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Induktivni pristop na poti od prosocialnega k etičnemu ravnanju: študija primera

Povzetek: V zadnjem času substancialni pogled na moralnost, iz katerega izhajajo deduktivno zasnovani koncepti vzgoje, pri sodobnih teoretikih doživlja mnogo kritik. Očitajo mu pretirano osredotočenost na nespremenljive norme in zahteve, ki so neosebne in pri posamezniku spodbujajo občutek odtujenost ter razvoj konformističnega vedenja, niso pa si enotni, niti ne podajo jasnega alternativnega odgovora, kako že pri najmlajših sistematično spodbujati razvoj prosocialnega in moralnega vedenja.

V članku predstavimo indukcijo kot disciplinski pristop in celovit vzgojni model, ki pri otroku na podlagi induktivne argumentacije s priklicem in reflektiranjem izkušenj ter z učenjem v spodbudnem okolju spodbudi zavedanje o dobrem in slabem za drugega in tako razvoj prosocialnega in moralnega delovanja. Izvire indukcije najdemo v Aristotelovi praktični modrosti (2002), Levinasovi etiki obličja (1989, 2006), Honnethovem konceptu pripoznanja (2005, 2012) in konceptu zgodnjega uglaševanja med otrokom in materjo, ki ga izpostavi J. Benjamin (1998, 2000). Vsem je skupno, da izpostavijo pomen izkušenj in bližnjega srečanja z drugim, ob tem pa ne zanemarijo pomena reflektiranja le-teh in pomena usmerjanja v dialogu z drugim, vzajemne potrditve v odnosu in čustvenega izkazovanja ugodja ali bolečine. V drugem delu predstavimo študijo primera, katere rezultati so pokazali pozitiven učinek celovitega induktivnega pristopa na socialno vedenje otrok, hkrati pa je sistematično procesno zasnovan model usposabljanja spodbudil vzgojitelje k razmišljanju o njihovi aktivni vlogi in iskanju ustreznih vzgojnih strategij.

Ključne besede: induktivni vzgojni model, spodbujanje prosocialnega in moralnega razvoja, pripoznanje, praktična modrost, vzgoja z umetniško izkušnjo, predšolska vzgoja, prosocialno vedenje otrok

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Od deduktivnega k induktivnemu pogledu na moralnost

Kako pri otroku spodbujati razvoj moralnosti in moralnega delovanja? Je deduktivna pot, ki otroke z razlagami in vnaprej posredovanimi pravili poučuje o pomenu moralnih vrednot in načel, zadostna?

V zadnjem času substancialni pogled na moralnost, iz katerega izhajajo deduktivno zasnovani koncepti vzgoje, ki se uresničujejo s kognitivističnimi teorijami (Kant 1988, 2001, 2003; Kohlberg 1963; Rawls 1990), pri sodobnih filozofskih in tudi psiholoških ter pedagoških teoretikih doživlja precej kritik. Substancialni pogled, ki temelji na deduktivnem utemeljevanju moralnega, v ospredje moralnosti postavi ponotranjeni substancialni Zakon – univerzalen in neoseben, ki posamezniku nalaga dolžnost, da ravna »prav« v skladu z vnaprej postavljenim načelom in formulacijami in tako udejanja moralno. Mnogo teoretikov (Bauman 2006; Kristjánsson 2000, 2004; Strike 2005; Wringe 2006 idr.) ugotavlja, da univerzalno postavljene norme in etična načela, razložena po deduktivni poti, posameznika sicer opogumljajo, da z razumom kot (edinim) kriterijem presoje brani pravice in dolžnosti. Posebej pa izpostavljajo, da ga ne spodbujajo k povezanosti/sodelovanju z drugimi, doživljanju njihovega in svojega položaja v skupnosti, upoštevanju konteksta in posledic, ki jih njegovo dejanje prinaša v odnosu do drugega, s tem pa, kot opozarjajo nekateri avtorji, ustvarjajo občutek odtujenosti (Strike 2005), osamljenosti, pomanjkanja varnosti (Bauman 2006) in spodbujajo konformistično naravnost (Wringe 2006). Prav tako tudi psihologi in psihoanalitiki (Benjamin 1998, 2000; Hoffman 2000; Smetana 2008; Turiel 2004, 2008; Winnicott 2006 idr.) opozarjajo na nezadostnost racionalno opredeljenih pravil in izrečenih argumentov ter postavijo v ospredje pomen osebnih odnosov in vlogo prosocialnih čustev. Psihoanalitičarka J. Benjamin (2000) namesto klasičnega ideala avtonomnosti, ki je predstavljen z vznikom racionalistične avtoritete očeta, ta pa je kot instanca tretjega nosilec brezosebnega in substancialnega simbolnega Zakona, izvore moralnosti išče v interakcijah med materjo in otrokom oziroma otrokom in vrstnikom, pri teh interakcijah pa so čustva osrednjega pomena. Z analizo klasičnih psihoanalitičnih tekstov in iz njih izpeljanih vzgojnih metodik ugotavlja, da sta odrezanost od čustvenih doživljanj ter zanemarjanje konkretnih interakcij zaradi idealizacije

avtoritete očeta, ki ga zagovarja klasična psihoanaliza s podreditvijo abstraktnemu zakonu, tista, ki sprožata strah, odtujenost in negotovost, izgubo zaupanja do drugih ter zmanjšujeta zmožnost pripoznanja drugega in občutljivost za njegove potrebe. Kot zapiše, že v zgodnjem razvoju potekajo pomembno vzajemno pripoznanje med otrokom in materjo, čustvena navezanost in izmenjava med njima, ki spodbujajo razvoj čustvenega uglaševanja in zmožnost, da se na podlagi prosocialnih čustev (empatične krivde) otrok zave svojih agresivnih impulzov, s katerimi lahko prizadene bližnjo osebo, in s sočutjem predvidi, kaj potrebuje drugi. Prav tako pa tudi psihologi Hoffman (2000), Smetana (2008) in Turiel (2008) potrjujejo pomembno povezavo med čustvi, kognicijo in oblikovanjem presoje o (ne)ustreznem ravnanju do drugega in s tem pokažejo na spremembo epistemološke plati moralnega, ki pomeni odmik od racionalistično zasnovane univerzalne presoje k praktični presoji, kjer je v ospredju zavedanje konteksta situacije z vidika vprašanja, kako posamezno ravnanje vpliva na vpletene osebe glede na njihovo različno doživljanje situacije.

Pregled omenjenih sodobnih avtorjev in rezultati naše raziskave so nas pripeljali do spoznanja, da induktivni način komunikacije z otrokom in ustvarjanje spodbudnega okolja, v katerem otroku damo priložnost, da vstopa v različne odnose z drugimi, vodita k boljšim učinkom za razvoj prosocialnega in moralnega delovanja. Hkrati se zavedamo, da le induktivna pot argumentacije in občutljivost za situacijo še nista dovolj, da otrok pride do generalizacije neke situacije in da presodi o dobrem prav z racionalizacijo in upoštevanjem etičnih načel. Potrebno je večkratno ponavljanje na indukciji zasnovane argumentacije nekega neustreznega ravnanja in spominjanje otroka na predhodne podobne izkušnje. To po Hoffmanu vodi k oblikovanju spomina na izkušnje, ki jih je posameznik že doživel, oziroma k oblikovanju skriptov, ki kot mentalne reprezentacije utrdijo povezavo med prosocialnimi čustvi in zavedanjem o posledicah nekega dejanja (Hoffman 2000), torej k uvidu neke situacije z vidika namere in motiva (Kristjánsson 2007). Prav tako pa je potrebno tudi poučevanje z dialogom z bližnjimi odraslimi osebami in vrstniki ter tudi poučevanje z umetnostjo, s katero lahko vplivamo na otrokovo moralno vrednotenje življenjskih situacij s tem, ko otrok sporočila iz pripovedovanih zgodb prenaša v realne življenjske situacije kot vodila za lastno odločanje in ravnanje (Kroflič 2010a). Tako se oblikujejo tudi obče zaznavanje, poznavanje in razumevanje etičnih načel, ki so neizogibna za trajno moralno presojanje in delovanje.

V članku bomo v prvem delu predstavili induktivni pogled na moralnost in metodične koncepte induktivno zasnovane vzgoje, v drugem delu pa bomo predstavili raziskavo, ki je potekala v Vrtcu Vodmat v obliki študije primera, v kateri smo sistematično uvajali model induktivno zasnovane vzgoje in se osredotočili na spremembo strategije ravnanja vzgojiteljic v vzgojno-disciplinskih in prosocialnih situacijah ter na učinke, ki so jih njihova ravnanja sprožila v socialnem ved nju otrok.

Induktivni pogled na moralno delovanje

Indukcijo kot pedagoški koncept srečamo že pri Aristotelu, in sicer pri konceptu praktične modrosti oziroma *phronesis*, ki usmerja naše vrednostne sodbe

in nam pomaga pri uresničevanju vrlega dejanja. *Phronesis* pomeni zmožnost, da posameznik v konkretni situaciji zazna, kaj bi bilo dobro (plemenito) storiti glede na kontekst situacije (ob pravem času, na pravem kraju, s pravim namenom in na pravi način) (Aristotel 2002, str. 85). Aristotel v procesu habituacije, ki pomeni navajanje oziroma spodbujanje razvoja vrlin, namesto klasične etične argumentacije, ki temelji na abstraktnih načelih, ponudi dialoški pristop, v katerem pride do spremembe razumevanja in preoblikovanja veljavnih prepričanj, ki vplivajo tudi na oblikovanje značaja. Posameznik moralne percepcije ne oblikuje samo na podlagi opazovanja in refleksije svojih izkušenj in doživljanj, temveč v dialogu z drugim, v katerem pozornost usmerja na drugega, na njegova občutja in izmenjavo prepričanj (gl. Kupperman 2005 in Kristjánsson 2010).

Kot opozarjajo poznejši zagovorniki aretične paradigme – slednja ima svoj izvor v Aristotelu (Carr idr. 2005), je vzgojiteljeva ključna vloga to, da pri otrocih v obliki dnevnih rutin spodbuja občutljivost za vzpostavljanje skrbnih in prijateljskih odnosov ter da zagotavlja varno okolje, v katerem bodo krepili dobre navade na podlagi ustreznih čustvenih odzivov (čustva ugodja in bolečine; Aristotel 2002, str. 79; NE 1104b), hkrati pa jih na podlagi induktivne logike argumentacije spodbuja k moralnemu presojanju, v okviru katerega se naučijo ustrezno izraziti čustva jeze, skrbi, obžalovanja glede na kontekst situacije in upoštevanje vpletenih (Spicker 2005, str. 220–223). Kot ključni pedagoški metodi izpostavijo metodo dialoga kot izmenjave prepričanj in učenja od drugega, ki pomaga otrokovemu samospoznavanju, ter moralno imaginacijo (Kupperman 2005, str. 214; Kristjánsson 2010, str. 146).

Kot bomo na kratko opisali v nadaljevanju, nam podobno pot omogoča tudi umetnost kot induktivna vzgojna praksa.

Podporo oziroma zagovor induktivni logiki utemeljevanja najdemo tudi v načelih etike skrbi (Gilligan 2001; Noddings 1998; Slote 2007) in v Levinasovi etiki obličja (Levinas 1989, 2006; Todd 2003). Obe svarita pred neuspešnostjo discipliniranja glede na od zunaj, neosebno opredeljene dolžnosti in pred dajanjem prednosti racionalnim razsodbam na podlagi abstraktnih načel ter se tako odmikata od deduktivno zasnovanih konceptov vzgoje. Opozarjata, da poznavanje in razumevanje načela pravičnosti še ne pomeni tudi pravičnega delovanja. Še več, S. Todd v svoji knjigi *Učiti se od drugega* (Todd 2003) celo ugotavlja, da je sklicevanje na vnaprej postavljeno pravilo in oblicacijo delovati v skladu z njimi mnogokrat celo zavirajoče in škodljivo, saj lahko prezremo kontekstualnost situacije in zatremo čuječnost ter opreznost, ki se vzpostavljata v odnosu in dejanju komunikacije, katere temelj je poslušanje drugega (prav tam, str. 144–146), kajti »odgovornost ni edinstven položaj, vedenje, veščina ali drža, ki jo nekdo zavzame v odnosu do načela, temveč je zblizanje z drugim, rojeno iz negotovosti, ki jo nosi odnos z drugim« (prav tam, str. 141).

Zagovorniki etike skrbi in obličja v ospredje postavijo konkretno srečanje z obličjem drugega, odprtost in občutljivost v odnosu, zavedanje, da je drugi od nas drugačen in da šele s poslušanjem in upoštevanjem njegove zgodbe lahko ugotovimo, kaj od nas pričakuje, kaj potrebuje, ga pozitivno pripoznamo in tako presežemo svoje egofantazije, ki egocentrično postavljajo merila sveta, ter se zavemo lastnih omejitev, strahov in predsodkov (Todd 2003; Kearney 2005). Gre torej za odnosni

pristop, ki z dialogom, poslušanjem drugega in delovanjem v konkretnih situacijah spodbuja vznik odnosnih vrtilin, kot so skrbnost, rahločutnost, spoštljivost, hkrati pa spodbuja tudi osebnostne vrtiline, kot so vztrajnost, bistrost, pogum, preudarnost, prilagodljivost, odločnost idr. (Slote 2005, str. 102). Slednje sicer niso neposredno usmerjene v uresničevanje skrbi za druge, so pa pomembne za dostojanstvo in dobrobit posameznika, hkrati pa izražajo njegovo osebnostno naravnost in posredno vplivajo tudi na prizadevanje za dobrobit drugega.

Seveda pa, kot opozarjata Bingham in Sidorkin (2004), odnosi niso nujno dobri, zato jih je treba nadgraditi s spoštljivostjo do vsakega posameznega položaja in postopno konceptualizacijo odnosnih izkušenj v zavedanje pomena posameznih etičnih načel in pravil prosocialnega vedenja.

