

Social Responsibility of Comprehensive Schools: Teachers' Point of View

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Abstract

The essential mission of educational organizations is to provide education services to educate the young generation. Thus, social responsibility of an educational organization is addresses not only separate persons but also is one of organization's duties to provide services for the society (Toremén, 2011). As social responsibility of school manifests in social responsibility of organization's members, it is possible to analyze it referring to the theory of planned behaviour (Ajzen, 1991, 2011, 2014). The school community, particularly teachers as one of the CSR stakeholders, has not attracted sufficient attention as a research subject. However, teachers' involvement is one of the criteria for predicting a successful educational process. Therefore, the article addresses the following research question: how does social responsibility of a comprehensive school as educational organization manifest in teachers' intentions? The research aim is to reveal the features of social responsibility at a comprehensive school considering the teachers' viewpoint. The research methods are content analysis of teachers' interview data. Having described the model of social responsibility realization at a comprehensive school referring to the theory of planned behaviour (Ajzen, 1991, 2011, 2014), the features of social responsibility at a comprehensive school X from teachers' point of view are revealed.

Keywords: comprehensive school, social responsibility, theory of planned behaviour.

Introduction

Social responsibility has been widely analysed with reference to business and public sector organizations. The perception of social responsibility and its guidelines are presented in the ISO 26000 standard, which encourages the acceptance of social responsibility around the world. The assumption of social responsibility contributes to the pursuit of sustainable development (Puneet and Ashish, 2012). Different researchers have analysed social responsibility with reference to organizations as well as an individual. In creating a sustainable society, every organization must perceive not only maximization of its profit but also to develop its social responsibility, as well as meet individual needs of its employees (Wei, 2013). Different studies have confirmed the importance of social

responsibility for inducing the growth of economy, increasing employment, technological innovations, social harmony and stability (Cesnyiene and Neverkevici, 2009; Qi, Feng and Jin, 2012; Certo and Certo, 2012); the relation between communication, morality and ethics was identified.

Schools are formal organizations. They are also unique social systems that function in the complex and constantly changing social environment (Sahenk, 2010) and directly or indirectly influence the society. As Kwizera and Iputo (2011) note, educational organizations are equal to service providing enterprises. Researchers point out the sense of individual social responsibility, which expands into an organization and beyond it (Macready, 2009; Lauermann and Karabenick, 2011; Luo et al., 2011; Toremén, 2011; Geryk, 2011). However, the realization of social responsibility causes a lot of doubts (Marcinkas and Seiliute, 2008) and not much information can be found about social responsibility of comprehensive schools as organizations.

Several studies on schools have addressed such factors as the characteristics of 'education for sustainable development-promoting' strategies with reference to basic education in China (Wang, 2011), practices of integrating the earth charter into education activities in Germany (Mathar, 2010). These studies, however, did not address the elements of corporate social responsibility (CSR) in school development. Those few studies that have used the Teaching Personal and Social Responsibility model (Hellison, 2003), have found enhancements in the following areas of social responsibility: helping and respecting others, interpersonal relationships, teamwork, conflict resolution and pro-behaviour (Hellison and Walsh, 2002; Lee and Martinek, 2009; Escarti, Gutierrez, Pascual and Llopis, 2010). Still, the school community, particularly teachers as one of the CSR stakeholders, have not been paid sufficient attention as a research subject. However, teachers' involvement is one of the criteria to predict a successful educational process. Datnow and Castello (2000), Keatley, Peterson, Gaul and Dihn (2000) found that those educators who embraced the ideologies of a resource and felt that the proposed instructional strategies fit their particular teaching style would be more likely to support the use of the program; another conclusion was that if an educator holds a negative view of the program content, goals, and instructional strategies, the effectiveness of the program might be compromised. Many

teacher-level and school-level factors can affect the achievement of learning outcomes during an intervention (Beets et al., 2008; Han and Weiss, 2005). Han and Weiss (2005) identified four factors that determine a teacher's loyalty to a program. A teacher must see a program as acceptable, effective, adaptable and feasible. Accordingly, the stronger the belief in the effectiveness of the program the longer the educator will sustain its use, thereby creating a greater opportunity to achieve the intended outcomes.

