



TEACHING MORAL VALUES: THE EXAMPLE OF CROATIAN GYMNASIUM HISTORY TEXTBOOKS

Rona Bušljeta
Centre for Croatian Studies, University of Zagreb
rona.busljeta@gmail.com

Lovorka Mađarević
Centre for Croatian Studies, University of Zagreb
lmadjarevic@hrstud.hr

Abstract

The range of topics and problems which arise in the discussion of moral education is very wide, and different disciplines, such as pedagogy, philosophy, psychology and sociology, endeavour to contribute to the debate from their own particular viewpoint. It is evident that the field of moral education is controversial and complex, hence our goal is to illuminate but a single aspect of this issue. The problem of moral education can be examined on two intertwining levels: the theoretical and the practical. The attention of this paper is focused particularly on the latter, where moral education is examined in the context of the teaching process. Since the textbook is still the primary teaching resource in the institutionalised process of education, we question the extent to which it fulfils its educational function. Specifically, on the example of a single element of the didactic-methodical instrumentarium of Croatian Gymnasium history textbooks and with the help of quantitative and qualitative methods of content analysis, we investigate the extent to which these textbooks encourage the development and acquisition of moral values in students.

Key Words: didactic-methodical instrumentarium, history textbooks, moral education, moral values, questions and exercises.

INTRODUCTION

Different conceptions of moral education, among other things, seek to answer the question of what moral education should consist of. Some advocate the teaching and learning of moral principles, others propagate the instilment of character virtues, whilst others still insist on the development of innate mechanisms, such as empathy, and consider moral education an emotional upbringing. Whichever of the above conceptions of moral education we endorse, it is not wrong to say that, despite their different answers to the question of the content of moral education, these conceptions all strive towards the same goal – the education of a mature and autonomous individual capable of independent moral reasoning and action. The responsibility for moral education often lies with parents, followed by various social institutions and organisations, of which schools certainly lead the way. Although moral education does not exist as a course, it is evident that it is still an integral part of any educational process. The opinion that teachers play the main role in the implementation of moral education in schools is widespread, but one cannot ignore the role of textbooks.

Scientific studies show that, despite the emergence and expansion of new media which participate in the institutionalised educational process, textbooks remain the primary and multifunctional teaching resource (Kleppe, 2010, p. 262; Lässig, 2009, p. 9). Textbooks represent sources of information, i.e. collections of knowledge, skills and values, which are generally accepted and legally prescribed for certain levels of education in specific subjects. Textbooks also represent the basis for structuring, organising and directing the teaching and learning process. The two main roles of textbooks are formed on the basis of the aforementioned fact – those of transmission and transformation (Malić, 1986, p. 25; Schnack, 1995, p. 25). The transmissive role of textbooks relates to the transmission of the prescribed content often presented in the form of the main text, and the transformational role implies the didactic-methodological textbook design.



The importance of the role of textbook content in the educational and instructional process is unquestionable. However, textbooks must not be reduced to mere communicators of information and messages, and should also ensure the acquisition of knowledge, skills and values in students whilst encouraging them to understand, implement and evaluate these competences. The realisation of the above is stipulated by the didactic-methodological aspect of textbooks, one of whose elements – questions and exercises – will help us to detect a set of values which appears within. To be more specific, we will investigate to what extent the acquisition of which moral values is encouraged by questions and exercises in Croatian Gymnasium history textbooks.

The Theoretical Framework Of Teaching And Learning Moral Values

The Conceptions of Moral Education

The different conceptions of moral education answer the question of what moral education really is. According to the first conception, moral values are grasped by reason. Depending on the understanding of the content of moral education, this conception produces two positions. One is based on the belief that moral education should consist of teaching and learning moral principles, with Richard Hare (1952) and Lawrence Kohlberg (1980 [1971], 2001 [1981]) as its main advocates; the other, with its founder and most famous representative, Aristotle (1972), encourages the instilment of virtues. The main characteristic of the first position is the belief that certain moral norms, principles or rules are acquired in the process of moral education, and that this process is approached differently depending on the level of cognitive maturity. Students are expected to be capable of explaining the reasons underlying the above norms and principles. In other words, they are expected to be capable of rationally explaining why one should act in accordance with any given norm or principle. The mechanical acquisition of norms does not suffice and students must instead be able to see why they even exist and why acting in accordance with them is morally sound. The main characteristic of the second position, based on the belief that moral values are grasped by intellect, is the belief that the process of moral education instils certain moral virtues, not norms and principles. Thus, the difference in relation to the first position is the fact that more attention is given to the individual and less to their actions. This is because principles instruct us on how to *act*, and a discourse on virtues implies a discourse on what we should *be* like. However, in the same way the advocates of the first position expect students to be capable of providing reasons behind principles and norms, the advocates of the second position believe that students should be capable of producing the reasons behind possessing and manifesting a certain virtue. Nel Noddings purports the above in claiming the following:

When good character has been established, young people are ready to reason about virtue, to explore the reasons why certain acts or traits are good and others bad. Today most character educators would add reasoning, or thinking, to behavior right from the start. (Noddings, 2002, p. 5)

According to the second conception of moral education, moral values are grasped by emotions. The basic characteristic of this tradition is the belief that the process of moral education must also deal with emotions: "The educational task [...] is to educate the passions, especially the moral sentiments" (Noddings 2002, p. 8). The advocates of this conception of moral education also believe that moral values are passed onto students bearing in mind their maturity, but here the emphasis is on their emotional maturity. In this context, it often relies on the results of developmental psychology research according to which human beings are capable of sensing the distress of others from the earliest days of their lives (Hoffman, 2000), and some perceive this fact as the mainstay of the claim that moral education should be based on the cultivation of emotions.