Indukcija kot disciplinski pristop in celovit vzgojni model

Indukcija kot vzgojno-disciplinski pristop

V pedagogiki induktivni disciplinski pristop srečamo že v zgodnjih šestdesetih letih, ko je Hoffman v svoji raziskavi klasificiral različne vzgojno-disciplinske pristope z opazovanjem strukture moči v odnosih med starši in otroki in z opazovanjem odzivanja odraslih na otrokova neustrezna vedenja (gl. Hoffman 1963a, 1963b). Ugotovil je, da v vzgojno-disciplinskih situacijah prevladujejo trije vzgojni pristopi, in sicer avtoritativno-asertivni pristop, čustveno pogojevanje in induktivni pristop.

Za prvega, tj. klasično avtoritativno-asertivnega, zapiše, da odrasli omejujejo in sankcionirajo otrokovo neprimerno ravnanje s položaja moči lastne avtoritete in vnaprej postavljene univerzalne družbene norme. Ugotovi pa, da poleg omenjenega avtoritativno-asertivnega pristopa starši uporabljajo tudi manj prisilno obliko asertivnosti, kjer so zahteve pospremljene z razlagami in argumenti, vezanimi na vnaprej opredeljeno pravilo.

Drugi, vzgojno-disciplinski pristop, ki ga zazna Hoffman, je čustveno pogojevanje, za katero je značilna odtegnitev čustvene podpore. Moč staršev, ki vplivajo na spremembo otrokovega vedenja, je odvisna od intenzivnega čustvenega odnosa z otrokom, ki pa je hkrati s pogojevanjem tudi razdiralen, saj v otroku vzbuja anksioznost glede tega, da ga starši nimajo več radi, in krivdo¹ za izgubo ljubezni.

Tretji, induktivni vzgojno-disciplinski pristop obrne logiko moči avtoritete od substancialne k dialoški obliki (Kroflič 2010b), kjer otroku orientacijo o dobrem in slabem ravnanju ter njegovih posledicah predstavljajo odzivi drugega (žrtve) v odnosu. Kot ugotavlja Hoffman v spremljavi prosocialnega vedenja otrok, pri uporabi prvih dveh pristopov otroci sicer spremenijo svoje vedenje in so poslušni zahtevam avtoritete zaradi strahu pred kaznijo ali izgubo naklonjenosti odrasle osebe, brez prisotnosti avtoritete pa izražajo predvsem jezo v odnosu do vrstnikov in

¹ V tem primeru gre za psihoanalitično, in ne empatično krivdo. Hoffman (2000) v svoji teoriji empatije in indukcije kot disciplinskega pristopa ne postavi jasne razmejitve med psihoanalitično in empatično krivdo, kar lahko otežuje tudi razlikovanje med indukcijo in čustvenim pogojevanjem, zlasti ko je žrtev konflikta odrasli – avtoriteta. Več o tem sem pisala v doktorski disertaciji z naslovom *Vloga induktivnega pristopa na poti od prosocialnega k etičnemu ravnanju* (Štirn Janota 2014, str. 124–125).

upor do zahtev. Gre za spodbujanje konformizma, ki ga vodi motiv lastnega ugodja oziroma pogled na posledice nekega ravnanja glede na svoj položaj (Hoffman 1963a, str. 305; Hoffman 2000, str. 153). Pri uporabi induktivnega pristopa avtor zazna dvig prosocialnega vedenja; otroci svoje odločitve pogosteje sprejemajo glede na ranljivost oziroma stisko, ki jo izkazuje drugi, obenem pa kažejo več empatičnosti do drugega in pripravljenosti za pomoč (gl. Hoffman 2000, str. 165). Do podobnih ugotovitev so prišli tudi poznejši avtorji, ki so preučevali vpliv induktivnega vzgojno-disciplinskega pristopa na prosocialno vedenje otrok (Eisenberg in Sheffield Morris 2001; Gibbs 2003; Krevans in Gibbs 1996).

V čem se torej induktivni vzgojno-disciplinski pristop loči od preostalih dveh pristopov?

V vseh treh pristopih starši (odrasli) najprej izrazijo nestrinjanje z otrokovim ravnanjem ter eksplicitno ali implicitno izpostavijo moralno obsodbo ravnanja. Vendar pa za razliko od preostalih dveh pri induktivnem pristopu namesto sklicevanja na vnaprej podano pravilo ali zahtevo, ki je bila kršena in ji navadno sledi kazen ali odtegnitev pozornosti odraslega oziroma izkazovanje prizadetosti ali užaljenosti, odrasli usmeri pozornost k stiski (distres) osebe, ki jo je otrok prizadel. S tem stisko naredi vidno za storilca in aktivira tudi mehanizme, ki vzbudijo empatični distres, ter tako ustvari pogoje za vznik empatične krivde ali sočutja – prosocialnih čustev, ki angažirajo posameznika, da se odzove in naredi nekaj zaradi sočutja do drugega. Je pa tudi pri induktivnem pristopu potrebna določena oblika prisile odraslega, da vztraja v izpostavitvi vira distresa in posledic, ki so jih povzročila dejanja otroka, ter da ustvarja neke vrste psihološki pritisk, saj šele tako lahko izstopi iz egocentrične predstave in se usmeri k stiski vrstnika ter razmisli o ustreznih oblikah razrešitve konflikta, v katero privoli tudi žrtev (Hoffman 2000, str. 158).

Hoffman še opozarja, da je pomembno, da smo sploh na začetku zelo pozorni na usmerjanje povezav med učinki naših ravnanj in čustvenimi odzivi, ki jih sprožajo, zato je dosledna uporaba indukcije kot disciplinskega pristopa lahko temeljni sprožilec prosocialnih motivov, ki jih v poznejšem spodbujanju prosocialnega razvoja ne potrebujemo več tako nujno (Hoffman 2000, str. 154). Avtor tovrstno sistematično usmerjanje poveže s teorijo spomina na generične dogodke oziroma s teorijo skripta (prav tam, str. 156). Ključni »disciplinski dogodki«, opremljeni z induktivno vzgojno intervencijo, naj bi kot mentalne reprezentacije utrdili povezavo med prosocialnimi čustvi (sočutjem in empatično krivdo). »Tako lahko otrokovi skripti disciplinskih soočenj, v katerih so ali so nameravali raniti druge osebe, postanejo afektivno-kognitivno-vedenjske enote otrokove prosocialne motivacijske strukture.« (Prav tam, str. 157)

Zakaj v okviru pedagogike kljub pozitivnim ugotovitvam omenjenih raziskav ni prišlo do načrtnejšega uvajanja induktivnega disciplinskega pristopa v pedagoško prakso?

V vzgoji in izobraževanju pedagoških delavcev je dolgo prevladovala deontološka paradigma, v okviru katere je veljalo prepričanje, da če otroka discipliniramo z določeno argumentacijo, bo pozneje tudi sam prevzel to argumentacijo in deloval v skladu z našimi pričakovanji. Razmisleki, vezani na odnosni koncept vzgoje in

oblikovanje vrlin, so intenzivne prisotni šele v zadnjem času (Gilligan 2001; Kristjánsson 2004, 2007; Noddings in Slote 2003; Todd 2003) in še ti prihajajo večinoma iz pobud filozofov.

Podobno tudi Kroflič v enem izmed predavanj o podpori induktivnega pristopa za razvoj identitete navaja hipotetične razloge za nepoznavanje oziroma nedelovanje v skladu z načeli induktivne discipline: »Očitno so naše vsakodnevne razlage otrokovega ravnanja in načinov, kako ga usmerjati, v institucionalni praksi pogojene z implicitnimi teorijami, te pa so zgrajene na podlagi lastnih vzgojnih izkušenj in prevladujočih strokovnih razlag [ki so še vedno zasnovane na klasičnih stopenjskih razvojnih teorijah, op. P. Š. J.], ki smo jih bili deležni.« (Kroflič 2008a) Nedavna spremljava reakcij vzgojiteljic v vzgojno-disciplinskih situacijah, ki je potekala v okviru naše raziskave, pa je z raziskovanjem in usmerjanjem prikrita kurikula (Jug Došler 2012) potrdila omenjeno hipotezo. Pokazala je, da so vzgojiteljice šele s sistematičnim izobraževanjem in usposabljanjem, ki je obsegalo izobraževanje in seznanjenje z indukcijo kot disciplinsko prakso in celovitim modelom ter sistematično refleksijo praktičnih induktivnih vzgojnih izkušenj (prav tam), počasi prepoznavale svoje implicitne sheme glede načinov posredovanja, njihove ustreznosti in neustreznosti ter ozaveščale svojo aktivno vlogo.

Preden predstavimo indukcijo kot celovit vzgojni model, bomo izpostavili še nekaj opozoril, ki jih je smiselno upoštevati pri uporabi induktivnega vzgojno-disciplinskega pristopa:

- indukcijo kot vzgojno-disciplinski pristop je smiselno uporabiti v preprostih moralnih konfliktih, ko imajo dejanja neposreden negativen učinek na vpletene v situaciji. V teh primerih s pomočjo konsekvencialistične logike argumentacije, ki jasno izpostavi posledice neustreznega ravnanja, pozornost pa usmeri na distress osebe, ki jo je otrok prizadel, aktiviramo mehanizme, ki vzbudijo empatični odziv/distress, ti pa so pomembni za razvoj moralnega čuta in tudi za praktično presojo o dobrem zame in za bližnjega, ki je od mene drugačen. Ob tem je treba sprejeti nova spoznanja razvojne psihologije, da otrok ni le egoistično bitje, temveč je občutljiv tako na veselje kot tudi na žalost tistih, ki so mu blizu (Smetana idr. 2000; Hoffman 2000), in da lahko o posledicah svojega ravnanja razmišlja z upoštevanjem drugega, na odnosni ravni, in ne na ravni izogibanja sankcij zase v primeru kršitve abstraktnih zahtev in od zunaj postavljenih pričakovanj;
- nujno je razločevanje med empatično in psihoanalitično krivdo. Empatična krivda je prosocialno čustvo, do katerega pride, ko zaznamo, da smo z lastnim dejanjem pri sočloveku sprožili stisko in mu povzročili bolečino. Empatična krivda nas motivira, da naredimo kaj v korist prizadete osebe, saj želimo odpraviti napako in tako zmanjšati občutek nelagodja. Psihoanalitična krivda pa je povezana z obtožbami ali strahovi, ki jih otrok doživlja ob kršitvah zahtev avtoritete oziroma ob predstavah in pritiskih nadjaza kot notranje moralne instance, ki se pojavi po razrešitvi Ojdipa. Slednja je lahko problematična, če se ne nanaša na konkretno neustrezno ravnanje in zavedanje njegovih posledic v odnosu do drugega ali okolja, v katerem posameznik deluje, ampak jo oseba

povezuje z občutkom ne vrednosti same sebe v očeh pomembnih drugih (Klein 1997; Krevans in Gibbs 1996; Kristjánsson 2004; Todd 2003).

Indukcija kot celovit vzgojni model

Nasprotno od discipliniranja, ki ga uporabimo v situacijah, ko je treba otroka opozoriti na neprimernost njegovega ravnanja, gre pri indukciji kot celovitem vzgojnem modelu za spodbujanje prosocialnega in moralnega z ustvarjanjem spodbudnega okolja, v katerem bo imel otrok možnost razvijati osebne in odnosne vrline, spoštljiv odnos do drugega in okolja ter kognitivne zmožnosti za moralno presojo in voljo za delovanje. Z indukcijo podpiramo maksimalne cilje vzgoje, ki pomenijo prizadevanje za oblikovanje moralne, osebno odgovorne, strpne, socialno občutljive in družbeno angažirane osebnosti (Kroflič 2009).

Model ima jasno antropološko, epistemološko in etično osnovo. Antropološko osnovo predstavlja odnosni koncept avtentičnosti, v katerem imajo pomembno vlogo za moralno delovanje prosocialna čustva in kognitivne zmožnosti z zavedanjem, da je otrok že v predšolskem obdobju socialno občutljivo bitje, še preden je zmožen razumeti in ponotranjiti družbena pravila in razviti etično zavest (gl. Nucci 2003; Benjamin 1988; Winnicott 2006 idr.). Epistemološko se povezuje s konceptom praktične modrosti in s konsekvencializmom, ki nam omogoča postopno razumevanje in uresničevanje etičnih načel na podlagi kontekstualno občutljive presoje znotraj konkretnih situacij (Aristotel 2002; Kristjánsson 2000, 2007). Na ravni etičnega pa indukcija kot celovit vzgojni model podpira teorijo pozitivnega pripoznanja, primarno spoštljivost do drugega ter koncept odnosne odgovornosti (Honneth 2005; Bingham in Sindorkin 2004).

Strukturo celovitega induktivnega vzgojnega modela je razvil Kroflič, in sicer s preučevanjem modela samoomejitvene identitete, raziskovanjem razvoja moralne samopodobe posameznika in poglobljanjem razumevanja pomena umetnosti (gl. Kroflič 1997, 2003, 2006, 2007a, 2007b, 2008a, 2010a).

Gre za t. i. tristopenjsko strukturo, v kateri (1) začnemo s spodbujanjem vstopanja v odnose prijateljstva in ljubezni, s katerimi otrok razvije *odnosno in normativno naravnano*st k prosocialnim dejavnostim na najavtentičnejši način, kar je posebno pomembno glede na to, da na kognitivni ravni še ni zmožen razumeti kompleksnih moralnih načel, zmožen pa je razumeti mentalno stanje drugega in se s pomočjo prosocialnih čustev odzvati na njegovo stisko in potrebe. (2) Drugi korak je *razvoj občutka spoštovanja* do konkretne osebe in dejavnosti, v katere otrok vstopa, kar po Gardnerju (2006) predstavlja razvoj spoštljivega uma. Spoštljivost je pomembna dimenzija, ki nas ubrani pred pomanjkljivostmi čustvenega doživljanja v osebno vpletenih odnosih (pretirana čustvena razvnetost, pristranskost, usmiljenje in paternalizem; gl. Štirn 2005) in neustreznim pripoznanjem, ki se lahko sprožijo v odnosu do drugega. (3) Zadnji korak pa je *zavedanje etičnih načel in humanističnih zahtev*, ki zadevajo človekove pravice in ekološke vrednote, ter učenje, kako jih uporabiti kot osnovo demokratičnega dogovarjanja in reševanja medosebnih konfliktov (več o tem gl. Kroflič 2008a, 2009, 2010a, 2013b; Štirn Janota in Jug 2010, Štirn Janota 2014).