As social responsibility of an organization as well as school manifests in social responsibility of organization's members, particularly teachers and pupils, it is possible to analyze it referring to the theory of planned behaviour (Ajzen, 1991, 2014). The theory holds that people's intentions to exhibit a certain behaviour is the best prognosis of their real behaviour (Ajzen, 1991). Even though some studies in recent years have explored the relationships between the design and realization of professional development and student learning outcomes (Borko, 2004; Penuel et al., 2007), there is a lack of empirical evidence to explain how different forms of professional development may lead to different results in teacher behaviour and student outcomes (Wright and Craig, 2011). It is possible to find examples of social responsibility realization (for example, integration of social responsibility is discussed in the movement of natural sciences (Ramsey, 1993). Standards of social responsibility development are created in the system of state schools of Canadian British Columbia (*Social responsibility: a framework*, 2001; *Diversity in BC Schools: A framework*, 2008). However, the research on the conception of social responsibility at comprehensive schools from teachers' point of view were hard to identify. Research literature also lacks attempts to identify the constructs for evaluating the characteristics of a socially responsible comprehensive school. Thus this article addresses the following research question: how does social responsibility of a comprehensive school as an education organization manifest in teachers' intentions? The research subject is social responsibility of a comprehensive school. The research aims to reveal the features of social responsibility at a comprehensive school considering teachers' point of view. The research methods employed for the study purposes are content analysis and interview data analysis.

The article consists of three parts according to the research objectives: the first part describes the model of social responsibility realization at a comprehensive school referring to the theory of planned behaviour (Ajzen, 1991, 2011, 2014); the second part presents the research methodology, whereas the third part reveals the features of social responsibility at a comprehensive school (educational organization X) from teachers' point of view.

The Model of Social Responsibility at the Comprehensive School

Philosophers (Biesta, 2006; Saevi, 2007) point out that contemporary learning is converted into an economical transaction: the relation between the teacher and the pupil is a transaction where both must account for their

contribution and results rather than a fundamentally human relation. Existential and ethical questions about education content and aims, about humanity and responsibility of subjects require talking about people's possibilities and difficulties. Biesta (2006) notes that pedagogical relationship must be sustained by confidence without transcendental constraint. If unilateral and extremely asymmetric dimension of pedagogical relationship is unrecognizable and unstressed, the relationship among adults and children loses its pedagogical character.

One may note that social responsibility differs from accountability in the aspect of free will, i.e. voluntary taking of responsibility without external constraint as one is able to independently self-motivate. Organizations voluntarily take social responsibility, and its realization will depend on organization's performance, people (employees) working for it and expectations of the stakeholders (customers, shareholders, government representatives and so on) functioning outside. In research literature social responsibility of organizations is very broadly understood and defined by the following parameters: responsibility of organization's members against society and environment for outcomes of decisions and actions; perception and respect of human rights as social responsibility is based on ethical relations with others; moral and ethical behaviour, public spirit that manifests by performance of one's duties against own country, nation and people. In ISO 26000 standard (2010), social responsibility is defined as organization's responsibility for the impact of its decisions and performance upon society and environment through transparent and ethical behaviour, which agrees with sustainable development and the welfare of society, considers the expectations of founders, meets valid laws and international standards as well as behaviour, is integrated within the entire organization.

We use the definition of corporate social responsibility (CSR) as suggested by Aguinis (2011, p. 855) and adopted by others (e.g., Rupp, Williams and Aguilera, 2010; Rupp, 2011): 'context-specific organizational actions and policies that take into account stakeholders' expectations and the triple bottom line of economic, social, and environmental performance'. Although the definition of CSR refers to policies and actions by organizations, such policies and actions are influenced and developed by actors at all levels of analysis (e.g., institutional, organizational and individual). Educational organizations as researchers presume (Kwizera and Iputo, 2011) are equal to service providing enterprises. Though a school is a formal organization, it is very important to recognize its uniqueness as a social system, which functions in the complex and constantly changing social environment (Sahenk, 2010) and directly or indirectly influences the society, i.e. responsibility of an educational organization itself and development of socially responsible school-leavers (Geryk, 2011). Having rated social responsibility of a school according to the importance, the support to gifted children should be considered first of all and respect for employees' rights and environmental protection afterwards. The research by Maliki (2010) also shows that

a good means of social responsibility is the performance not only at school but also beyond its borders, which would determine the improvement of pupils' academic outcomes.