We will not opt for any of the above conceptions and will leave this question aside since it is a theoretical one (*What is moral education?*). We are interested in a practical, didactic-methodological question: How is moral education – *whatever it is* – even implemented in the educational process? In answering this question, we will focus on textbooks as a segment of this process. Regardless of how we answer the question of what moral education really is, both aforementioned conceptions of moral education are in agreement on the fact that the purpose of such education should be the formation of autonomous individuals – individuals capable of independent judgement of moral issues.



Methods of Teaching and Learning Moral Values and Their Role in the Educational and Instructional Process

Although it is difficult to define values in a precise manner, we will presuppose that they are "variously defined as things which are considered 'good' in themselves [...] and as personal or social preferences" (Halstead, 1996, p. 5). In this sense, values can be: spiritual or religious, moral, cultural, political, aesthetic, intellectual, scientific, economic, ecological, etc. If we see the development of the whole person as the goal of the educational and instructional process, it is evident that none of the sets of values can be ignored. We would like children to be capable of relating to certain worldviews; to be capable of knowing good from evil; to respect their own and the cultural heritage of others; to develop patriotic sentiments whilst developing tolerance for those who are different from them; to acquire a sense of the beautiful; to care for themselves and others around them, and so on. Generally speaking, it could be said that the "purpose of values education in schools is to inspire young people to be the best they can possibly be" (Lovell, 2006, p. 1). Although it is possible to approach the education of values from different perspectives, depending on the values being addressed, it will be approached from the perspective of morality and moral values in this paper.

Through moral education, we hope to ensure that students are capable of making their own moral judgements and decisions, and that they understand the "background" of the moral values being taught. In order to accomplish this, simply instructing students on how to be or how to act in the moral domain is not enough, and the process should include the development of independent reasoning and dealing with moral issues. In this vein, Kristján Kristjánsson notes the following: "[...] it is vital that the teacher, as well as the parent, supplement the do's and don'ts from the very beginning with the how's and why's, and prompt children to learn to look at things from another's point of view" (Kristjánsson, 2002, p. 189).

The resources which can be of help in the teaching process in order to accomplish the above goals of moral education are, for example, literary works and various media. Using stories in moral education means using quality literature which utilises the experiences of various characters in order to present the virtues we would like acquired by children (cf. Noddings, 2002, p. 44). The importance of stories in moral education is especially emphasised by Martha Nussbaum who borrows Aristotle's *Rhetoric and Poetics* in claiming: "[...] we have never lived enough. Our experience is, without fiction, too confined and too parochial. Literature extends it, making us reflect and feel about what might otherwise be too distant for feeling" (Nussbaum, 1990, p. 47). Using literature would have no purpose in itself if it did not serve as the basis for discussion between teachers and students, and between students themselves. Besides reading literature which certainly enables us to feel and understand certain states which would normally remain unknown to us, our everyday life with its real moral dilemmas can also serve as subject for debate. In addition to stories and discussions, it is important to note that the importance of modern media cannot be ignored. As noted by Michael Slote (2007, p. 29), media change our perception of other people's experiences and situations since, for example, nowadays we are able to recognize distant suffering as something happening in our vicinity and something we could also face ourselves. We thus expand our perception and we do not limit our moral sensitivity to a close circle of people, instead expanding it to include people from different cultural environments. Therefore, we can conclude that all the above methods and means of moral education ultimately have the same goal, to borrow Noddings: "The idea is not to argue, refine, or justify, but to give children the thought/feeling that there is good in people everywhere and that people in every walk of life can exercise that goodness" (Noddings, 2002, p. 45).

This brief framework of the debate on moral education touches on only a few key items occurring in this context. Instead, the focus of this paper is on the fact that moral education is implemented in schools one way or another and that some responsibility certainly lies with textbooks as important educational and instructional resources.

History Textbooks As Moral Education Teaching And Learning Resources

Textbooks became the main instruments of mass education in the late 19th century (Selander, 1990, p. 145). Similarly, textbooks are nowadays printed in large press runs and are introduced to large numbers of students, so it is no wonder that they are believed to be and are often defined as mass media akin to, for example, newspapers and magazines (Kleppe, 2010, p. 262). Textbooks could be defined as complex works which manifest a combination of various influences, from the political, social, moral and economic to the scientific and pedagogic (Johnsen et al., 1997; Purves, 1993, p. 14). The problematic of textbooks often interests the



wider public, with its various interests and views, from scientists, research and government institutions, to teachers, students and parents. One of the reasons why this happens is the fact that textbook content is a sort of national consensus in terms of competences considered important for future generations (Tholey, 1994, p. 4).