V raziskavi, ki jo bomo predstavili v nadaljevanju, smo bili pri uvajanju indukcije kot celovitega induktivnega modela posebno pozorni na ravnanje vzgojiteljice, ki s svojo aktivno držo otroku daje priložnosti za čustvene izmenjave in ga spodbuja k uspešnemu reševanju konfliktnih situacij z načelom sprejetja in upoštevanja drugega kot drugačnega in s tem vrednega mojega zaupanja, obenem pa ga spodbuja k razvoju prijateljskih odnosov ter občutka spoštovanja in ne nazadnje k razumevanju in zavedanju pomena etičnih načel. Tako smo poleg induktivne discipline v ospredje vzgojnih dejavnosti postavili tiste, ki:

- spodbujajo skupinsko sodelovanje,
- pozornost usmerijo na poslušanje drugega in učenje od njega,
- omogočajo možnost čustvenih izmenjav,
- s srečanji in konkretnimi dejavnostmi ali metaforami, naracijo in podobami zmanjšujejo strah pred drugačnostjo (npr. uvajanje novega otroka v skupino, srečanje in skupno udejstvovanje s posamezniki iz drugačnih kulturnih okolij, z drugačnimi prepričanji, drugačnimi telesnimi in kognitivnimi zmožnostmi ...),
- spodbujajo prosocialno aktivnost (medsebojno skrb ali pomoč),
- spodbujajo odnose, ki temeljijo na medsebojni spoštljivosti in pozitivnem pripoznanju,
- otrokom omogočajo, da se seznanjajo in aktivno sodelujejo tudi v širšem lokalnem okolju,
- omogočajo odpravljanje vnaprejšnjih stereotipnih sodb in predsodkov,
- spodbujajo doživljanje in sočutno imaginativno vstopanje otroka v življenjske zgodbe drugih oseb in »kot da« svetov (Nussbaum 1997), reševanje moralnih konfliktov in ekspresijo notranjih občutij z izvajanjem umetniških dejavnosti (več gl. v Kroflič 2007b, 2008a, 2008b, 2009; Štirn Janota in Jug 2010; Štirn Janota idr. 2014).

Še posebno pozorni smo bili na umetnost kot induktivno vzgojno prakso, saj otroku na eni strani omogoča občutljivo opazovanje, raziskovanje in upodabljanje (izražanje) stvarnega sveta, s katerim izraža svoja čustva, prepričanja, oblikuje svoje teorije, interpretacije, spoznava različnost med interpretacijami in s poslušanjem drug drugega ter v dialogu ustvarja nove pomene in išče kontekstualno občutljive rešitve za posamične situacije. Hkrati pa otrok z doživetjem umetniških del (zgodbe, slike, skulpture ...) empatično podoživlja usode, vloge junakov, prepozna in razume moralne dileme in se skozi njih identificira ter išče načine, kako bi jih rešil oziroma kako bi olajšal stisko, ki bi jo lahko sam doživljal ali tudi jo doživlja, s tem pa krepí svojo refleksivno zavest. Kot opozarja Kroflič, je umetnost posebno pomembna za posameznikov osebni razvoj in za življenje samo, saj omogoča odprtost in občutljivost za nove svetove in spoznanja ter odprtost lastne identitete in je »ključno orodje za zmožnost empatičnega prepoznavanja različnih vrednotnih perspektiv ter odpiranje eksistencialnih vprašanj« (Kroflič 2007b, str. 14). Umetniške prakse otrokom omogočajo kreacijo sveta, kot ga vidijo in doživljajo sami,

subtilno vključevanje njihovih spominov in podob, izkušenj, ki so se z umetniškimi stvaritvami materializirale in tako vstopile v polje dialoškega – ko izdelek »v poznanjenih obliki začne komunicirati z ustvarjalcem in občinstvom, da ozavestijo in poglobijo tiste občutke, pomene in čustva, ki jih v vsakodnevnih avtomatiziranih (ponavljajočih) dejavnostih preprosto ne zaznavajo več« (Kroflič 2010a, str. 36).

Vloga vzgojitelja pri uresničevanju umetnosti kot induktivne prakse je, da vstopi v odnos občutljivo, s pripoznanjem otroka kot tistega, ki je in zmore biti emancipiran gledalec in ustvarjalec (Kroflič 2014), ki zmore smiselno interpretacijo umetnine in ki ne potrebuje naših razlag, kot jih za otrokovo razumevanje umetnine pogojuje »paternalistični pedagoški mit« (prav tam). Vzgojitelj mora vzgojo z umetnostjo začeti s premislekom, kako otroku omogočiti, da bo vstopil v dialog z umetnino (Kroflič 2007b), v katerem bo (1) kot opazovalec podoživel estetsko izkušnjo, jo interpretiral glede na svojo življenjsko zgodbo in se odzval, in to tako, da bo njegov čustveni del (čutenje, doživljanje) – pa tudi kognitivni del (radovednost, spraševanje, iskanje razlag) – prisoten v umetniški ekspresiji; (2) proces ustvarjanja bo za otroka pomenil intrinzično izkušnjo osebne izpolnitve, katere del je tudi samospoznavanje ter moralno in socialno zavedanje, kar je več kot le statični koncepti dobro počutje, ugodje in sreča, saj se povezuje s procesom dobrega življenja (Koopman 2005, str. 93–96).

Da napisano lahko zaživi v praksi, so potrebni zavzeti in angažirani vzgojitelji, pripravljeni učiti se, reflektirati svoje delo, se spraševati o nameri, načinih in teorijah ter verjeti oziroma sprejeti podobo otroka kot bogatega, zmožnega posameznika, ki ima prosocialne potencialne, ki je pripravljen usklajevati svoje potrebe in želje z vrstniki in pomembnimi odraslimi ter je pripravljen prevzemati odgovornost za posledice svojih ravnanj.

V raziskavi, ki je kot študija primera potekala od decembra 2008 do oktobra 2010 v Vrtcu Vodmat v okviru projekta *Kulturno žlahtenje najmlajših*, smo imeli takšne vzgojitelje in rezultati, ki jih predstavljamo v nadaljevanju, so rezultat celostnega angažmaja vzgojiteljev, sodelovanja, usklajevanja, strokovne podpore nas strokovnjakov in vodstva vrtca.

Opis primera uvajanja celovitega induktivnega pristopa v pedagoško prakso in njegovi učinki

Ob pregledu empiričnih raziskav, ki so bile usmerjene v opazovanje različnih disciplinskih praks (Eisenberg 1989; Hoffman 1982, 2000; Krevans in Gibbs 1996), smo ugotovili, da omenjene raziskave potrjujejo uspešnost induktivnega disciplinskega pristopa za zgodnji razvoj empatičnih zmožnosti in prosocialnega delovanja ter za spodbujanje moralnega presojanja in ravnanja, hkrati pa z rezultati potrjujejo sodobna spoznanja razvojne psihologije o socialno in čustveno kompetentnem otroku (Craig 2000; Dunn idr. 1995; Eisenberg 2013; Hoffman 2000; Marjanovič Umek in Fekonja Peklaj 2008; Woodhead in Faulkner 1999; Zupančič in Kavčič 2007; Turiel 2008).

Sami smo skladno s teorijo o indukciji kot celovitem vzgojnem modelu želeli

razširiti pogled na induktivno disciplinsko prakso in raziskati učinke celovitega induktivnega modela na socialni in moralni razvoj otrok. Namen naše raziskave je bil preveriti temeljno hipotezo, in sicer da *celoviti induktivni vzgojni model, ki ga v pedagoškem delu uporablja vzgojiteljica, spodbuja prosocialno in moralno vedenje otrok v predšolskem obdobju*, ob tem pa oblikovati procesni model izobraževanja in usposabljanja za uvajanje inovativne ideje v pedagoško prakso. Zastavili smo si tri raziskovalna vprašanja: (1) Kakšne spremembe se kažejo na ravni vzgojno-disciplinskih situacij med uvajanjem celovitega induktivnega modela in po njem? (2) Kakšne spremembe se med uvajanjem celovitega vzgojnega modela kažejo na ravni prosocialnih situacij? (3) Kako se je po uvajanju celovitega induktivnega vzgojnega modela po oceni vzgojiteljice spremenilo socialno vedenje otrok? Raziskovalne hipoteze, ki smo jih oblikovali na podlagi zastavljenih vprašanj, pa so: (1) vzgojiteljice in otroci se med izobraževanjem in uvajanjem celovitega induktivnega vzgojnega modela v pedagoško prakso in po njem pogosteje odzivajo skladno z induktivnim načinom postopanja v vzgojno-disciplinskih situacijah; (2) vzgojiteljice najdejo več priložnosti za načrtovanje prosocialnih aktivnosti, ki spodbujajo prosocialno vedenje otrok; (3) socialno vedenje otrok se je po ocenah vzgojiteljic po uvajanju celovitega induktivnega modela izboljšalo.

V tem delu se bomo s predstavitvijo rezultatov etnografskih zapisov in delnih rezultatov vprašalnika o socialnem vedenju otrok osredotočili na analizo sprememb vzgojnih strategij vzgojiteljic in na analizo spremembe vedenja otrok v prosocialnih in vzgojnih situacijah (več o preostalih rezultatih v Štirn Janota 2014).

Metodologija

Raziskavo smo izvedli kot študijo primera z eksperimentom (Sagadin 1991, str. 86) po tipu enofaktorskega pedagoškega eksperimenta z dvema modalitetama (Sagadin 1991, str. 82; Čagran idr. 2008, str. 18). To pomeni, da smo učinke uvajanja celovitega induktivnega pristopa preverjali pri eksperimentalni skupini (ES) otrok in vzgojiteljic ter jih primerjali z rezultati kontrolne skupine (KS). Pri tem smo uporabili tako kvantitativni kot kvalitativni raziskovalni pristop.

Opis vzorca

ES je sestavljalo 16 vzgojiteljic, starih od 27 do 53 let ($M = 40,5$, standardni odklon je 8,9 leta). KS pa je sestavljalo 11 vzgojiteljic in en vzgojitelj, ki so bili stari od 29 do 50 let ($M = 42,8$, standardni odklon je 6,7 leta).

Pri prvem merjenju je v ES sodelovalo 242 otrok, a ker so se pri drugem merjenju nekateri otroci preselili ali pa so zboleli, smo pri vzorcu upoštevali podatke samo za tiste otroke, ki so bili v raziskavi prisotni tako pri prvem kot pri drugem merjenju. Tako smo v obdelavo vključili 238 otrok, in sicer 121 deklic (50,8 %) in 117 dečkov (49,2 %).

Tudi pri KS je v raziskavi pri prvem merjenju sodelovalo več otrok, in sicer 198

(98 deklic in 100 dečkov). Ker pa se je pet otrok preselilo ali bilo v času merjenja bolnih, smo upoštevali podatke za tiste otroke, ki so bili vključeni v raziskavo pri prvem in drugem merjenju. Takšnih otrok je bilo 193, od tega 97 deklic (50,3 %) in 96 dečkov (49,7 %).

Merski pripomočki

Kot smo zapisali, bomo predstavili samo delne rezultate vprašalnika o socialnem vedenju otrok, ki ga je sestavljalo 20 trditev, zastavljenih v obliki numeričnih ocenjevalnih lestvic. Vprašanja so se nanašala na otrokovo sodelovanje z drugimi, prosocialno odzivanje, agresivno vedenje, poslušanje drugih in vstopanje v dialog z njimi, upoštevanje pravil, zadržanost in negotovost pri vzpostavljanju odnosov z drugimi, zaupljivost, osamljenost in egoizem. Izhodišče za pripravo vprašalnika je bil vprašalnik o socialnem vedenju otrok (SV-O) avtorjev LaFrenierja idr. (2001), v katerem avtorji za spremljavo otrokovega socialnega vedenja uporabijo vprašalnik z 80 postavkami, ki sestavljajo osem temeljnih lestvic, te pa združijo v tri skupine, in sicer v (1) splošno čustveno prilagajanje, (2) socialne interakcije z vrstniki in (3) socialne interakcije z odraslimi, nato pa so na podlagi združevanja trditev oblikovane še tri sestavljene lestvice, ki se nanašajo na socialno kompetentnost ter na čustvene in vedenjske težave (ponotranjanje in pozunanjanje čustev).

Podatke smo zbirali tudi z etnografskimi zapisi, ki so bili sestavljeni iz dveh delov. V prvem delu je vzgojiteljica čim objektivneje² opisala dogodek oziroma situacijo, ki jo je opazovala in izbrala za zapis. V drugem delu pa je zapisala refleksijo na situacijo oziroma dogodek, pri čemer je opredelila razloge za morebitno (ne)reagiranje, pričakovan razplet, svoja videnja situacije ter svoje komentarje in tudi komentarje otrok o razlogih za nastalo situacijo. Vzgojiteljice smo predhodno seznanili s postopkom zapisovanja.

Opis poteka raziskave

Raziskava, v okviru katere smo razvili in oblikovali model izobraževanja in usposabljanja za vzgojiteljice z namenom sistematičnega uvajanja celovitega induktivnega modela v pedagoško prakso, je potekala v treh fazah. V prvi fazi smo analizo začetnega stanja v ES in KS preverili z *vprašalnikom o posredovanju v vzgojno-disciplinskih situacijah* in *vprašalnikom o socialnem vedenju otrok*, ki so ju vzgojiteljice izpolnile za vse otroke v skupini, in sicer za vsakega posebej. V analizo začetnega stanja smo vključili še opazovanje vzgojiteljic in otrok v oddelkih. Z namenom zagotovitve večje objektivnosti obeh vprašalnikov je opazovanje poleg analize pedagoške dokumentacije vzgojiteljicinih priprav v oddelku vključevalo enake spremenljivke, kot jih vsebujeta oba navedena vprašalnika.