Considering the above-mentioned concepts of social responsibility, the authors of the article define social responsibility of a comprehensive school as follows: social responsibility of a comprehensive school is the responsibility voluntarily taken by its community members against society and environment for its performance and the impact of its solutions; the entirety of moral principles, democratic and sustainable development values, transparent and ethical behaviour manifesting in voluntary active participation, self-education of socially responsible behaviour and the obligation to consider needs of stakeholders, to comply with laws and international standards.

Referring to this definition of social responsibility of a comprehensive school and the theory of planned behaviour by Ajzen (1991; 2014), the model of social responsibility at a comprehensive school has been developed (Figure 1). The theory of planned behaviour, originally developed by Ajzen and Fishbein, has human behaviour as its main focus, and it helps to explain which influences affect individuals' involvement in specific behaviours. Three determinants of behavioural intention are discerned: attitude, subjective norm and perceived behavioural control. The attitude-concept is defined as 'the degree to which a person has a favourable or unfavourable evaluation or appraisal of the behaviour in question' (Ajzen, 1991, p. 188). Subjective norm refers to the 'perceived social pressure to perform or not to perform the behaviour' (Ajzen, 1991, p. 188). Perceived behavioural control is defined as 'the perceived ease or difficulty of performing the behavior' (Ajzen, 1991, p. 188). The theory of planned behaviour pursues to explain strong-willed behaviour of a person and the behaviour, which does not depend on person's will. The theory pays attention to an important aspect of human behaviour – cognitive processes of self-regulation. The particular behaviour is influenced by general attitudes and other factors characteristic for the particular situation, particular action (Ajzen, 1991). However, the author warns that 'whether intentions predict behaviour depends in part on factors beyond the individual's control, i.e. the strength of the intention-behaviour relation is moderated by actual control over the behaviour' (Ajzen, 2011, p. 1115).

The first part of the model is 'School context, society and environment'; the next two parts are related to the latter, i.e. 'School managers and teachers', 'Pupils and their parents'. These parts highlight the subjects, which act in social responsibility realization at a comprehensive school in different education areas and activities (two-way arrows show this). According to De Hoogh and Den Hartog (2008), social responsibility manifests when people show their internal duty to do what it is right, feel responsibility for themselves and others, shows self-control, is independent and understands outcomes of own actions. Social responsibility reflects moral and legal standards of ethics, internal obligation, care for others,

concern for outcomes and making of independent decisions. Social responsibility, as Hamilton and Flanagan (2008) note, is more than altruism; social responsibility is motivated by one's relation with others, creation of corporate welfare and mutual benefit, which emerges out of certain sequence of actions.

The component 'Behavioural intention' is very important for the realization of social responsibility as, according to the theory of planned behaviour (Ajzen, 1991; 2011; 2014), the premise that intention directly influences behaviour is made: the stronger intention, the greater probability of behaviour is. The greater intention to take responsibility and act socially responsibly, the greater probability that one will behave so is.

The conception 'social responsibility of education organizations' implies the three-level principles of school social responsibility: finding of contemporary social needs and challenges, adaptation of school curriculum in order to meet them for satisfying and checking expected results for community (Boelen and Woollard, 2011), as well as an individual sense (Toremén, 2011). Comprehensive schools are suggested to develop five dimensions of personal and social responsibility: (1) to pursue for high quality in forming firm work ethics; (2) to develop personal and academic honesty; (3) to contribute to a larger community, to recognize and refer to own responsibility for education community, local community and general public as well as at national and world extent; (4) to accept perspective of others, to recognize and act under obligation; (5) to develop the competence of ethical and moral reasoning in creating own personal and social values, to express and responsibly act according to those values; to be able to identify and evaluate moral dilemmas and act properly (Boyd and Brackmann, 2012).