Despite all this, we cannot ignore the fact that textbooks are often criticised. Some believe that it is possible to link the emphasis made on the importance of textbooks in the educational process to the traditional conduct of the teaching process aimed solely at the teacher, cognitive exercises and rote learning (Schnack, 1995, p. 24). Others are of the opinion that textbooks are unreliable as educational resources because they present their content in a way which is too reductionist, simplified and schematic, whilst the rules of its didactic-methodological design are too rigid and uniform (Damiano, 1995, p. 65). However, textbooks still have their place and role in the teaching and learning process since, according to Neville Grant, "[t]extbooks can do several very useful jobs: they can identify what should be taught/learned, and the order in which it should be taught/learned; they can indicate what methods should be used; they can provide, neatly, attractively and economically, all or most of the material needed; they can save the teacher an extraordinary amount of time; they can act as a very useful learning aid for the students" (Grant, 1991, p. 8).

Two roles of textbooks are recognised based on the above statement – those of transmission and transformation. The transmissive role of textbooks provides the transmission of prescribed knowledge, skills and values unknown to students which are related to a specific scientific field and suited to the students' limited experience, level of education and needs (Selander, 1990, p. 146). However, the transmissive role of textbooks can only be considered accomplished if the transmitted "message" is successfully received and acquired by students (Richaudeau, 1980, p. 90), i.e. if the textbook in question fulfils its transformative role. This role can be defined as a way of structuring and organising the knowledge, skills and values which are to be conveyed to students, something which can be realised with the help of the textbook instrumentarium and the criteria based on which this instrumentarium is designed.

Since textbooks are complex and rather influential books, given their participation in the education of young people, they are subject to scientific and technical analyses (Repoussi & Tutiaux-Guillon, 2010, p. 157), especially when it comes to their transmissive role and the content they present. History textbooks are of particular interest in this respect. This is because they often present depictions of not only the past, but the present and future of specific nations and countries, communicate ideas about social values (Lässig, 2009, p. 2; Foster & Crawford, 2006, p. 1) and impose certain knowledge and views upon young people, not only in terms of their own societies, but also the world at large (Schissler, 2001, p. 96). Textbook research most often has to do with the context of the textbook content which is sometimes defined as factually incorrect, too difficult or too easy depending on the level of education (Veccia, 2004, p. 107), uninteresting (Mikk, 2000, p. 24) or inadequate. On the other hand, despite the fact that the transformative role of textbooks is the basis which differentiates textbooks from other books, very little has been said on this subject.

Although textbook research emphasises the importance of content, textbooks should represent more than mere factually correct and interesting presentations of the prescribed content suited to the level of education. Specifically, having history textbooks in mind we can say that they should be designed in such a way that encourages the development of students as rounded individuals not only capable of implementing the acquired knowledge, but also possessing a developed system of values. Jaan Mikk shares a similar view and emphasises the importance of imparting values with the help of textbooks in his book entitled *Textbook: Research and Writing* (2000), where he states: "Students have been [...] developing a value system from textbooks. These values may lead people all their lives to happiness or misery" (Mikk quoting Hohmann, 2000, p. 15).

As previously suggested, the impartment of values in the educational and instructional process can and should be achieved in different ways. When it comes to textbooks, it is important to note that values can be imparted not only through content, but also through the didactic-methodological textbook instrumentarium. In this vain, questions and exercises, as part of the textbook instrumentarium, can be used to encourage students to make connections between the imparted values and their own life experiences (Crick, 2002, p. 108).



Questions and Tasks as Criteria of Moral Value Detection in History Textbooks

eachers spend 30% of their time during the teaching process asking questions (Haydn et al., 2001, p. 67). Questions and exercises in textbooks serve not only as means of insight into the process of the students' progress, but also as means of "motivation, animation and initiation of multi-process events in students" (Pranjić, 1999, p. 109). Bearing in mind the fact that textbooks should be the kind of teaching resources to aid in the development of different competences in students, we can distinguish the following as the key roles of questions and exercises: 1. The suppression of passive reading, mechanical acquisition and verbal production; 2. Engaging students in approaching the textbook's text actively, by means of encouraging the processes of analysis, comparison, synthesis, logical reasoning, evaluation and forming personal opinions; 3. Encouraging the process of lifelong learning by means of enticing curiosity, emotions and imagination in students; and 4. Insisting on the use of different sources of information and the practical implementation of acquired knowledge (Hummel, 1989, p. 23; Seguin, 1989, p. 27).

Considering the importance of the development of the students' entire personalities, we believe that history textbooks should support those questions and exercises which require emotional engagement on the students' part in addition to encouraging higher-level cognitive processes. Despite the differences in the understanding of moral education, we believe that the process of encouraging and acquiring moral values is no exception in this respect. Keeping in mind some of the methods of moral education mentioned previously, in formulating the questions and exercises in history textbooks one should take into account the fact whether they encourage: the awareness of one's own emotions and empathy for other people's states; the reading of literary works as presentations of diverse human problems and situations; the exchange of opinions (discussions) and commitment to one's own view in terms of moral dilemmas; the association of acquired knowledge with the circumstances from everyday life; and the use of diverse media (watching films, listening to music, using the Internet) with the purpose of understanding different perspectives and bringing them closer.