V drugi fazi je potekalo izobraževanje in usposabljanje vzgojiteljic eksperi-

² Vzgojiteljice so dogodke večinoma zapisovale v obliki dialoga (kot premi govor), ki je potekal med otroki ali med otrokom in vzgojiteljico. Pri narativnem opisu so se izognile svojim interpretacijam dogodka in so ga zapisovale čim bolj faktografsko.

mentalne skupine, ki je zajemalo predavanja, skupna srečanja z vzgojiteljicami z namenom preverjanja razumevanja in poglobljanja podanih teoretičnih izhodišč, razprave in diskusije na teme oblikovanja spodbudnega okolja za razvoj prosocialnosti in moralnosti ter aktivne vloge vzgojiteljic v vzgojno-disciplinskih situacijah, skupna načrtovanja vzgojnih vsebin z umetnostjo, hospitacije, opazovanja, usposabljanje vzgojiteljic za pisanje etnografskih zapisov in analizo dokumentov (vzgojiteljicinih dnevni priprav, delovno-operativnih načrtov in evalvacij ter refleksij vzgojno-izobraževalnega dela, osebnih map otrok, fotodokumentacije, ki se je nanašala na vzgojni proces in aktivnost otrok v procesu). V tej fazi smo vzgojiteljicam omogočili povratne informacije o njihovem pedagoškem ravnanju, ki so ga opisovale z etnografskimi zapisi ali pa smo ga zaznali med neposrednim opazovanjem pedagoške prakse. Druga faza v eksperimentalni skupini je trajala deset mesecev.

V tretji fazi raziskave smo v KS in ES z že prej omenjenima vprašalnikoma (o posredovanju v vzgojno-disciplinskih situacijah in o socialnem vedenju otrok) analizirali končno stanje in preverili učinek induktivnega modela na socialni razvoj otrok ter aktivno vlogo vzgojiteljice pri posredovanju v vzgojno-disciplinskih situacijah. V ES smo na podlagi *vprašalnika za samoevalvacijo* izvedli tudi zaključni pogovor z vzgojiteljicami.

Kratka predstavitev rezultatov

Aktivna vloga vzgojiteljic in vedenje otrok z vidika analize etnografskih zapisov

V procesu uvajanja celovitega induktivnega vzgojnega modela je bilo oddanih skupaj 261 etnografskih zapisov v treh časovnih etapah, med katerimi so po vsaki oddaji potekali skupinski in individualni razgovori z vzgojiteljicami o oddanih zapisih z namenom intenzivnega spraševanja in razmišljanja o aktivni vlogi vzgojiteljice, o njenih pričakovanjih in predstavah ter o otrokovih prosocialnih in kognitivnih zmožnostih. Analiza etnografskih zapisov je pokazala, da so vzgojiteljice v procesu usposabljanja in izobraževanja našle več priložnosti za načrtovanje aktivnosti, v katerih so spodbujale prosocialno vedenje otrok z medsebojnim sodelovanjem in vzpostavljanjem prijateljskih odnosov z bližnjimi ter opozarjanjem na spoštljivost v odnosih. Postajale so pozornejše na pobude otrok, na pripoznanje različnih mnenj, perspektiv in odpravljanje stereotipov, kar pomeni posebno pozornost znotraj sodelovalnih in prijateljskih odnosov. Ob koncu se je povečalo predvsem število zapisov, v katerih so vzgojiteljice otroke pripoznale kot socialno občutljive in zmožne ustvarjati lastne (s)miselne konstrukcije, obenem pa so prisluhnile pobudam otrok in se odzivale nanje. Zmanjševalo pa se je število zapisov situacij, ki so bile vezane na vzgojno-disciplinsko posredovanje (gl. preglednico 1). Znotraj teh zapisov se je zmanjšalo število zapisov, v katerih so vzgojiteljice moralni konflikt rešile po asertivni poti ali s čustvenim pogojevanjem, povečalo pa se je število zapisov, v katerih so vzgojiteljice v konflikte posegle z jasno obtožbo za dejanja in usmeritvijo pozornosti k posledicam dejanja; obenem so otroke pogosteje z vprašanji spodbujale k

razmisleku o neustreznem ravnanju in pogosteje so bile samo aktivne opazovalke dogodka ter so – namesto da bi predlagale način, kako naj povzročitelj konflikta popravi napako – počakale, da so v konflikt vpleteni otroci sami našli rešitev. Prav tako so v načrtovane dejavnosti ves čas vpletale umetniške dejavnosti in otrokom omogočale, da so bili aktivni soudeleženci procesa, hkrati pa so krepile občutek za občutljiv odnos do sebe, bližnjega, narave in širšega sveta ter otrokom omogočale, da so z umetniškimi dejavnostmi kot gledalci doživljali umetniške ekspresije, hkrati pa kot ustvarjalci izražali svoja doživetja, spoznanja in ideje (gl. preglednico 2; natančnejši rezultati deduktivnega kodiranja etnografskih zapisov v Štirn Janota 2014, str. 206–207 in 247–248).

Analiza etnografskih zapisov je tudi pokazala, da so se otroci v vzgojno-disciplinskih situacijah pogosteje odzivali skladno z induktivnim načinom postopanja, kar pomeni, da se je zmanjševalo število zapisanih dogodkov, v katerih so dogodke reševali z ignoriranjem situacije, »po receptu«, brez razmisleka, kaj neustrezno dejanje pomeni za drugega, z vztrajanjem v konfliktu ali celo tako, da so drugega otroka izločili iz igre. Povečalo pa se je število tistih dogodkov, v katerih so otroci sami rešili konflikt tako, da so na podlagi prosocialnih čustev (sočutja in krivde) sami poiskali ustrezno pomoč, se pogovorili, ob tem pa izhajali iz izkušenj, ki so jih pridobili v preteklih situacijah, ali iz doživetij zgodb. Med zapisi primerov se je povečalo število zapisov, v katerih so otroci izražali prosocialno vedenje do drugega/drugih. Veliko je bilo situacij, v katerih so bodisi spontano bodisi na pobudo vzgojiteljice vstopali v občutljiv, spoštljiv in angažiran odnos z drugim, z naravo. V zapisih smo našli primere medsebojne pomoči, skrbi za bližnjega ali okolico, primere prave empatije, pozitivnega pripoznanja in spoštljivega odnosa. Posebno presenečenje so bile situacije, v katerih so otroci na podlagi povezave s preteklimi izkušnjami ali z zgodbo, ki so jo prebirali skupaj z vzgojiteljico, utemeljili etično načelo, kar je zadnji korak v strukturi celovitega induktivnega vzgojnega modela. Gre za zavedanje etičnih načel, ki zadevajo človekove pravice in ekološke vrednote, ter za učenje, kako jih uporabiti kot osnovo demokratičnega dogovarjanja in reševanja medosebnih konfliktov (več o tem v Kroflič 2008a, 2009). Povečalo pa se je tudi število situacij, v katerih so otroci imaginativno ustvarjali zgodbe, jih uporabljali za tolažbo bližnjega, kreativno izražali svoje zamisli in na podlagi interakcije s pravimi umetniškimi deli doživeli katarzično olajšanje ter razvijali sočutno imaginacijo do položaja drugega v zgodbi (gl. preglednico 3; več v Štirn Janota 2014, str. 205–216 in 246–276).

Vrsta zapisa	1. oddaja		2. oddaja		3. oddaja	
	f	f (%) ³	f	f (%)	f	f (%)
Vzgojno-disciplinske situacije	42	55,3	29	30,8	16	17,6
Prosocialne situacije	34	44,7	65	69,2	75	82,4
Skupaj	76	100,0	94	100,0	91	100,0

Preglednica 1: Prikaz frekvenc in frekvenc v % glede na vrsto etnografskega zapisa

³ Prikaz frekvenc v odstotkih se nanaša na razmerje med skupnim številom vseh oddanih zapisov posamezne oddaje.

Kategorije	1. oddaja		2. oddaja		3. oddaja	
	f	f (%)	f	f (%)	f	f (%)
VZGOJNO-DISCIPLINSKE SITUACIJE						
Asertivni način posredovanja						
· Sklicevanje na vnaprejšnji dogovor, pravilo						
· Sorazmerno kaznovanje (distributivni koncept kazni)						
· Moralka	7	9,2	7	7,5	0	0,0
· Umaknitev/izločitev storilca iz konfliktna situacije						
· Sklicevanje na dogovore ali vnaprej postavljena pravila in prepovedi						
Odtegnitev čustvene naklonjenosti						
· Izpostavljanje čustev avtoritete (razočaranje, žalost vzgojiteljice)	1	1,3	0	0,0	0	0,0
· Odtegnitev pozornosti vzgojiteljice (odraslega)						
Induktivni način posredovanja						
· Jasna obtožba dejanja (vir stiske in posledice dejanja)						
· Spodbuda k empatiji in prosocialnim čustvom						
· Spodbuda k razmisleku o konfliktni situaciji (z vprašanji)	34	44,7	21	22,3	16	17,6
· Aktivno opazovanje dogodka (brez posredovanja)						
»Šablonsko reševanje«						
· Poljub, stisk, opravičilo	0	0,0	1	1,1	0	0,0
Skupaj	42	55,2	29	30,9	16	17,6
PROSOCIALNE SITUACIJE						
Pozitivno spodbujanje prosocialnosti						
· Spodbuda k medsebojnemu sodelovanju (vzpostavljanje prijateljskih odnosov in občutljivosti do drugega)						
· Spodbuda k razvoju občutka spoštovanja						
· Spodbuda h generalizaciji načela (na podlagi konkretnih izkušenj)						
· Pozitivno pripoznanje	29	38,2	49	52,1	59	64,8
· Zaščita drugega, ustvarjanje varnega okolja						
· Poslušanje otrok						
· Odzivanje na pobude otrok						
· Skrb za odpravljanje vnaprejšnjih stereotipnih sodb in predsodkov ali zmanjševanje strahu pred drugačnostjo						
· Aktivno opazovanje dogodka						
Umetnost kot del induktivne prakse						
· Uporaba zgodbe – naracija						
· Spodbujanje k doživljanju lepega						
· Spodbujanje k uporabi umetnosti za izražanje (čustev) in raziskovanje stvarnosti	3	4,0	16	17,0	15	16,5
· Uporaba umetniških kreacij za spodbujanje čustvenega angažmaja (empatija, imaginacija, katarza) in občutljivosti do drugega						
Drugo	2	2,6	0	0,0	1	1,1
Skupaj	34	44,8	65	69,1	75	82,4
VSI SKUPAJ	76	100,0	94	100,0	91	100,0

Preglednica 2: Način posredovanja vzgojiteljic v vzgojno-disciplinskih in prosocialnih situacijah

Kategorije	1. oddaja		2. oddaja		3. oddaja	
	(f)	f (%)	(f)	f (%)	(f)	f (%)
VZGOJNO-DISCIPLINSKE SITUACIJE						
Induktivni način reševanja konfliktov						
· Samostojno iskanje ustrezne rešitve konflikta						
· Iskanje ustrezne rešitve konflikta ob spodbudi vzgojiteljice	29	38,2	19	20,2	12	13,2
· Čustveni angažma storilca ob pritisku vrstnikov in iskanje ustrezne rešitve konflikta						
Neinduktivni način reševanja konfliktov						
· Šablonsko razreševanje konflikta (stisk, poljub, opravičilo)						
· Umik storilca iz konfliktna situacije						
· Izločitev žrtve iz situacije	9	11,8	7	7,4	3	3,3
· Vztrajanje v konfliktni situaciji						
· Ignoriranje situacije – kot da se ni nič zgodilo						
· Izločitev iz igre						
Sklicevanje in upoštevanje konvencionalnih pravil						
· Sklicevanje na vnaprej postavljena pravila, dogovore	4	5,3	3	3,2	1	1,1
· Skupno oblikovanje pravil						
· (Ne)upoštevanje vnaprej podanega dogovora						
Skupaj	42	55,3	29	30,8	16	17,6
PROSOCIALNE SITUACIJE						
Prosocialno vedenje otrok						
· Skupinsko sodelovanje (sodelovalna igra, simbolna igra)						
· Poslušanje						
· Dialog						
· Čustvene izmenjave (izražanje veselja, skrbi, žalosti ...)						
· Zmanjševanje strahu pred drugačnostjo						
· Prosocialna aktivnost (skrb in pomoč, prava empatija)	19	25,0	45	47,9	48	52,7
· Spoštljivost do drugega, do narave ...						
· Pozitivno pripoznanje						
· Aktivna participacija						
· Razumevanje ali sklicevanje na načelo na podlagi zgodbe, realnih dogodkov						
· Povabilo v igro						
Umetnost kot del induktivne prakse						
· Doživljanje lepega						
· Sočutna imaginacija						
· Empatično doživljanje						
· Poustvarjanje realnosti (ustvarjanje pomenov, raziskovanje)						
· Metaforično izražanje	13	17,1	17	18,1	26	28,6
· Katarza						
· Imaginativno ustvarjanje zgodbe (pripovedovanje zgodbe, sprejetje v zgodbo – igro, vživljanje ...)						
· Umetnost kot izrazno sredstvo (za izražanje čustev, občutkov, mnenj, za raziskovanje stvarnosti, premagovanje strahu ...)						
Drugo	2	2,6	3	3,2	1	1,1
Skupaj	34	44,7	65	69,2	75	82,4
VSI SKUPAJ	76	100,0	94	100,0	91	100,0

Preglednica 3: Vedenje otrok v vzgojno-disciplinskih in prosocialnih situacijah

Vprašalnik o socialnem vedenju otrok

Tudi vprašalnik o socialnem vedenju otrok, ki so ga za posameznega otroka izpolnile vzgojiteljice ES in KS, je potrdil izboljšanje po uvajanju celovitega induktivnega vzgojnega modela.