The model presents three factors influencing the intention to behave: the attitude towards behaviour, subjective norm and perceived control of behaviour. The construct 'The attitude towards behaviour' implies beliefs of people; it indicates in what degree a person assesses behaviour positively and negatively; moral principles, democratic and sustainable development values determine this. Social responsibility reveals moral principles of care and justice, and is the sense of duty to contribute to greater welfare, as well as the personal value manifesting by beliefs and the way of living with others (Wray-Lake and Syvertsen, 2011). The construct 'Subjective norms' reflects perceived social influence and pressure to get involved into certain behaviour: voluntarily taken responsibility against society and environment for its performance and decisions; obligation to consider stakeholders' needs; compliance of laws and international standards. Teaching of social responsibility is considered (Garcia-Rosell, 2012) to be particularly complicated due to abstractiveness, ambiguity and complexity of the topic. As research show, young people face difficulties in understanding and applying social responsibility, unless they can relate the theory with the specific reality by active participation in the process related to environmental, social and ethical matters. Thus, one may presume that school curricula and related values must be projected so that they

would stimulate, foster and strengthen socially responsible behaviour (Maliki et al., 2010). Families, schools and communities can create possibilities to develop social responsibility of children and teenagers. One of the ways to develop social responsibility is programmes of communal services, which increase not only the sense of social responsibility but also independent efficiency (Luo et al., 2011). Pupils taking voluntary work as requirement of social responsibility can develop abilities to collaborate, share and help others who need this (Toremén, 2011), i.e. by invoking voluntary activity the sense of social responsibility develops, young people become more responsible, more public-spirited, and more self-confident.

The construct 'Perceived behavioural control' reflects easiness or difficulty to perform behaviour where internal factors (skills, abilities, emotions) and external factors (possibilities to perform an action, collaboration with others) take place: transparent and ethical behaviour, voluntary and active participation as well as development of socially responsible behaviour of pupils and school staff. McKay (2011) states that teacher participation and obligation to enlarge social consciousness is one of the most important factors inducing social responsibility of the

youth. When the understanding that social standards/norms are socially constructed has been formed, the youth begins to actively experiment, to challenge unfair norms, which influence their life. Public work is the voluntary programme of schools aimed to communicate for local communities; their flexibility on socially responsible matters makes positive influence upon communities (Valdez, 2012). According to Luo et al. (2011), somewhere present traditions encouraging pupils to learn social responsibility by providing them possibilities to get involved into projects of community services and other activities expands the sense of social responsibility and pupils' academic advance.

When explaining the interaction of society, environment and school community, it is important to consider scientific arguments, i.e. in this context Murtaza et al. (2012) state that, if an education system is responsibly performed, then it plays the main role in pursuing for social and economic development of the nation: a school as institution is widely recognized due to its social role to form the primary human capital (Gajardo and Carmenado, 2012). The essence of democratic education, as Biesta (2006) points out, is the help for