Accordingly, questions and exercises in textbooks can be formulated in the following manner: "Which emotions are evoked in you with the realisation of...?", "How would you feel if...?", "What is bad/good in...?", "Which actions do you believe to be right/wrong?", "Can such behaviour be justified?", "How would you act in this situation?", "Can you assess whether the participants acted properly?", "Link the text with your own experience and moral beliefs!", "Discuss the moral character of participants with your fellow student!", "Watch and analyse from a moral standpoint this film on...".

Which Moral Values Should Be Taught Through History Textbooks?

Although textbooks authors are perhaps not expected to be experts on moral education, textbooks themselves are educational resources and are accordingly presumed to contain the moral and ethical component. This fact is evidenced by Mikk, who states: "[t]here are many aspects to be considered in textbook compilation: content, *value forming* aspects, motivational elements, accessibility, illustrations, study guides, etc." (Mikk, 2000, p. 16, emphasis added). However, one is inevitably faced with the problem of value relativisation – individuals, families, schools, social institutions and religious communities view different values as more or less important for the moral education of children. It is obviously rather difficult to provide a unified and widely accepted list of moral values in this context, to be taken into consideration in textbook compilation. Therefore, this article will rely on the relevant Croatian educational and instructional regulations and documents which the authors should consult when selecting and presenting moral values in textbooks. Bearing in mind the goal of this research, these are primarily: *The National Curriculum Framework for Preschool Education, General Compulsory Education and Secondary Education* (2011), *Textbook Standard* (2007) and *Secondary School Curricula* (1994).

The National Curriculum Framework, with its starting premise that "[e]ducation expresses what sort of society and what sort of human being we want" (NCF, 2011, p. 14), suggests the following values as the basic values which should be promoted: knowledge, solidarity, identity and responsibility (NCF, 2011, p. 14). Specifically, for the field of social sciences and liberal arts, it propounds that students should be "[e]ducated with the aim of evaluating and preserving the natural, material, spiritual, historical and cultural heritage of the Republic of Croatia and the national identity, and evaluating and preserving the European and global cultural heritage", and educated in such a manner that they "[g]et acquainted with the ethical and moral values, religious and cultural traditions and value systems" (NCF, 2011, p. 131). On the subject of moral values, it is important to



note that these values are not elaborated in the aforementioned *Curriculum*, as they are merely listed there. The *Textbook Standard*, as the Minister's regulation based on which textbooks are compiled, is no different. The section related to the ethical requirements which should be met by textbooks also tentatively suggests that textbooks should:

refer to the moral aspects, achievements and consequences of the scientific and technological development; support, nurture and promote the principles of sustainable development; nurture Croatian national identity; reflect the wealth of diversity in Croatian society, enable the acquisition of knowledge on the matters of individual equality and the equality of social groups, and promote the right to diversity; support gender equality [...]; represent cultures, religions, civilisations, ethnic and religious groups objectively and truthfully; promote learning about and respecting the values of national minorities in the Republic of Croatia and other nations and cultures in Europe and the world. (*Textbook Standard*, 2007)

The somewhat older but, in terms of specifying concrete values, including those of the moral variety, more detailed *Secondary School Curriculum (History Curriculum)* stipulates that textbooks should:

[...] educate citizens useful to the community: mature, open, communicative, sociable, responsible, compassionate and willing to help and co-operate, humane, critical, yet respectful and understanding, committed to democracy and the legal state, freedom-loving and peaceable; educate citizens capable of maintaining the balance between their individual freedom and their responsibility for the community, ready to actively support democracy, the legal state, freedom and peace; citizens who will not be alienated from the society and who will not hesitate to contribute to the resolution of common problems, from the local to the global. (*Secondary School Curriculum*, 1994, p. 117)

Without going deeper into the analysis and critique of the existing regulations and documents, these will be our main landmarks in attempting to evaluate which moral values are passed on to students through history textbooks. Judging by the above regulations, some of the moral values to be nurtured and promoted by students are: justice, compassion and sensitivity to others (family, the weak, poor and disenfranchised etc.), willingness to help others, respect for diversity, respect for and conservation of the environment, the development of patriotism, love of liberty and pacifism.

Detection Of Moral Values In Croatian Gymnasium History Textbooks

Defining the Research Problem and Objective

The analyses of textbooks, especially history textbooks, are generally limited to analysing their content. At the same time, they neglect the evaluation of the didactic-methodological aspect whose purpose is to organize and support the entire teaching and learning process. This is a surprising fact since we know that students are more successful in acquiring knowledge if the entire textbook is carefully and properly prepared and designed in a didactic-methodological manner (Läänemets, 1991, p. 45; Lässig, 2009, p. 14; Thomson, 2006, p. 15). Accordingly, this research is directed towards the didactic-methodological aspect of textbooks – questions and exercises. We have opted for the analysis of questions and exercises since they "show [...] more efficiently than any other measures which goals are being pursued in the instructional process" (Fattinger quoting Thonhauser, 2005, p. 231). Since one of the goals of the educational and instructional process is to develop and nurture a certain system of moral values, we assume that it is possible to use the framework of questions and exercises in order to ascertain which moral values are taught in textbooks and to what extent they are taught, and how is this being accomplished. Although no concrete and unified list of moral values to be acquired by students exists, as mentioned previously, these values are recognisable in official documents and regulations to a certain extent.