Pri prvem merjenju rezultati merjenja socialnega vedenja otrok med ES in KS po ocenah vzgojiteljic v večini primerov niso bili statistično pomembni. Analiza vprašalnika pa je ob drugem merjenju na ravni socialnega vedenja otrok pokazala statistično pomembne razlike v prid ES pri vsebinskih kategorijah (gl. preglednico 4):

- sodelovanje/vključevanje ($t = 3,854$, $g = 373,705$, $\alpha = 0,000$), v katero smo vsebinsko združili trditve iz vprašalnika »Sodeluje z drugimi otroki.«, »Otroci ga /jo vabijo k igri in skupinski dejavnosti.«, »Vstopa v dialog z drugimi otroki.«, »Prevzame pobudo za igro.«;
- osamljenost ($t = -2,373$, $g = 429$, $\alpha = 0,018$), v katero spada trditev iz vprašalnika »Igra se sam /-a ali od daleč opazuje druge otroke pri igri.«;
- zaupljivost ($t = 3,835$, $g = 429$, $\alpha = 0,000$), v katero smo vsebinsko združili trditvi iz vprašalnika »Pripoveduje o svojih občutkih, doživetjih.«, »Kaže navdušenje pri raziskovanju novega okolja.«;
- zadržanost/negotovost ($t = -3,800$, $g = 429$, $\alpha = 0,000$), kamor spadata trditvi iz vprašalnika »V novih situacijah je zadržan /-a.«, »Izraža negotovost in nelagodje, ko ga /jo drugi otroci nagovarjajo.«;
- mirnost/dogovarjanje ($t = 3,165$, $g = 360,158$, $\alpha = 0,002$), v katero smo vsebinsko združili trditve iz vprašalnika »Upošteva dogovorjena pravila.«, »Upošteva mnenja drugih in njihove predloge.«, »Posluša druge otroke.«;
- prosocialnost ($t = 2,087$, $g = 367,628$, $\alpha = 0,038$). Sem spadajo trditve iz vprašalnika »Hitro zazna težave drugih.«, »Pomaga drugim otrokom, ko imajo težave (npr. zaveže jim čevlje, pomaga sestaviti sestavljanke ipd.).«, »Upošteva želje drugih otrok.«, »Deli igrače z drugimi.«.

Posamezne vsebinske kategorije smo nato po zgledu vprašalnika LaFrenierja idr. (2001) združili in opredelili tri združene področne kategorije, in sicer ponotranjenje (sem spadata vsebinski kategoriji *osamljenost* in *zadržanost/negotovost*), pozunanjenje težav (sem spadata vsebinski kategoriji *jeza/agresivnost* in *egoizem*) in prosocialna kompetentnost otrok (sem spadajo vsebinske kategorije *sodelovanje/vključevanje*, *zaupljivost*, *mirnost/pripravljenost na dogovor* in *prosocialnost*).

Prav tako so se statistično pomembne razlike pokazale pri združenih kategorijah (gl. preglednico 4) prosocialna kompetentnost ($t = 3,870$, $g = 359,451$, $\alpha = 0,000$) in ponotranjenje težav ($t = -3,457$, $g = 429$, $\alpha = 0,001$). Ta ugotovitev je bila za nas še posebej pomembna, saj je pokazala, da z induktivnim načinom ustvarjanja psihološke kontrole (v obliki vzbujanja empatične krivde) pri otroku ne povzročamo dodatne zadržanosti, negotovosti in odmaknjenosti oziroma osamljenosti, saj so se te dimenzije psiholoških težav s ponotranjenjem v drugem merjenju zmanjšale.

Statistično pomembne razlike med eksperimentalno in kontrolno skupino se pri drugem merjenju niso pokazale pri vsebinskih kategorijah egoizem (pod kategorijo smo vsebinsko združili trditvi iz vprašalnika »Poškoduje izdelke drugih otrok.« in »Drugim otrokom vzame igrače.«), agresivnost / jeza (pod kategorijo smo vsebinsko združili trditvi iz vprašalnika »Agresivno se vede do drugih.« in »Ko naleti na težavo, se razjezi.«) in pri združeni kategoriji pozunanjenje težav. Razloge, da te kategorije niso pokazale statistično pomembnih razlik, lahko povežemo z večjo občutljivostjo vzgojiteljic eksperimentalne skupine za tovrstne oblike neustreznega izražanja in posledično manjšo tolerantnostjo pri ocenjevanju takega vedenja in zavedanju, da pri tistih otrocih, ki so vedenjsko težavnejši, sprememba v vedenju zahteva več časa in bolj prilagojene (specifične) oblike dela (več o rezultatih vprašalnika o socialnem vedenju otrok v Štirn Janota 2014, str. 278–304).

Zanimivo je, da sta do podobnih ugotovitev prišla tudi Kroflič in H. Smrtnik Vitulić (2014a), ki sta vzporedno z našo raziskavo na istem vzorcu otrok opravila merjenje s pomočjo vprašalnika SV-O (LaFreniere idr. 2001). Tudi analiza podatkov s tega vprašalnika je pokazala, da so se pri otrocih ES zmanjšale težave s ponotranjenjem in da so imeli otroci v splošnem pri drugem merjenju višje rezultate na področju socialnih kompetenc, kar avtorja pripisujeta vplivu sistematičnega uvajanja celovitega induktivnega vzgojnega modela pri vzgojiteljicah ES (Kroflič in Smrtnik Vitulić 2014a).

Vsebinske in združene kategorije	Izvedeno N merjenje	M	Standardni odklon	Preizkus homogenosti varianc		Preizkus aritmetičnih sredin			
				F	P	t	g	α	
Sodelovanje in vključevanje	ES2	238	3,15	0,647	6,092	0,014*	3,854	373,705	0,000
	KS2	193	2,89	0,768					
Osamljenost	ES2	238	1,75	0,838	0,019	0,891	2,373	429	0,018
	KS2	193	1,95	0,920					
Zaupljivost	ES2	238	3,03	0,773	3,664	0,056	3,835	429	0,000
	KS2	193	2,73	0,835					
Prosocialnost	ES2	238	2,73	0,629	10,261	0,001*	2,087	367,628	0,038
	KS2	193	2,58	0,773					
Prosocialna kompetentnost	ES2	238	2,97	0,511	10,343	0,001*	3,870	359,451	0,000
	KS2	193	2,74	0,644					
Zadržanost/negotovost	ES2	238	1,76	0,744	0,824	0,365	3,800	429	0,000
	KS2	193	2,03	0,720					
Mirnost/dogovarjanje	ES2	238	2,94	0,549	16,794	0,000*	3,165	360,158	0,002
	KS2	193	2,75	0,697					
Ponotranjanje težav	ES2	238	1,75	0,693	0,057	0,785	3,457	429	0,001
	KS2	193	1,99	0,715					

Preglednica 4: Prikaz rezultatov t-preizkusa za otroke ES in KS pri drugem merjenju za vsebinske in združene kategorije

* Izračunan je bil aproksimativni test.

Sklep

Primer uvajanja pedagoške inovacije v Vrtec Vodmat, s katerim smo se poglobljeno ukvarjali na ravni izobraževanja vzgojiteljev o teoretičnih izhodiščih

celovitega induktivnega vzgojnega modela, na ravni usposabljanja za implementacijo teoretičnih spoznanj v prakso, na ravni sistematične spremljave pedagoškega procesa in na ravni merjenja učinkov pri otrocih (socialno vedenje) in vzgojiteljih (način posredovanja in načrtovanje prosocialnih aktivnosti oziroma priprava spodbudnega okolja), je pokazal učinke na dveh ravneh. Rezultati vprašalnikov in analiza etnografskih zapisov so pokazali, da so vzgojiteljice našle več priložnosti za načrtovanje prosocialnih aktivnosti, ki spodbujajo prosocialno vedenje otrok, in da so se v konfliktnih pogostejše odzivale po induktivni poti, pozitiven pomen indukcije pa je bil viden tudi pri socialnem vedenju otrok, v njihovih medsebojnih interakcijah in pri reševanju konfliktov, pokazali pa so tudi manj težav s ponotranjanjem.

Hkrati je sistematičen, procesno zasnovan način vpeljave pedagoške inovacije pokazal na učinkovitost tovrstnega načina dela pri vpeljevanju novih idej ali konceptov v pedagoško prakso. Šele v poglobljeno zastavljenem izobraževalnem procesu, ki zajema upoštevanje potreb in specifik nekega vrtca (institucije), sistematično izobraževanje, kontinuirano spremljavo učinkov, poglobljeno refleksijo in stalno prevpraševanje o tem, kaj počnejo, kako bi lahko kaj naredili drugače, kakšna je vloga učitelja/vodstva/svetovalnega delavca, za kaj si prizadevajo ..., se vzgojitelji angažirajo in lažje vidijo povezave med teoretičnimi koncepti in pedagoškim procesom, prav tako pa prihaja tudi do zavedanja subjektivnih teorij in njihovega spreminjanja. Tako lahko pritrdimo opozorilom strokovnjakov (Korthagen in Vasalos 2005; Korthagen 2007; Jug 2008, 2012 idr.), da le kompetenčno zasnovan model izobraževanja učiteljev ne more doseči razvoja tistih globinskih plasti učiteljeve osebnosti, ki so najključnejše kvalitete kakovostnega vzgojnega delovanja.

Kot zapiše filozofinja M. Warnock (1998) v svoji knjigi *Inteligentni osebni vodnik k etiki*, je naloga nas, tj. vzgojiteljev in pedagogov, da dosežemo, da si bodo otroci želeli biti dobri zase in do sebe, do drugega, narave in širšega sveta. To je ključni motiv za moralno delovanje in indukcija kot celovit vzgojni pristop lahko pomembno prispeva k udejanjanju tako pojmovane moralne samopodobe otrok.

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Petra Štirn Janota

The inductive approach on the path from prosocial to ethical conduct—a case study

Abstract: Recently, the substantialist view of morality, which is the basis for deductive concepts of education, has had to face considerable criticism coming from contemporary theorists. The criticism emphasizes too strong a focus on the unchangeability of norms and demands, which seem impersonal and stimulate a sense of alienation and the development of conformist behavior. Yet they are not unanimous in—nor do they provide any unambiguous alternative to—how to encourage the development of prosocial and moral behavior in children systematically. The article presents induction as a disciplinary approach and a comprehensive educational model that uses inductive argumentation, recalling and reflecting on experiences in an encouraging environment to make children aware about what is good and bad and thus develop their prosocial and moral action. The origins of induction can be found in Aristotle's practical wisdom (2002), Levinas's ethics of the face-to-face (1989, 2006), Honneth's concept of recognition (2005, 2012) and the concept of the early attunement between child and mother as emphasized by Benjamin (1998, 2000). What they all share is an emphasis they place on the significance of experiences and close encounters with others. Additionally, they do not ignore the importance of their reflection nor the importance of orienting children through dialogues with others, mutual confirmation in relationships, and emotional expression of pleasure or pain. In the second part of the article we present a case study whose results demonstrate a positive effect of the comprehensive inductive approach on children's social behavior. At the same time, a systematic process-based training model encouraged preschool teachers in our study to consider their active roles and search for adequate educational strategies.

Key words: inductive educational model, encouraging prosocial and moral development, recognition, practical wisdom, education through artistic experience, preschool education, children's prosocial behavior

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From the deductive to the inductive view of morality

How to encourage the development of morality and moral action in children? Is the deductive path that leads through explanations and predetermined rules, teaching children about the importance of moral values and principles, sufficient?

Recently, the substantialist view of morality, which is the basis for deductive concepts of education realized through cognitive theories (Kant 1988, 2001, 2003; Kohlberg 1963; Rawls 1990), has had to face considerable criticism coming from contemporary philosophical, psychological, and pedagogical theorists. The substantialist view, which is based on the deductive justification of the moral, puts the internalized substantial Law to the forefront of morality. The Law is universal and impersonal, charging the individual with the duty of acting “rightly,” in accordance with predetermined principles and formulations, thereby realizing the moral. A number of theorists (Bauman 2006; Kristjánsson 2000, 2004; Strike 2005; Wringle 2006, etc.) find that universally established norms and ethical principles explained deductively do encourage individuals to defend their rights and duties with reason as the (only) criterion of judgment. Nevertheless, they emphasize that they do not encourage individuals to relate/cooperate with others, to experience others’ and their own position in the community, or to take account of circumstances and consequences that their actions in relation to others bring. This, as some authors stress, creates a sense of alienation (Strike 2005), loneliness, and lack of security (Bauman 2006), and it encourages conformism (Wringle 2006). Psychologists and psychoanalysts (Benjamin 1998, 2000; Hoffman 2000; Smetana 2008; Turiel 2004, 2008; Winnicott 2006, etc.) similarly underline the inadequacy of rationally defined rules and expressed arguments, and they give prominence to personal relationships and prosocial emotions. Instead of the classical model of autonomy, presented with the initiation of the rational paternal authority, which—as the instance of the third—carries the impersonal and substantialist moral Law, the psychoanalyst Jessica Benjamin (2000) looks for the origins of morality in interactions between mother and child and between children and their peers, these being interactions in which emotions are crucial. She analyzes classical psychoanalytical texts and the educational methods deriving from them and concludes that a cut from emotional

experiences and ignorance of concrete interactions because of the idealization of the father's authority—as advocated by classical psychoanalysis with the submission to the abstract Law—are the reasons fear, alienation, uncertainty, and loss of trust in others reduce the capability of recognizing others and encourages insensitivity to others' needs. The author writes that already in early childhood important mutual recognition occurs between the child and the mother. Their emotional attachment and the exchange between them encourages the development of emotional attunement and the child's ability to become aware—on the basis of prosocial emotions (empathic guilt)—of his/her aggressive impulses, which can hurt a close person, and foresee compassionately what others need. Similarly, psychologists Hoffman (2000), Smetana (2008), and Turiel (2008) confirm the important correlation among emotions, cognition, and judgment formation about (in)adequate actions toward others. Thus, the authors point to the change in the epistemological level of the moral, which means a shift from the rationally conceived universal judgment toward practical judgment. Here, center stage is given to the awareness of the context of a situation from the aspect of how individual actions influence the people involved regarding their different experiencing of the situation.