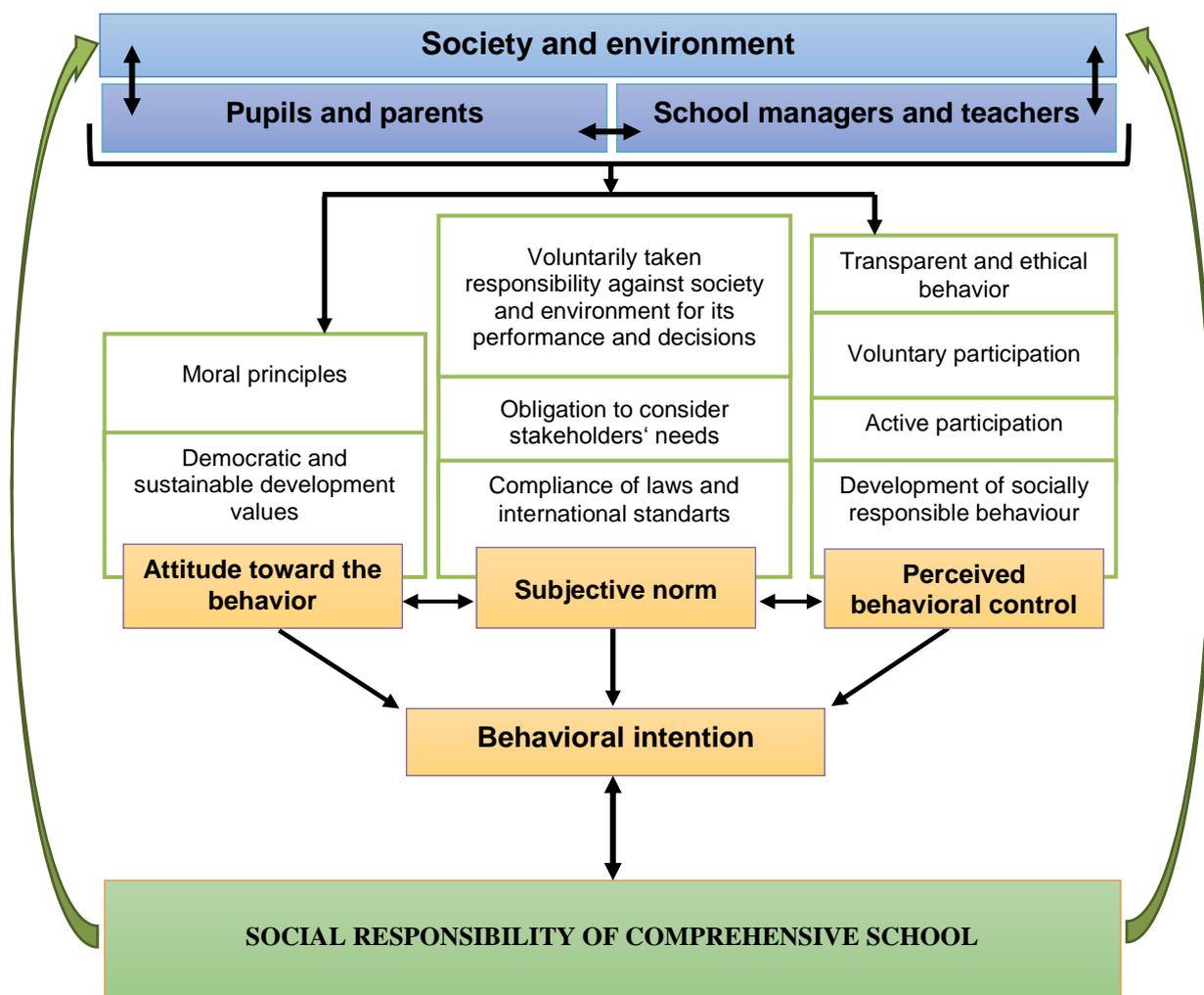


Figure 1. Model of Social Responsibility of the Comprehensive School (Augustiniene et al., 2015)

children and young people to think over delicate conditions, under which all people can act and be the subjects, and this forms the difficult question what essence of being a person is and how to live human life. The school on its own cannot educate a democratic subject; this is the responsibility of the entire society.

Methodology

Substantiation of qualitative research and instrument. Referring to the model of comprehensive school social responsibility (Augustiniene et al., 2015), the questions for semi-structured were formulated. Their aim was to ascertain the expression of comprehensive school social responsibility realization.

Sample. For the research purposes, the research the school was chosen referring to the school vision as socially responsible organization statements declared on the school website. The school was asked to recommend other possible respondents. The suggested respondents were selected by the following criteria: 1) the teachers representing different subjects; 2) the teachers methodologists; 3) the teachers working with senior forms; 4) the teachers carrying out class teacher' functions. Four suitable experts were selected for the semi-structured interview. They ranged in age from 34 to 49; one respondent was male, three female.

This article analyzes some part of the interview data, related to the construct 'Perceived Behavioural Control': questions were formulated referring to the parts of the model: voluntary and active participation; development of socially responsible behaviour; moral principles as well as democratic and sustainable development values, transparent and ethical behaviour: *'How public spirit and morality are developed at the school?'* *'How does the school pursue that the norms of pedagogues' ethics would be followed?'*

Procedures of Boyatzis (1998) as well as Graneheim and Lundman (2004) were followed in doing qualitative analysis of participants' responses. Boyatzis defined a theme as 'a pattern in the information that at minimum describes and organises the possible observations and at maximum interprets aspects of the phenomenon' (p. 161). The authors of this article independently and thoroughly read the data. Then, each attempted to derive possible sub-categories and categories for the data, followed by discussion to decide on the categories and subcategories and response examples for data analysis. All observed the mutually agreed principles for coding and no response would be double coded. Then the authors independently categorised responses and compared results. Afterwards, necessary coding adjustments were made. These steps were repeated until all agreed on the coding of the responses to ensure inter-rater reliability.