The subject of our study are the fourth grade history textbooks which have been officially approved by the authorised Ministry of the Republic of Croatia and listed in the *Catalogue of Mandatory Textbooks and Supplementary Teaching Tools for Humanistic Secondary Schools 2010/2011, 2011/2012 and 2012/2013*. These textbooks were chosen due to the depth and sensitivity of the contemporary history they dealt with, and we



believe that precisely in this context the issue of moral values should be given particular significance. Therefore, our main goal is to detect moral values based on questions and exercises as part of the textbook instrumentarium in Croatian Gymnasium textbooks at the same level of education. The first criterion in this process will be the moral values which have previously been abstracted from the official documents and regulations by the Ministry of Science, Education and Sport of the Republic of Croatia. The second criterion in this research will be the methods of moral education which have also been defined previously, and whose usage it is desirable to encourage in the process of teaching moral values. We assume that the analysis will detect the presence of specific moral values and the tendency of teaching the aforementioned values, and discover certain similarities between the history textbooks at the same level of education, designed by different authors and published by different publishers. This assumption is primarily based on the fact that, when designing a textbook, the authors are obliged to consult official regulations and documents which are used to plan and organise the entire process of institutionalised education on a national level.

METHOD

The Research Process

In order to ascertain whether moral values are being taught in Croatian fourth grade Gymnasium history textbooks, we will define a section of the mandatory textbook instrumentarium – questions and exercises – as our basic unit of analysis. Our assumption is that this instrumentarium, as evaluation measure for the assessment of knowledge, skills and values acquired by students, can aid in defining the extent to which history textbooks encourage the acquisition of desirable moral values. Once we have determined the total number of questions and exercises in history textbooks, we will use the qualitative and quantitative method of content analysis in order to detect how many and which moral values they encourage. The qualitative method of content analysis will be used to determine which methods of moral education are suggested by the above questions and tasks. Specifically, we will use the following moral values as the criterion of qualitative and quantitative analysis: justice, compassion and sensitivity to others (family, the weak, poor and disenfranchised etc.), willingness to help others, respect for diversity, respect for and conservation of the environment, the development of patriotism, love of liberty and pacifism; and the following methods of moral education: the awareness of one's own emotions and empathy for other people's states; the reading of literary works as presentations of diverse human problems and situations; the exchange of opinions (discussions) and commitment to one's own view in terms of moral dilemmas; the association of acquired knowledge with the circumstances from everyday life; and the use of diverse media (watching films, listening to music, using the Internet) with the purpose of understanding different perspectives and bringing them closer.

The Research Sample

The study will include a total of five Croatian fourth grade Gymnasium history textbooks listed in the *Catalogue of Mandatory Textbooks and Supplementary Teaching Tools for Humanistic Secondary Schools 2010/2011, 2011/2012 and 2012/2013*. These are as follows: (1) Akmađža, M., Jareb, M., Radelić, Z. (2009). *Povijest 4: Udžbenik za 4. razred gimnazije*. Zagreb: Alfa; (2) Kolar-Dimitrijević, M., Petrić, H., Raguž, J. (2004). *Povijest 4: Udžbenik povijesti za 4. razred gimnazije*. Zagreb: Meridijani; (3) Agičić, D., Jakovina, T., Leček, S., Najbar-Agičić, M. (2011) [1999]. *Povijest 4: Udžbenik za 4. razred gimnazije*. Zagreb: Profil; (4) Miljan, G., Miškulin, I. (2009). *Povijest 4: Udžbenik povijesti za četvrti razred*. Zagreb: Profil; (5) Erdelja, K., Stojaković, I. (2012) [2009] *Koraci kroz vrijeme 4: Udžbenik povijesti za 4. razred gimnazije*. Zagreb: Školska knjiga.

FINDINGS

Through quantitative and qualitative methods of content analysis and following the set criteria, we determined the total number of questions and exercises, the number and type of moral values they encourage, and the methods of moral education suggested within, in Croatian fourth grade Gymnasium history textbooks. The obtained results related to the total number of questions and exercises and the number and type of moral values are shown in Table 1.

Table 1 shows, firstly, the ratio of the total number of questions and exercises and the total number of moral values for each analysed textbook, and, secondly, the presentation of certain moral values depending on a

particular textbook. A larger number of questions and exercises which encourage the acquisition of certain moral values suggested by official regulations and documents could be assessed as more successful and nearer to the fulfilment of the role of textbooks not only as instructional, but also educational resources. Similarly, the emergence of different moral values within the questions and exercises in the analysed textbooks points to a higher level of "sensitivity" of a particular textbook and/or the textbook's author to moral issues.

Table 1 The Number and Type of Moral Values Detected Through Questions and Exercises in Croatian Fourth Grade Gymnasium History Textbooks

	Textbook 1	Textbook 2	Textbook 3	Textbook 4	Textbook 5
Total Number of Questions and Exercises	416	657	776	445	1065
Justice	1	2	0	0	2
Compassion and Sensitivity to Others	0	1	0	0	3
Willingness to Help Others	0	0	0	0	0
Respect for Diversity	0	0	0	0	0
Respect for and Conservation of the Environment	0	0	0	0	0
Patriotism	0	0	0	1	0
Love of Liberty	0	0	0	0	0
Pacifism	0	0	0	0	1
Total Number of Moral Values	1	3	0	1	6

Textbook 1. Akmadža, M., Jareb, M., Radelić, Z. (2009). *Povijest 4: udžbenik za 4. razred gimnazije*. Zagreb: Alfa.