A consideration of the above-mentioned authors as well as our own research findings make us believe that the inductive manner of communication with the child and the creation of an encouraging environment (which gives the child opportunities to enter into a variety of relationships with others) lead to better effects on the development of prosocial and moral actions. We are also aware that an exclusively inductive path of argumentation and sensitivity to a situation are not enough for the child to arrive at the generalization of the situation, to judge what is good and right rationally, and to use ethical principles. Multiple repetitions of the induction-based argumentation of an undesirable action are needed as well as reminding the child of previous similar experiences. According to Hoffman, this leads to the formation of a memory of past experiences, that is, to the development of scripts, which, as mental representations, reinforce the connections between prosocial emotions and awareness of the consequences of an act (Hoffman 2000) and, therefore, create insight in a situation from the aspect of intention and motive (Kristjánsson 2007). Additionally, teaching through dialogue with close adults and peers as well as through art is also necessary. Art, particularly, can have an influence on the child's moral judgment of life situations if he/she transfers the messages from the stories told to him/her to real-life situations as guidelines for his/her own decisions and actions (Kroflič 2010a). Hence, general perception, knowledge, and understanding of ethical principles is developed, which is unavoidable for permanent moral judgment and action.

In the first part of the article, we will present the inductive view of morality and the methodical concepts of inductively conceived education. In the second part, we will present the research study carried out in the preschool Vodmat, Ljubljana, Slovenia, as a case study in which we systematically introduced the model of inductively conceived education, focusing on strategy changes in preschool teachers' actions regarding educational-disciplinary and prosocial situations as well as on the effects that their actions had on the social behavior of children.

The inductive view of moral actions

We encounter induction as a pedagogical concept as early as Aristotle's work, specifically in his concept of practical wisdom or *phronesis*, which directs our value judgments and helps us to realize a virtuous act. *Phronesis* implies the ability of the individual in a concrete situation to perceive what is good (noble to do) regarding the context of the situation (at the right time, in the right place, with the right intention, in the right manner) (Aristotle 2002, p.85). Instead of classical ethical argumentation based on abstract principles, Aristotle, in the process of habituation, which is adjustment to or encouragement of the development of virtues, offers a dialogical approach in which there occurs a change in understanding and a transformation of existing beliefs, which influence the formation of one's character. The individual does not develop moral perception only on the basis of observation of and reflection upon his/her experiences but in dialogue with others, where he/she directs attention to another person, to his/her feelings, and to an exchange of beliefs (see Kupperman 2005; Kristjánsson 2010).

As emphasized by the later proponents of the arethic paradigm—which originates in Aristotle (Carr et al. 2005)—the preschool teacher's primary role in carrying out children's daily routine encourages propensity for establishing friendly relationships and ensures a safe environment in which children can strengthen good habits on the basis of adequate emotional feedback (emotions of pleasure and pain; Aristotle 2002, p. 79; NE 1104b). At the same time the teacher uses inductive logic to encourage children in moral judgment, which teaches them to express emotions of anger, worry, and regret appropriately in consideration of the context of the situation and other participants (Spicker 2005, pp. 220–223). The key pedagogical method here is the method of dialogue as an exchange of beliefs and learning from one another, which enables the child's self-awareness and moral imagination (Kupperman 2005, p. 214; Kristjánsson 2010, p. 146). As we will describe later, art as an inductive educational practice allows for something similar.

The inductive logic of argumentation is also supported by the principles of the ethics of care (Gilligan 2001; Noddings 1998; Slote 2007) and Levinas's ethics of the face-to-face (Levinas 1989, 2006; Todd 2003). They both warn against the unsuccessfulness of disciplining according to externally, impersonally defined duties and against the preference for rational judgments based on abstract principles, thereby moving away from deductively conceived educational models. They underscore that knowing and understanding the principle of justice does not necessarily result in just actions. Moreover, Todd in her book *Learning from the Other* (Todd 2003) finds that referring to a predetermined rule and obligation to act in accordance with it are frequently detrimental, since we can overlook the context of the situation and suppress the alertness that exists in a relationship and in the act of communication based on listening to another person (ibid., pp. 144–146), as “responsibility is not a singular position, behavior, skill, or attitude that one takes up in relation to a principle but is an approach to the Other born out of the uncertainty that a relation to another person carries” (ibid., p.141).

The proponents of the ethics of care and the ethics of the face-to-face foreground a concrete encounter with the face of another person, openness and sensitivity in the relation, and awareness that the other person is different from us. Only then, they claim, can we listen to and take account of his/her story to realize what he/she expects from us and what he/she needs, and we can positively recognize him/her, thus overcoming our ego-fantasies, which set up standards of the world egocentrically. In so doing, we become aware of our own limitations, fears, and prejudices (Todd 2003; Kearney 2005). This, then, is a relational approach, which employs dialogue, listening to another person, and acting in concrete situations so as to encourage relational virtues such as care, sensitivity, and respect while simultaneously also encouraging personal virtues such as perseverance, brightness, courage, prudence, adaptability, determination, etc. (Slote 2005, p. 102). The latter are not directly oriented toward exercising care toward others, but they are important to the individual's dignity and well-being. In addition, they express the individual's personal orientation and indirectly influence the endeavors for another person's well-being.

Nevertheless, Bingham in Sidorkin (2004) warn that relations are not necessarily good, so they need to be enhanced with respect for each individual position and a gradual conceptualization of relational experiences into an awareness of the significance of individual ethical principles and rules of prosocial behavior.

Induction as a disciplinary approach and a comprehensive educational model

Induction as an educational-disciplinary approach

The inductive disciplinary approach has been part of pedagogy since the early 1960s when Hoffman classified various educational-disciplinary approaches by observing power structures in relationships between parents and children and adults' reactions to children's undesirable behavior (see Hoffman 1963a, 1963b). He found that three educational approaches dominate in educational-disciplinary situations: the authoritative-assertive approach, the emotional conditioning approach, and the inductive approach.

In the first, the classical authoritative-assertive approach, adults restrict and punish the child's undesirable actions from the position of the power of their authority and predetermined universal social norms. Hoffman also found that, beside the authoritative-assertive approach, parents also use a less coercive form of assertiveness, which accompanies demands with explanations and arguments, related to the predetermined rule.

The second educational-disciplinary approach identified by Hoffman is emotional conditioning, which is characterized by the withdrawal of emotional support. The power of the parent, which influences the change in the child's behavior, depends on the intensity of the emotional relationship with the child. Its conditioning also makes it destructive, since it arouses anxiety in the child

over the parent's (diminished) love and a sense of guilt at the loss of the parent's love.¹

The third approach, which is the inductive educational-disciplinary approach, transforms the logic of authority from its substantive form to a dialogical form (Kroflič 2010b). Here, responses of another person (the victim) provide the child with orientation about good and bad actions and their consequences. Hoffman observed children's prosocial behavior and concluded that in the first two approaches children do change their behavior and listen to the authority's demands out of fear of punishment or loss of the adult's affection. Without the presence of authority, however, they express anger in relation to their peers and resistance to demands. This means the encouragement of conformism stimulated by the motive of one's own pleasure or viewing the consequences of an action through one's own position (Hoffman 1963a, p. 305; Hoffman 2000, p. 153). When the inductive approach is used, the author notes an increase in prosocial behavior. Children more frequently make their decisions in accordance with the vulnerability or distress expressed by another person, and they also demonstrate more empathy for another person and more readiness to help (see Hoffman 2000, p. 165). Other authors who examined the impact of the inductive educational-disciplinary approach on children's prosocial behavior have reached similar conclusions (Gibbs 2003; Eisenberg and Sheffield Morris 2001; Krevans and Gibbs 1996).

How, then, is the inductive educational-disciplinary approach different from the other two above-mentioned approaches?

In all three approaches, parents (adults) first express disagreement with the child's action and explicitly or implicitly emphasize a moral condemnation of the action. However, as opposed to the other two approaches, the inductive approach does not refer to a predetermined rule or demand that was violated (which is usually followed by a punishment or a withdrawal of affection or a show of offense); rather, it directs the child's attention to the distress of the person who was hurt. This makes the distress visible to the offender and activates the mechanisms that provoke empathic distress and create conditions for the development of empathic guilt or compassion—the prosocial emotions that cause the individual to react and do something out of compassion for others. In spite of this, the inductive approach also requires a degree of coercion—the adult has to insist on emphasizing the source of distress and the consequences that the child's action caused. This creates a sort of psychological pressure, as only then the child can leave aside egocentric notions, become oriented toward the peer's distress, and consider adequate forms of conflict resolution that the victim will agree with (Hoffman 2000, p.158).

Hoffman also claims that it is important, especially at the very beginning, to pay special attention to the connections between the effects of our actions and

¹ This is psychoanalytical rather than empathic guilt. In his theory of empathy and induction as a disciplinary approach, Hoffman (2000) does not differentiate clearly between psychoanalytical and empathic guilt, which may complicate the discrimination between induction and emotional conditioning, especially when the adult (the authority) is the victim of the conflict. For more on that, see my PhD dissertation *Vloga induktivnega pristopa na poti od prosocialnega k etičnemu ravnanju (The Role of the Inductive Approach on the Path from Prosocial to Ethical Actions)*, Štirn Janota 2014, pp. 124–125).

the emotional reactions that they provoke. Therefore, a consistent use of induction as a disciplinary approach can be a fundamental trigger of prosocial motives, which are not so urgently needed in the ensuing encouragement of prosocial development (ibid., p. 154). The author relates this to the theory of the memory of generic events, or the theory of scripts (ibid., p. 156). Key “discipline events” accompanied with an inductive educational intervention should—as mental representations—strengthen the links among prosocial emotions (compassion and empathic guilt): “In this way, children’s scripts of discipline encounters in which they harm or are about to harm others become the affective-cognitive-behavioral units of children’s prosocial motivational structure.” (Ibid., p. 157)

Why, in spite of the positive conclusions of the aforementioned studies, has there not been a more deliberate introduction of the inductive disciplinary approach to pedagogical practice?

Educators’ education has been defined by the deontological paradigm, which asserts that if the child is disciplined with a certain argumentation, she/he will adopt this argumentation later on and act in accordance with our expectations. The considerations related to the relational concept of education and virtue development have only recently made their presence felt (Gilligan 2001; Kristjánsson 2004, 2007; Noddings and Slote 2003; Todd 2003; etc.), and even these are primarily made by philosophers.

In one of his lectures on the significance of the inductive approach for identity development, Kroflič similarly lists hypothetical reasons for a lack of knowledge and practice following the principles of inductive discipline: “Our everyday explanations of the child’s actions and ways of directing them in institutional practice are obviously conditioned by implicit theories, which are formulated on our own educational experiences and the dominant expert explanations (which are still based on classical stage development theories; note by P. Š. J.) we have been used to” (Kroflič 2008a). Moreover, a recent observation of preschool teachers’ reactions in educational-disciplinary situations made within our research project, in which we researched and directed the hidden curriculum (Jug Došler 2012), confirmed the hypothesis. This study of the hidden curriculum demonstrated that only through systematic education and training (including the presentation of induction as a disciplinary practice and comprehensive model and a systematic reflection upon practical inductive educational experiences; ibid.) could preschool teachers gradually start to recognize their own implicit schemes regarding the existing ways of interventions and their (in)adequacy and become aware of their active roles.

Before presenting induction as a comprehensive educational model, we will emphasize some points worth taking into account when using the inductive educational-disciplinary model:

- Induction as an educational-disciplinary approach is sensible to use in simple moral conflicts when actions have a direct negative effect on the participants in a situation. In such cases we use consequentialist argumentation logic, which clearly underscores the consequences of undesirable actions and directs attention to the distress of the person that the child has hurt in order

to activate the mechanisms that prompt empathic response/distress. This is important for the development of the moral sense as well as for the practical judgment of what is good for me and another person who is different from me. Furthermore, it is necessary to adopt new findings made by developmental psychology claiming that the child is not merely egotistic but also sensitive to both the happiness and sadness of those who are close to him/her (Smetana, Killen et al. 2000; Hoffman 2000) and can consider the consequences of his/her actions by taking account of another person at the relational level, not only at the level of avoiding consequences for him-/herself if violating abstract demands and externally established expectations.

- Empathic and psychoanalytical guilt must be distinguished. Empathic guilt is a prosocial emotion which arises when we realize that our action has caused distress or pain in another person. Empathic guilt motivates us to do something for the benefit of the person who has been hurt, since we want to rectify the fault and reduce the feeling of unease. Psychoanalytical guilt, on the other hand, is related to the accusations or fears that the child experiences at the violations of the authority's demands or at the notions and pressures of the superego as the internal moral instance that develops at the resolution of the oedipal complex. The latter can be problematic if it is related by a person to a sense of being valueless in the eyes of significant others, rather than referring to a concrete undesirable action and awareness of its consequences in relation to another person or the environment where the individual functions (Klein 1997; Krevans and Gibbs 1996; Kristjánsson 2004; Todd 2003).

Induction as a comprehensive educational model

As opposed to the disciplining used in situations when the child has to be alerted to the undesirability of his/her actions, induction as a comprehensive educational model encourages the prosocial and the moral through the creation of an encouraging environment in which the child has a possibility of developing personal and relational virtues, a respectful attitude toward others and the environment, and cognitive abilities for moral judgment and will to act. It supports maximum educational goals—endeavors for the development of a moral, personally responsible, tolerant, socially sensitive, and committed personality (Kroflič 2009).

