże rozmiary. Stało się tak za sprawą pojawienia się i rozwoju narzędzi umożliwiających odtwarzanie cudzej twórczości. Jest ono dzisiaj znacznie łatwiejsze, szerzej dostępne, a więc i bardziej kuszące niż dawniej. Internet stanowi ogromną bazę dorobku ludzkości dostępną niemal każdemu. Coraz częściej nie musimy odwiedzać bibliotek w poszukiwaniu interesującej nas literatury – wystarczy komputer albo nawet telefon komórkowy z dostępem do Internetu. Znajdujemy interesujące nas treści, a przeniesienie ich do naszej twórczości zajmuje tylko kilka sekund. Należy zadać sobie pytanie, co i w jakim stopniu powinniśmy naśladować. Nie zawsze potrafimy udzielić na to pytanie właściwej odpowiedzi,

a powszechność rozmaitych praktyk odtwórczej działalności powoduje, że wspomniane pytanie w ogóle nie pada – kopiujemy, podobnie jak większość, nie zastanawiając się, czy jest to słuszne, czy nie. Wśród uczniów kopiowanie cudzych wypowiedzi stało się praktyką tak powszechną, że niejednokrotnie reagują oni szczerym zaskoczeniem, gdy ktoś decyduje się takie działanie potępić.

Kształtowanie u młodych osób postawy twórczej oraz wyrobienie w nich właściwego poczucia uczciwości tworzenia nie należą do zadań łatwych i wymagają czasochłonnego wyjaśniania wspominanych w artykule subtelności. Specyfika szkolnej rzeczywistości nie ułatwia tego zadania nauczycielom, którzy zmuszeni do realizacji treści podstawy programowej zwyczajnie nie mogą pozwolić sobie na poświęcenie szkolnych godzin omówieniu poruszanych tu problemów. Poza tym, toczenie przez nauczycieli zaciekłych bojów z odtwórczą postawą uczniów może wywołać negatywne nastawienie tych ostatnich i w konsekwencji przynieść skutek przeciwny do zamierzonego.

Czy należy zatem skupić się na kreowaniu i pielęgnowaniu właściwych postaw twórczych wyłącznie u uczniów ambitnych, takich, których do kreatywnej szkolnej aktywności nie trzeba w żaden sposób zmuszać? Takie rozwiązanie może budzić uzasadniony sprzeciw. Jak bowiem pogodzić się z faktem, że młodzież – którą edukujemy i, co ważne, wychowujemy – wykształciła nieodpowiednie postawy? Dla wielu dydaktyków byłoby to nader dalekie od idei, które przyświecają ich pracy. Poza tym może to zwiększyć różnice pomiędzy uczniami bardziej i mniej ambitnymi. Te różnice i tak występują, ale czy ich powiększanie leży w interesie szkoły, a nawet całego społeczeństwa?

Zgodnie z powyższym warto kształtować właściwe postawy twórcze u wszystkich uczniów, także tych niezainteresowanych przedmiotem. Błędne jest często deklarowane przez takich uczniów przekonanie o nieprzydatności wyrabianych nawyków i nabywanych umiejętności. Nawet jeśli zrezygnują z kariery naukowej, kreatywność i umiejętność samodzielnego formułowania myśli będą im niezmiernie pomocne w życiu.

Dzisiejsze czasy stawiają przed ludzkością nowe wyzwania, bowiem z jednej strony żyjemy w dobie przyswajania informacji w coraz szybszym tempie, a z drugiej – pojawiają się grupy społeczne kontestujące zdobytą przez ludzkość wiedzę. Popularnym stało się również tworzenie i propagowanie w mediach wiadomości fałszywych, tzw. fake newsów. Umiejętne wyselekcjonowanie odpowiednich informacji i sformułowanie na ich podstawie swojego własnego stanowiska nie należy do łatwych. Zadanie ułatwiłaby możliwość dotarcia do źródła wspomnianych informacji, bardzo często jednak treści prezentowane w mediach pozbawione są cudzysłowów czy spisu źródeł. Braki te mogą i powinny stanowić poważny argument przemawiający przeciwko wiarygodności danej informacji. Jednak nie stanowią zwykle żadnego argumentu, bowiem nie zwracamy na nie uwagi. Być może wynika to właśnie z lekceważenia obowiązku stosowania bibliografii na etapie naszej szkolnej edukacji.

Istnieje jeszcze wiele innych powodów, dla których warto wygospodarować czas na kształtowanie u młodzieży postawy twórczej. Starając się wymienić te najważniejsze koniecznie należy wspomnieć, że zaniedbania na opisywanym polu mogą sprzyjać zakorzenianiu się w młodym społeczeństwie braku poszanowania cudzej pracy, a także zatraceniu zdolności dostrzegania jej i włożonego w nią wysiłku. Ponadto, lekceważenie problemu powszechności nader odtwórczej postawy młodych osób niesie poważne niebezpieczeństwo dla rozwijanej w społeczeństwie kreatywności – cechy i bez tego mocno zagrożonej wieloma atakującymi ją dzisiaj czynnikami.

Podziękowania

Napisanie artykułu nie byłoby możliwe, gdyby nie prof. dr hab. Ludwik Dobrzyński – pomysłodawca konkursu Fizyczne Ścieżki i wieloletni przewodniczący Komitetu Organizacyjnego. Autorzy pragną niniejszym podziękować mu za inicjatywę i zaangażowanie.

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From Inspiration to Plagiarism – On the Symptoms and Problems of the Copycat Approach. Reflections of the Jury of a Student Competition

With 15 years of experience, the jurors of a Polish student competition entitled Footpaths of Physics present their views on the copycat approach manifested by the contestants. The cases discussed are analysed in order to discover the reasons and results of such an attitude – connected to the competition itself, as well as to more general psychological and societal phenomena. The paper may be treated as a set of clues for people engaged in judging the work of students – such as teachers – but also for anyone working with exceptionally gifted or ambitious students.

Keywords: bibliography, Fizyczne Ścieżki (Footpaths of Physics), physics, plagiarism, quoting, student competition, reproductivity.

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We are surrounded by advanced, positive, but also technological and social breakthroughs initiated by research. We depend on the reliability of scientific results. The result and interpretation of the research can be verified by the scientific community, but it cannot be verified by the public – for whom the new knowledge is intended. Therefore, citizens must have confidence in scientists. Even a crisis such as COVID-19 should not weaken research integrity and RCR. The current pandemic has reminded us that science and research are basic for understanding and confronting the numerous challenges we need to address. Good research matters, perhaps more than ever, and it must be aligned with the principles of research integrity: reliability, honesty, respect and accountability.

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