Textbook 2. Kolar-Dimitrijević, M., Petrić, H., Raguž, J. (2004). *Povijest 4: udžbenik povijesti za 4. razred gimnazije*. Zagreb: Meridijani.

Textbook 3. Agičić, D., Jakovina, T., Leček, S., Najbar-Agičić, M. (2011) [1999]. *Povijest 4: udžbenik za 4. razred gimnazije*. Zagreb: Profil.

Textbook 4. Miljan, G., Miškulin, I. (2009). *Povijest 4: udžbenik povijesti za četvrti razred gimnazije*. Zagreb: Profil.

Textbook 5. Erdelja, K., Stojaković I. (2012) [2009]. *Koraci kroz vrijeme 4: udžbenik povijesti za 4. razred gimnazije*. Zagreb: Školska knjiga.

The analysis of questions and exercises in these five Croatian fourth grade Gymnasium history textbooks showed that this textbook instrumentarium does not include a sufficient number of the moral values suggested by the documents and regulations which constitute the basis of textbook compilation in the Republic of Croatia. Table 1 shows a significant discrepancy between the total number of questions and exercises in textbooks and the number of moral values they encourage. Similarly, some moral values such as justice and compassion and sensitivity to others, are more common on average, whereas certain values, such as respect for and conservation of the environment, respect for diversity and willingness to help others, are not even mentioned. Although Table 1 does not show this, each question or exercise which contains one of the moral values also assumes the use of one of the methods of moral education. In the acquisition of specific moral values, the most often suggested methods are those of commitment to one's own view in terms of moral dilemmas and awareness of one's own emotions and empathy for other people's states, whilst certain other methods, such as the association of acquired knowledge with the circumstances from everyday life and the exchange of opinions (discussions) are encouraged rarely or not at all.



Of the analysed textbooks, Textbook 5 (Table 1) contains the most questions and exercises which encourage the acquisition of moral values and thus the use of methods of moral education, whereas such questions and exercises are not to be found in Textbook 3 (Table 1). The analysis also shows that different textbook authors give importance to different moral values. For example, Textbook 2 (Table 1) mainly features justice as an example of a moral value, whereas Textbook 5 (Table 1), albeit insufficiently, features different moral values – pacifism, justice and compassion and sensitivity to others.

DISCUSSION

Through our research, we found that Croatian secondary school history textbooks did not neglect an important element of didactic-methodological textbook design – questions and exercises. Although this very element could serve "[...] as the indication of whether the speaker thinks that something (a person, thing, action, event, situation, idea, etc.) is good or bad" (Crawford quoting Thompson, 2003, p. 9) and significantly contribute to the educational role of textbooks, it appears this contribution is lacking after all. The analysed textbooks are still dominated by questions and exercises which require the students repeat and remember certain parts of the content, and be capable of answering questions which relate to the causes, course and consequences of specific historical events. In other words, students are required to acquire and reproduce historical content, and, to a significantly lesser extent, to form their own views, engage emotionally or evaluate different historical events and circumstances from a moral standpoint. That kind of question and exercise conception is in opposition to, amongst other things, the belief that questions and tasks are precisely the textbook element which should ensure the students' *active* approach to textbook content and suppress the mechanical acquisition of the information offered there (Hummel, 1989, p. 23; Seguin, 1989, p. 27).

Also, despite the relatively high number of questions and exercises in the analysed textbooks, an insignificant portion of them relates to teaching and learning moral values, and the questions and exercises encouraging the use of any of the methods of moral education are similarly rare. This approach to this popular textbook instrumentarium is also surprising due to the widespread attempt at making values an integral part of the educational and instructional process. Since one of the characteristics of textbooks is their often handling issues which are sensitive from a moral standpoint, it is expected that questions and exercises in such textbooks reference moral values. Of course, the above remark is not meant to insinuate that the analysed Croatian secondary school history textbooks contain no moral or ethical connotations and that their entire content does not also encourage the moral development of students. However, we believe that, because of the important role of questions and exercises in the educational process, these moral and ethical connotations should be expressed more clearly in the framework of this element of the textbook instrumentarium.

We would be wrong to suggest that many of the questions and exercises in the analysed textbooks have no "moral background", but it is simply not prominent enough. For example, the analysed textbooks feature questions such as: "Read the diaries of Anne Frank or watch the film and comment!" (Textbook 2), "Why do you think the atrocities against civilians were so severe and horrible during the wars of the 20th century?" (Textbook 5), "Why is it possible to say that the World War I was the most horrible war up to that point in human history?" (Textbook 3), "Try to explain why many experts interpret globalisation in a negative light!" (Textbook 1), "What changed in the personal and family lives of women with their employment?" (Textbook 4). These examples indicate that students are indirectly required to exhibit some sort of opinion on moral issues, but, without the teachers' serious commitment and their guiding the students in the direction of moral reasoning, any discussion on these issues can be easily omitted.