The model has clear anthropological, epistemological, and ethical bases. The anthropological basis is the relational concept of authenticity, in which prosocial emotional and cognitive abilities play an important role in moral actions. It is also important to be aware that preschool children are socially sensitive beings even before they are able to understand and internalize social rules and develop ethical awareness (see Benjamin 1988; Nucci 2003; Winnicott 2006, etc.). Epistemologically the model relates to the concepts of practical wisdom and consequentialism, which give us a gradual understanding and realization of ethical principles on the basis of contextually sensitive judgment within concrete situations (Aristotle 2002; Kristjánsson 2000, 2007). Ethically, induction as a comprehensive educational

model supports the theory of positive recognition, primary respect for another person, and the concept of relational responsibility (Bingham and Sindorkin 2004; Honneth 2005).

The structure of the comprehensive inductive educational model was developed by Kroflič, who studied the model of self-limiting identity, researched the development of the individual's moral self-image, and deepened the understanding of the significance of art (see Kroflič 1997, 2003, 2006, 2007a, 2007b, 2008a, 2010a).

It is a three-stage structure in which (1) we start by encouraging entering into relationships of friendship and love. These will allow the child to develop a *relational response-ability* and a *normative orientation* toward prosocial activities in the most authentic manner. This is particularly important, since the child is, at the cognitive level, not yet capable of understanding complex moral principles, but she/he is capable of understanding the moral state of another person and, with the help of prosocial emotions, reacting to the distress and needs of another person. (2) The second step is *the development of the sense of respect* for a concrete person and the activities that the child engages in, which Gardner (2006) terms the development of the respectful mind. Respect is an important dimension that can defend us from the deficiencies of emotional experiences in personally involved relations (excessive emotional agitation, bias, pity, and paternalism; see Štirn 2005) and inadequate recognition that can be triggered in relation to another person. (3) The last step is *the awareness of ethical principles and humanistic requirements* that relate to human rights, ecological values, and learning how to utilize them as a basis for democratic negotiations and interpersonal conflict resolution (for more on that, see Kroflič 2008a, 2009, 2010a, 2013b; Štirn Janota and Jug 2010; Štirn Janota 2014).

In the research study on the introduction of induction as a comprehensive educational model that will be presented below, we were particularly interested in preschool teachers' actions. With their active stance they provide children with opportunities for emotional exchanges and encourage them in successful conflict resolution through the principle of acceptance, taking account of another person as different and thus worthy of trust. Further, the teacher encourages children to develop friendships, a sense of respect, and, finally, to understand and be aware of the significance of ethical principles. In addition to the inductive discipline, we foregrounded the educational activities that:

- encourage group cooperation;
- direct attention to listening to and learning from another person;
- enable emotional exchanges;
- reduce fear of difference through encounters and concrete activities or metaphors, narration, and images (e.g. introducing a new child to the group; encounters and shared activities with individuals from different cultural environments, different beliefs, different physical and cognitive abilities, etc.);
- encourage prosocial activities (mutual care or help);

- encourage relationships that are based on mutual respect and positive recognition;
- enable children to become acquainted with and actively participate in the wider local environments;
- enable the elimination of preconceived, stereotypical judgments and prejudices;
- encourage the child's experiencing of and compassionately imaginative entrance into life stories of other people and "as if" worlds (Nussbaum1997) as well as moral conflict resolution and expressing internal feelings through artistic activities (for more on that, see Kroflič 2007b, 2008a, 2008b, 2009; Štirn Janota and Jug 2010; Štirn Janota 2014).

We specifically focused on art as inductive educational practice. Art enables the child sensitive observation, research, and expression of the real world, thus expressing emotions and beliefs, developing theories and interpretations, learning about the differences among interpretations, creating new meanings, and looking for contextually sensitive resolutions to specific situations in dialogue with others. At the same time, when experiencing works of art (stories, pictures, sculptures, etc.) the child emphatically relives the characters' destinies and roles, recognizes and understands moral dilemmas, identifies with those dilemmas and looks for ways of solving them or relieving the distress that he/she could or does experience, thereby strengthening his/her reflective awareness. According to Kroflič, art is especially relevant to the individual's personal development and life itself, as it allows for openness and sensitivity to new worlds and discoveries and the openness of one's own identity, and it presents "a vital tool to recognize empathically various value perspectives and to address existential questions" (Kroflič 2007b, p.14). Art practices enable children to experience the creation of the world as they see and experience it themselves, a subtle integration of their own memories and images, the experiences that materialized through artistic artifacts, and thus they enter the field of dialogue: here the artifact "in its externalized form starts to communicate with the creator and audience who become aware of and deepen the feelings, meanings and emotions that they no longer recognize in everyday automatized (repeated) activities" (Kroflič 2010a, p.36).

The role of the educator in realizing art as inductive practice is to enter into the relationship sensitively, recognizing the child as the one who is and can be an emancipated spectator and creator (Kroflič 2014), who is able meaningfully to interpret works of art and who does not need our explanations as conditioning for the child's understanding of a work of art by the "paternalistic pedagogical myth" (ibid.). The educator must begin education through art with a consideration on how to enable the child to enter into dialogue with a work of art (Kroflič 2007b), in which (1) he/she will, as an observer, relive an aesthetic experience, interpret it in accordance with his/her life, and react so as to make his/her emotional part (feeling, experiencing) and his/her cognitive part (curiosity, inquiry, looking for explanations) present in artistic expression; (2) for the child the process of creation will be an intrinsic experience of personal fulfillment, with self-knowledge,

moral and social awareness being part of it, which is more than the merely static concepts of well-being, pleasure, and happiness, since it relates to the process of the good life (Koopman 2005, pp. 93–96).

For this to become practice, enthusiastic and committed educators are essential. They must be willing to learn, to reflect on their work, to question the intentions, manners, and existing theories, and to believe in and accept the image of the child as a rich, capable individual with prosocial potentials, ready to harmonize his/her needs and wishes with peers and significant others and take responsibility for the consequences of their actions.

In the research study carried out as a case study from December 2008 to October 2010 in the preschool Vodmat, Ljubljana, Slovenia, as part of the project *The Cultural Enrichment of Children*, we had such educators, and the results presented below are the upshot of the full commitment of the educators and the collaboration, cooperation, and expert support provided by experts and the preschool management.

The description of a case of introducing a comprehensive inductive approach into pedagogical practice and its effects

Having examined empirical research studies that focused on the observation of different disciplinary practices (Eisenberg 1989; Hoffman 1982, 2000; Krevans and Gibbs 1996), it was clear that the studies confirm the successfulness of the inductive disciplinary approach at the early development of empathic abilities, prosocial action and moral judgment and action. The studies also confirm the recent findings of developmental psychology on the socially and emotionally competent child (Craig 2000; Dunn et al. 1995; Eisenberg 2013; Hoffman 2000; Marjanovič Umek and Fekonja Peklaj 2008; Turiel 2008; Woodhead and Faulkner 1999; Zupančič and Kavčič 2007, etc.).

We followed the theory of induction as a comprehensive educational model to broaden the view of inductive disciplinary practice and to examine the effects of the comprehensive inductive model on the social and moral development of children. Our study aimed at testing out the central hypothesis stating that *the comprehensive inductive educational model used in pedagogical work by the preschool teacher encourages prosocial and moral behavior of preschool children*. Furthermore, the study also set out to formulate a process model of education and training with the purpose of introducing innovative ideas to pedagogical practice. We posed three research questions: (1) What changes appear during and after the introduction of the comprehensive inductive model at the level of educational-disciplinary situations? (2) What changes appear during the introduction of the comprehensive educational model at the level of prosocial situations? (3) In the preschool teachers' assessments, how does the social behavior of children change after the introduction of the comprehensive inductive educational model? The research hypotheses formulated on the basis of the research questions are: (1)

Preschool teachers and children more frequently react in accordance with the inductive way of acting in educational-disciplinary situations during and after the education and training and the introduction of the comprehensive inductive educational model to pedagogical practice. (2) Preschool teachers find more opportunities to plan prosocial activities, which encourage children's prosocial behavior. (3) In preschool teachers' assessments, children's social behavior improves after the introduction of the comprehensive inductive model.

We will now present the results of ethnographic notes and partial results on the questionnaire about children's social behavior and thus focus on the analysis of the changes in preschool teachers' educational strategies and the analysis of changes in children's behavior in prosocial and educational situations (for more on other results, see Štirn Janota 2014).

Methodology

The research was designed as a case study with an experiment (Sagadin 1991, p. 86) following the type of the one-factor experimental design with two modalities (ibid., p. 82; Čagran et al. 2008, p. 18). This means that the effects of the introduction of the comprehensive inductive approach were tested in the experimental group (EG) of children and preschool teachers and compared with the results of the control group (CG). We used both quantitative and qualitative research approaches.

Sample description

The EG consisted of sixteen preschool teachers aged between twenty-seven and fifty-three years ($M = 40.5$; the standard deviation was 8.9 years). The CG consisted of eleven female preschool teachers and one male preschool teacher aged between twenty-nine and fifty years ($M = 42.8$; the standard deviation was 6.7 years).

At the first measurement the EG consisted of a total of 242 children, but since at the second measurement some children had moved or become ill, we only took those children into account who were present at both the first and the second measurements. Therefore, the data processing included 238 children, of whom 212 were girls (50.8%) and 117 were boys (49.2%).

At the first measurement the CG also consisted of more children, that is 198 children (98 girls and 100 boys). But since five children had moved or were ill during the second measurement, we used the data for the children who participated in the research at both the first and the second measurements: 193 children, of whom ninety-seven (50.3%) were girls and ninety-six (49.7%) were boys.

Measurement instruments

As already pointed out, we will only present partial results on the questionnaire about children's social behavior made up of twenty statements placed in numerical evaluation scales. The questions referred to the child's cooperation with others, prosocial response, aggressive behavior, listening to others and entering into dialogue with them, obeying rules, reservation and uncertainty when making contact with others, trustfulness, loneliness, and egotism. We based our questionnaire on *The Questionnaire about Children's Social Behavior* by LaFreniere et al. (2001). To assess the child's social behavior the authors use a questionnaire with eighty statements, making up eight basic scales combined into three groups: (1) general emotional adjustment, (2) social interactions with peers, and (3) social interactions with adults. A combination of the statements forms three further, combined scales relating to social competence and emotional and behavior problems (the internalization and externalization of emotions).

We also collected data with the use of ethnographic notes, which were in two parts. In the first part, the preschool teacher described the event or situation she observed and chose to describe as objectively as possible.² In the second part, she wrote down her reflection on the situation or event, where she outlined the reasons for her (non)reaction, the expected outcome, her views and comments on the situation, as well as the children's comments on the causes of the situation. The teachers were informed about the procedure of note-taking in advance.

The course of the research study

The study within which we developed the model for the education and training of preschool teachers with the aim of systematically introducing the comprehensive inductive model to pedagogical practice was carried out in three phases. In the first phase we assessed the initial states in the EG and the CG with *The Questionnaire about Interventions in Educational-Disciplinary Situations* and *The Questionnaire about Children's Social Behavior (QCSB)*. The teachers completed the latter for each individual child in the group. The analysis of the initial state also included the observation of preschool teachers and children in preschool groups. To ensure a greater objectivity of the questionnaires, the observation consisted of the same variables as those in the above-mentioned questionnaires, in addition to the analysis of the pedagogical documentation of the teacher's preparations for educational work.

In the second phase there was education and training of the preschool teachers of the EG, consisting of lectures; meetings with other preschool teachers to check understanding and deepen the theoretical starting points; discussions about creating an encouraging environment to develop prosociality, morality, and preschool teachers' active roles in educational-disciplinary situations; joint plan-

² The preschool teachers mostly wrote down the events in the form of a dialogue (as direct speech) held among children or between the child and the teacher. In the narrative description they avoided their own interpretations of the event, which they conveyed as factually as possible.

ning of educational art content; lesson observations; and the training of teachers for ethnographic note-taking and analyzing documents (the teachers' daily preparations, work-operational plans, evaluations, reflections on educational work, children's personal files, photo documentation referring to the educational process and activities of the children in the process). In this phase the preschool teachers were offered feedback on their pedagogical actions that they described in their ethnographic notes or that we noted during our observations of their pedagogical practice. In the EG the second phase lasted for ten months.

In the third phase of the research in the CG and the EG we used the above-mentioned questionnaires about interventions in educational-disciplinary situations and about children's social behavior to analyze the final state and assess the impact of the inductive model on the children's social development and the preschool teachers' active roles during interventions in educational-disciplinary situations. In the EG we also conducted a concluding debate with the preschool teachers on the basis of *The Self-Evaluation Questionnaire*.

A short presentation of results

The preschool teachers' active roles and the children's behavior through the analysis of ethnographic notes

In the process of introducing the comprehensive inductive educational model a total of 261 ethnographic notes in three time phases were handed in. After each phase there were group and individual debates with the preschool teachers about their notes so as to inquire into and consider the active roles of the teachers, including their expectations and ideas about the children's prosocial and cognitive abilities. Our analysis of the ethnographic notes demonstrates that, in the process of training and education, the preschool teachers found more opportunities to plan activities in which they encouraged the children's prosocial behavior through collaboration, the establishment of friendly relationships with close people, and respectfulness in the relationships. They began to pay more attention to the children's initiatives, to the recognition of different opinions and perspectives, and to the rejection of stereotypes, which is characteristic of cooperative and friendly relationships. In the end, particularly, there was an increase in the number of notes in which the preschool teachers recognized children as socially sensitive and capable of creating their own mental/sensible constructions. At the same time they listened to the children's initiatives and responded to them. On the other hand, there was a decrease in the number of notes related to educational-disciplinary interventions (see Table 1). Moreover, these notes themselves saw a decrease in describing the resolution of moral conflicts in an assertive manner or through emotional conditioning. Consequently, there were more notes describing conflict resolution with a clear condemnation of the act and the direction of attention toward the consequences of the act. They also more frequently encouraged the children to consider their undesirable actions, and they were more frequently only active observers of the event, waiting for the children involved in the conflict to solve the problem on their own, rather than suggesting how the child responsible for the conflict should rectify the fault. In addition, the preschool

teachers continuously included artistic activities in planned activities, allowing the children to be active participants in the process. Furthermore, they strengthened the children's sensitive attitude toward themselves, other people, nature, and the wider world. They enabled the children to experience artistic expressions through artistic activities as spectators and as creators to express their experiences, discoveries, and ideas (see Table 2; for more on the deductive coding of ethnographic notes, see Štirn Janota 2014, pp.206–207 and 247–248).

The analysis of the ethnographic notes also shows that, in educational-disciplinary situations, the children more frequently reacted in accordance with the inductive manner of acting. There was a decrease in the number of descriptions of events in which the children solved events by ignoring the situation, “following the recipe” without any consideration for what undesirable actions mean for another person, and by persisting in the conflict or even by excluding the other child from play. There was an increase in the events in which the children themselves solved the conflict by looking for adequate assistance on the basis of prosocial emotions (compassion and guilt), talked about it, starting from their own experiences that they gained in previous situations or from experiences of stories. The notes saw an increase in the number of situations in which the children expressed prosocial behavior toward others. There were numerous situations in which the children either spontaneously or on the teacher's initiative entered sensitive, respectful, and committed relationships with others or nature. The notes disclosed examples of mutual support, of care for another person or the environment, of genuine empathy, of positive recognition, and of respectful relationships. A major surprise was the situations in which the children justified an ethical principle on the basis of previous experiences or a story they had read together with their teacher, which is the last step in the structure of the comprehensive inductive educational model. This is the awareness of ethical principles that relate to human rights and ecological values and learning how to utilize them as a basis for democratic negotiations and interpersonal conflict resolution (for more on that, see Kroflič 2008a, 2009). There was a further increase in the number of the situations in which the children imaginatively created stories, used them for the consolation of others, creatively expressed their thoughts, and on the basis of interaction with real works of art experienced cathartic relief and developed compassionate imagination for the position of another person in the story (see Table 3; for more on that, see Štirn Janota 2014, pp. 205–216 and 246–276).

TYPE OF NOTE	1sthanding-in (f) f (%) ³	2ndhanding-in (f) f (%)	3rdhanding-in (f) f (%)
EDUCATIONAL-DISCIPLINARY SITUATIONS	42 55.3	29 30.8	16 17.6
PROSOCIAL SITUATIONS	34 44.7	65 69.2	75 82.4
TOTAL	76 100.0	94 100.0	91 100.0

Table 1: Frequencies and frequencies in percentages regarding the type of ethnographic notes

³ Frequency percentages refer to the ratio in the total number of all handed-in notes at each handing-in.

CATEGORIES	1sthanding-in (f) f (%)	2ndhanding-in (f) f (%)	3rdhanding-in (f) f (%)
EDUCATIONAL-DISCIPLINARY SITUATIONS			
Assertive manner of intervention			
· Referring to a prior agreement or rule			
· Proportional punishment (the distributive concept of punishment)	7	7	0
· Moralization	9.2	7.5	0.0
· Exclusion of the offender from the conflict			
· Referring to agreements or predetermined rules and prohibitions			
Withdrawal of emotional affection			
· Emphasizing the authority's emotions (the teacher's disappointment, sadness)	1	0	0
· Withdrawal of the teacher's (adult's) attention	1.3	0.0	0.0
Inductive manner of intervention			
· Clear condemnation of the act (the source of the distress and consequence of the act)			
· Encouragement toward empathy and prosocial emotions	34	21	16
· Encouragement toward a consideration of the conflict (with questions)	44.7	22.3	17.6
· Active observation of the event (without intervention)			
“Cliché resolutions”	0	1	0
· kisses, hugs, apologies	0.0	1.1	0.0
Total	42	29	16
	55.2	30.9	17.6
PROSOCIAL SITUATIONS			
Positive encouragement toward prosociality			
· Encouragement toward cooperation (establishment of friendly relationships and sensitivity toward others)			
· Encouragement toward the development of the sense of respect			
· Encouragement toward the generalization of the principle (based on concrete experiences)	29	49	59
· Positive recognition	38.2	52.1	64.8
· Protection of others, creation of a safe environment			
· Listening to children			
· Responding to children's initiatives			
· Elimination of preconceived, stereotypical judgments and prejudices or reducing fear of difference			
· Active observation of the event			
Art as part of the inductive practice			
· Use of a story—narration			
· Encouragement toward experiencing the beautiful			
· Encouragement toward the use of art to express emotions and research reality	3	16	15
· Use of artistic creations to encourage emotional commitment (empathy, imagination, catharsis) and sensitivity to others	4.0	17.0	16.5
Other	2	0	1
	2.6	0.0	1.1
Total	34	65	75
	44.8	69.1	82.4
GRAND TOTAL	76	94	91
	100.0	100.0	100.0

Table 2: The preschool teachers' interventions in educational-disciplinary and prosocial situations

CATEGORIES	1sthanding-in (f) f (%)	2ndhanding-in (f) f (%)	3rdhanding-in (f) f (%)
EDUCATIONAL-DISCIPLINARY SITUATIONS			
Inductive manner of conflict resolution			
· Independent search for a suitable conflict resolution			
· Search for a suitable conflict resolution encouraged by the teacher	29 38.2	19 20.2	12 13.2
· Offender's emotional commitment at peers' pressure and searchfor a suitable conflict resolution			
Noninductive manner of conflict resolution			
· Recipe conflict resolution (hugs, kisses, apologies)			
· Exclusion of the offender from the conflict	9	7	3
· Exclusion of the victim from the situation	11.8	7.4	3.3
· Persistence in the conflict			
· Ignoring the situations if nothing happened			
· Exclusion from play			
Referring to and following conventional rules			
· Referring to predetermined rules and agreements	4	3	1
· Joint formulation of rules	5.3	3.2	1.1
· (Not) following predetermined rules			
Total	42 55.3	29 30.8	16 17.6
PROSOCIAL SITUATIONS			
Children's prosocial behavior			
· Group cooperation (collaborative play, symbolic play)			
· Listening			
· Dialogue			
· Emotional exchanges (expressing happiness, worry, sadness, etc.)			
· Reducing fear of difference	19	45	48
· Prosocial activity (care and help, genuine empathy)	25.0	47.9	52.7
· Respect for others, nature, etc.			
· Positive recognition			
· Active participation			
· Understanding and referring to a principle on the basis of a story, real events			
· Invitation to play			
Art as part of the inductive practice			
· Experiencing the beautiful			
· Compassionate imagination			
· Empathic experience			
· Reproduction of reality (meaningmaking, research)	13	17	26
· Metaphoric expressions	17.1	18.1	28.6
· Catharsis			
· Imaginative story creation (telling a story, acceptance into the story,play, etc.)			
· Art as a means of expression (of emotions, feelings, opinions, researching reality, overcoming fear, etc.)			
Other	2	3	1
	2.6	3.2	1.1
Total	34 44.7	65 69.2	75 82.4
GRAND TOTAL	76 100.0	94 100.0	91 100.0

Table 3: The behavior of the children in educational-disciplinary and prosocial situations

The questionnaire about children's social behavior

The questionnaire about children's social behavior completed for each child by the EG and CG preschool teachers confirmed the improvement of the children's social behavior after the introduction of the comprehensive inductive educational model.

In the preschool teachers' assessments, the results of the children's social behavior showed no statistically significant differences between the children from the EG and the CG at the first measurement. Questionnaire analysis, however, showed statistically significant differences to the advantage of the EG in content categories at the level of social behavior at the second measurement (see Table 4):

- cooperation/inclusion ($t = 3.854$, $g = 373.705$, $\alpha = 0.000$), which combines the following questionnaire statements: *“Cooperates with other children,” “Children invite him/her to group activities,” “Enters into dialogue with other children,” “Undertakes initiative for play”*
- loneliness ($t = -2.373$, $g = 429$, $\alpha = 0.018$), which includes the following questionnaire statement: *“Plays alone or observes other children at play from afar”*
- trustfulness ($t = 3.835$, $g = 429$, $\alpha = 0.000$), which combines the following questionnaire statements: *“Talks about his/her feelings, experiences”* and *“Shows enthusiasm when researching new environments”*
- reservation/uncertainty ($t = -3.800$, $g = 429$, $\alpha = 0.000$), which combines the following questionnaire statements: *“Is reserved in new situations,” “Shows uncertainty and unease when other children address him/her”*
- peacefulness/negotiation ($t = 3.165$, $g = 360.158$, $\alpha = 0.002$), which combines the following questionnaire statements: *“Follows rules agreed on,” “Takes account of others' opinions and suggestions,” “Listens to other children”*
- prosociality ($t = 2.087$, $g = 367.628$, $\alpha = 0.038$), which includes the following questionnaire statements: *“Quickly perceives other's problems;” “Helps other children who have problems (e.g. ties their shoelaces, helps them to do a puzzle);” “Takes account of other children's wishes;” “Shares toys with others”*

Individual content categories were then combined, and three area categories were identified, following LaFreniere's questionnaire (2001): the internalization (with the categories *loneliness* and *reservation/uncertainty*), externalization of problems (with the categories of *anger/aggression* and *egotism*), and the child's prosocial competence (with the categories of *cooperation/inclusion*, *trustfulness*, *peacefulness/negotiation* for an agreement, and *prosociality*).

Further statistically significant differences appeared at the combined categories (see Table 4) prosocial competence ($t = 3.870$, $g = 359.451$, $\alpha = 0.000$) and the internalization of problems ($t = -3.457$, $g = 429$, $\alpha = 0.001$). The latter is particularly important for us, since it demonstrates that the inductive manner of creating psychological control (in the form of empathic guilt) does not cause the child to be more reserved, uncertain, aloof, or lonely as, at the second measurement,

these dimensions of psychological problems diminished through internalization.

There were no statistically significant differences between the EG and the CG at the second measurement in the content categories egotism (combing the questionnaire statements “*Damages other children’s products*” and “*Takes away other children’s toys*”); aggression/anger (combing the questionnaire statements “*Behaves aggressively toward others*” and “*When coming across a problem, he / she gets angry*”); and in the combined category the externalization of problems. The reasons that these categories showed no statistically significant differences may be related to the EG preschool teachers’ greater sensitivity to such forms of undesirable expression (and consequently lower tolerance when assessing such behavior) and awareness that with those children who are behaviorally more challenging a change in behavior requires more time and more adapted (specific) forms of work (for more on the results on the questionnaire about children’s social behavior, see Štirn Janota 2014, pp. 278–304).

It is interesting to note that Kroflič and Smrtnik Vitulić (2014a), who used the same sample of children to carry out a measurement using the QCSB questionnaire (LaFreniere et al. 2001), arrived at similar conclusions. Their analysis of the data from this questionnaire also demonstrated that the EG children had fewer problems with internalization and that children in general had higher results in the area of social competences at the second measurement. The authors believe that this is due to the influence of the systematic introduction of the comprehensive inductive educational model with the EG preschool teachers (Kroflič and Smrtnik Virtulić 2014a).

Content and combined categories	Measurement	N	M	Standard deviation	Test of the homogeneity of variances		Test of arithmetic means																																																																																														
					F	P	t	g	α																																																																																												
Cooperation and inclusion	EG2	238	3.15	0.647	6.092 0.014*		3.854	373.705	0.000																																																																																												
	CG2	193	2.89	0.768						Loneliness	EG2	238	1.75	0.838	0.019	0.891	2.373	429	0.018	CG2	193	1.95	0.920	Trustfulness	EG2	238	3.03	0.773	3.664	0.056	3.835	429	0.000	CG2	193	2.73	0.835	Prosociality	EG2	238	2.73	0.629	10.261 0.001*		2.087	367.628	0.038	CG2	193	2.58	0.773	Prosocial competence	EG2	238	2.97	0.511	10.343 0.001*		3.870	359.451	0.000	CG2	193	2.74	0.644	Reservation/uncertainty	EG2	238	1.76	0.744	0.824	0.365	3.800	429	0.000	CG2	193	2.03	0.720	Peacefulness/negotiation	EG2	238	2.94	0.549	16.794 0.000*		3.165	360.158	0.002	CG2	193	2.75	0.697	Internalization of problems	EG2	238	1.75	0.693	0.057	0.785	3.457
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Table 4. T-test results for the EG and the CG children at the second measurement for content and combined categories

* Approximative test was conducted.

Conclusion

When introducing the pedagogical innovation in the Vodmat preschool, we worked with the institution at the level of educating its educators about the bases of the comprehensive inductive educational model; at the level of training them to implement theoretical findings in practice; at the level of systematically supervising the pedagogical process; and at the level of measuring effects in the children (social behavior) and the educators (intervention, prosocial activity planning, and creation of an encouraging environment). Effects were demonstrated at two levels. The questionnaire results and ethnographic note analysis showed that the preschool teachers found more opportunities to plan prosocial activities, which encourage children's prosocial behavior, and they more frequently reacted to conflicts in an inductive manner. The positive significance of induction was also noted in the children's social behavior, in their personal interactions, and in their conflict resolution. Moreover, they showed fewer problems with internalization.

Simultaneously, the systematic, process-based manner of introducing the pedagogical innovation demonstrated the effectiveness of such a manner of working when introducing new ideas or concepts to pedagogical practice. For teachers to be able to commit themselves and to see more easily the connections between theoretical concepts and pedagogical processes, there must be an in-depth conception of the educational process, which takes account of the needs and specifics of a preschool (institution), systematic education, continuous effect supervision, in-depth reflection and constant inquiry into what they are doing, how this could be done otherwise, what the roles of the teacher/management/counselor are, what they strive for, etc. Additionally, awareness is raised about the existing subjective theories and their changing. We can, therefore, agree with those experts (Korthagen and Vasalos 2005; Korthagen 2007; Jug 2008, 2012, etc.) who assert that a merely competence-based teacher training model is incapable of reaching the development of those deeper layers of the teacher's personality that are key to the quality of education.

As the philosopher Mary Warnock (1998) writes in her book *An Intelligent Person's Guide to Ethics*, the task of educators is to ensure children will want to be good for themselves and toward themselves, others, nature, and the wider world. This is the crucial motive for moral action, and induction as a comprehensive educational approach can contribute importantly to the realization of children's moral self-image understood in this manner.

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