In the same way, questions and exercises are rarely used to teach and learn moral values, they are almost never used to encourage a critical relationship towards these values. Having in mind the results of this research, it is obvious that this didactic-methodical instrumentarium in Croatian fourth grade Gymnasium history textbooks is not reliable resource in the fulfilment of the main purpose of moral education, which should, as mentioned previously, consist in the education of mature and autonomous individuals capable of independent moral reasoning. Given the prominence of questions and exercises in textbooks and the fact that a significant portion of the educational process is related to their utilisation (Haydn et al., 2001, p. 67), we dare to conclude that secondary school history textbooks insufficiently insist on achieving at least one of the



educational and instructional goals of the Croatian *National Curriculum Framework* which clearly states that it is necessary to "[...] encourage and enhance [...] moral development [...]" in students.

CONCLUSION

Although some would disagree with the idea that moral education should be implemented in schools since they believe that moral education is a matter of family and parental responsibility; because there are no moral authorities or role models; because students are not motivated to act morally; because it would serve to indoctrinate students; because we are faced with the relativisation of values (cf. Kristjánsson, 2002, pp. 179–187; Kohlberg, 2001 [1981], pp. 580–586), the fact remains that schools are still considered to be both instructional and educational institutions. In Croatia, there are no steadfast conclusions on whether each subject should also educate students morally, but the regulations and documents referenced in this paper (NCF, 2011; *Secondary School Curricula*, 1994; *Textbook Standard*, 2007) suggest that textbooks, including history textbooks, should also nurture moral values and encourage their acquisition in students. However, it is important to note that these regulations and documents provide only loosely defined moral values, and define no methods or techniques for their acquisition. Perhaps this is why the authors of the analysed history textbooks themselves did not find it important to pay enough attention to moral values through questions and tasks. At the end, the choice of whether to encourage the moral development of students, and to what extent, is left to the teachers.

Bearing in mind the importance of the development of a student's entire personality, we can only conclude that all of the elements of this growth: knowledge, skills and also values, merit at least an equal amount of attention. This means that regulations and documents which regulate the educational process in its entirety, and thus the way textbooks are written, need to be formulated more clearly. In terms of moral values which are advisable to be taught in textbooks, there is still doubt as to which specific values these should constitute. As mentioned previously, some will claim that moral values cannot and should not be taught due to the belief that values in general, and thus moral values, are relative. As noted by Kohlberg: "[...] acceptance of the idea that *all* values are relative does, logically, lead to the conclusion that the teacher should not attempt to teach *any* particular moral values" (Kohlberg, 2001 [1981], p. 586). In this sense, it is difficult to define a unified and prevalent list of moral values which should be included in textbooks. Even if we are not able to provide such a list, within the educational process we are still capable of encouraging and directing the development of those cognitive and emotional abilities in students which will eventually result in the development of their moral reasoning. In this sense, questions and exercises in textbooks are very rewarding as resources since their different formulations can reach the students' views, opinions, attitudes, emotions and even their view of themselves and the world around them. Accordingly, questions and exercises in textbooks should not only be designed so as to revise and encourage the acquisition of factual content, but also in order to expose students to the sphere of values.

WJEIS's Note: This article was presented at 4th International Conference on New Trends in Education and Their Implications - ICONTE, 25-27 April, 2013, Antalya-Turkey and was selected for publication for Volume 3 Number 1 of IJONTE 2013 by WCEIS Scientific Committee.

REFERENCES

- Aristotel (1972). *Nicomachean Ethics*, trans. W. D. Ross. London: Oxford University Press.
- Crawford, K. (2003). The Role and Purpose of Textbook. *International Journal of Historical Learning, Teaching and Research*, 3 (2), 5–10.
- Crick, R. D. (2002). *Transforming Visions. Managing Values in Schools*. London: Middlesex University Press.
- Damiano, E. (1995). Textbooks and Innovations in School. In O. Bombardelli (Ed.), *The European Dimension in Schoolbooks for Political Education and History* (pp. 65–69). Trento: Università degli studi.



- Fattinger, E. (2005). Austrian History Curricula and Textbooks: Intercultural Discontinuities. In C. Morgan (Ed.), *Inter- and Intracultural Differences in European History Textbooks* (pp. 215–257). Bern: Peter Lang.
- Foster, S. & Crawford, K. (2006). Interduction: The Critical Importance of History Textbook Research. In Foster & Crawford (Ed.), *What Shall we Tell the Children? International Perspectives on School History Textbooks* (pp. 1–25). Charlotte: Information Age Publishing.
- Grant, N. (1991). *Making the Most of Your Textbook*. London, New York: Longman.
- Hare, R. M. (1952). *The Language of Morals*. Oxford: Oxford University Press.
- Haydn, J., Arthur, T. & Hunt, M. (2001). *Learning to Teach History in the Secondary School: A Companion To School Experience*. London, New York: Routledge.
- Hoffman, M. L. (2000). *Empathy and Moral Development: Implications for Caring and Justice*. Cambridge: Cambridge University Press.
- Hummel, C. (1989). *School Textbooks and Lifelong Education: An Analysis of Schoolbooks from Three Countries*. Hamburg: Unesco Institute for Education.
- Johnsen, E. B., Lorentzen, S., Selander, S. & Skyum-Nielsen, P. (1997). *The Texts of Knowledge. In Pursuit of the Good Textbook*. Oslo: Scandinavian University Press.
- Kleppe, M. (2010). Photographs in Dutch History Textbooks: Quantity, Type and Educational Use. In C. Heinze & E. Matthes (Ed.), *Das Bild im Schulbuch* (pp. 261–272). Bad Heilbrunn: Klinkhardt.
- Kohlberg, L. (1980) [1971]. Stages of Moral Development as a Basis for Moral Education. In B. Munsey (Ed.), *Moral Development, Moral Education and Kohlberg. Basic Issues in Philosophy, Psychology, Religion, and Education* (pp. 15–98). Birmingham, Al.: Religious Education Press.
- Kohlberg, L. (2001) [1981]. The Child as a Moral Philosopher. In C. Sommers & F. Sommers (Ed.), *Vice and Virtue in Everyday Life* (pp. 579–603). Orlando: Hartcourt College Publishers.
- Kristjánsson, K. (2002). *Justifying Emotions: Pride and Jealousy*. Abingdon: Routledge.
- Läänemets, U. (1991). How to Evaluate the Quality of Language Textbooks and Ascertain their Suitability for Practical Learning. In J. Mikk (Ed.), *Problems of Textbook Effectivity* (pp. 28–34). Tartu: Tartu Ülikool.
- Lässig, S. (2009). Textbooks and Beyond: Educational Media in Context(s). *Journal of Educational Media, Memory and Society*, 1 (1), 1–17.
- Lowell, P. (2006). Assessing values education – is it possible? [Electronic version]. *Independent Education*, 36 (3), 1–3.
- Malić, J. (1986). *Koncepcija suvremenog udžbenika*. Zagreb: Školska knjiga.
- Mikk, J. (2000). *Textbook: Research and Writing*. Frankfurt am Main: Peter Lang.
- Ministarstvo kulture i prosvjete. (1994). *Nastavni programi za gimnazije*. Zagreb: Glasnik Ministarstva kulture i prosvjete Republike Hrvatske.
- Ministarstvo znanosti obrazovanja i športa. (2007). *Udžbenički standard*. Zagreb: Ministarstvo znanosti obrazovanja i športa RH.



Ministarstvo znanosti obrazovanja i športa. (2010). *Katalog obveznih udžbenika i pripadajućih dopunskih nastavnih sredstava za gimnazije 2010./2011., 2011./2012. i 2012./2013.* Zagreb: Ministarstvo znanosti obrazovanja i športa RH.

Ministarstvo znanosti obrazovanja i športa. (2011). *Nacionalni okvirni kurikulum za predškolski odgoj i obrazovanje te opće obvezno i srednjoškolsko obrazovanje.* Zagreb: Ministarstvo znanosti obrazovanja i športa RH.

Noddings, N. (2002). *Education Moral People: A Caring Alternative to Character Education.* New York: Teachers College Press.

Nucci, L. P. (2001). *Education in the Moral Domain.* Cambridge: Cambridge University Press.

Nussbaum, M. C. (1990). Introduction: Form and Content, Philosophy and Literature. In Nussbaum, *Love's Knowledge* (pp. 3–53). Oxford: Oxford University Press.

Pranjić, M. (1999). *Nastavna metodika. Teorija, oblici, metode, sredstva, pomagala.* Zagreb: Editio.

Purves, A. C. (1993). Introduction. In E. B. Johnsen (Ed.), *Textbooks in Kaleidoscope. A Critical Survey of Literature and Research on Educational Texts* (pp. 13–17). Oslo: Scandinavian University Press.

Repoussi, M., Tutiaux-Guillon, N. (2010). New Trends in History Textbook Research: Issues and Methodologies Toward a School Historiography [Electronic version]. *Journal of Educational Media, Memory and Society*, 2 (1), 154–170.

Richaudeau, F. (1980). *The Design and Production of Textbooks.* Hampshire: Gower.

Schissler, H. (2001). Beyond National Narratives. The Role of History Textbooks. In C. Koulouri (Ed.), *Teaching the History of Southeastern Europe* (pp. 93–96). Thessaloniki: Center for Democracy and Reconciliation in Southeast Europe.

Schnack, K. (1995). Educational Texts in the Light of General Didactics. In P. Skyum-Nelsen (Ed.), *Text and Quality. Studie of Educational Texts* (pp. 22–33). Oslo: Scandinavian University Press.

Seguin, R. (1989). *The Elaboration of School Textbooks. Methodological Guide.* Paris: UNESCO.

Selander, S. (1990). Towards a Theory of Pedagogic Text Analysis. *Scandinavian Journal of Educational Research*, 34 (2), 143–149.

Slote, M. (2007). *The Ethics of Care and Empathy.* London: Routledge.

Tholey, M. (1994). *A Quality of Textbooks: A Basic for Education with European Dimension.* National Information Centre for Learning Materials: S. & Beil.

Thornton, S. J. (2006). What is History in US History Textbooks. In J. Nicholls (Ed.), *School History Textbooks Across Cultures: International Debates and Perspectives* (pp. 15–25). Providence: Symposium books.

Veccia, S. H. (2004). *Uncovering our History. Teaching with Primary Sources.* Chicago: American Library Association.