Following the content analysis, the respondents' answers are grouped into categories and subcategories.

Features of Social Responsibility at the Comprehensive School (Educational Organization X)

The analysis of the answers to the question **'How public spirit and morality are developed at school?'** allowed creating 7 categories and 26 subcategories (Table 1).

The first category **'Development of public spirit by forms attractive for pupils'** involves two subcategories (Table 1).

The respondents have revealed that the development of public spirit is understood as free and original commemoration of public festivals: *'Then odd flashmobs where they form up into Lithuania, I love Lithuania'* (V1) and *'This is not as it used to be in old times; all gather into the hall listen to some lecture, then they clap and leave. Also they prepare their presentations. <...> We celebrate all holidays, we try to make all holidays as original as possible'* (M2); *'in general we try to speak about the feeling of solidarity when I feel happy to tell that I am a Lithuanian. For example, to discuss why we drive with tricolour flags on our cars, why it is good fun, why it is no fun under other circumstances'* (M1), *'and the event 'Climb on the walls' takes place <...>, on stage guys with a banjo, a violin, a contrabass play polkas there..., <...> half of our students come and half of them arrive from Kaunas. This is both public spirit and nationality when you see them dancing in circles, plaits, distaffs, young people get so involved that to think where to get a pill or to have a glass of beer'* (V1) (subcategory 'Attractive presentation of public holiday events and symbols').

The second feature of public spirit development – volunteerism, non-violent participation – is also fostered (subcategory 'Free participation in events'): *'It is never possible to organize and develop public spirit by certain forced ways. We treat this liberally, but at the same time now I put them the question: tell me whether I have to refuse the tradition, which has been fostered for more than fifteen years'* (V1) and *'I tell them this is promotion. The pupils' board tries a lot, they hang both posters and invitations, and they even make different slogans and they hang, <...> conscious people come after lessons too; and a person who absolutely does not want, you cannot force him / her to take part...'* (M2).

The second category **'Shared stories and recollections about historical and political events'** involves three subcategories (Table 1), which reflect interactive, narrative way public spirit development, attention to authenticity: 'Shared recollections' (*'... that people would know about the destinies of the people in the 40s, 45s, 50s and those people tell about this'* (V1); *'Meetings with deportees and politicians' (... deportees' union organized both exhibitions and lectures. They both speak and tell, later they [pupils] bring these emotions, and afterwards discussions take place...'* (M1); *'... single*

Table 1

Categories and subcategories of the answers to the question 'How public spirit and morality are developed at the school?'

Categories	Subcategories
Development of public spirit by forms attractive for pupils	Attractive presentation of public holiday events and symbols
	Free participation in events
Shared stories and recollections about historical and political events	Shared recollections
	Meetings with deportees and politicians
	Presentation of authentic facts about events
Support of pupils' initiatives and self-government	Clear approval of pupils' sociability initiatives by school principals, teachers
	Pupils get freedom for their activity
	Activation of pupils' board
	Development of pupils' morality by means of activities
Personal example of teachers	Personal example of principals' public spirit
	Teachers' aim to moral authority for pupils
Moral development of pupils by encouraging critical thinking and reflection	Encouragement to doubt
	Encouragement for reflection on pupils' actions, choices
Activities to form socially responsible behaviour of pupils	Projects on environment control
	Giving the responsibility for 'Field Testing'
	Bullying prevention
	Class meetings aimed to develop pupils' responsible behaviour
	Programme to improve class psychological climate
Creating sociality as starting point of social responsibility	Teachers' care for pupils' needs and feelings
	Pupils' collective mobilization: its aim – a happy child
	Consideration of pupils' behaviour difficulties
	Encouraging the respect for school and care of it
	Encouragement of pupils to feel as school
	Creative involvement of a family
	Financial support for pupils and their families
	Ongoing collaboration of teachers

lectures about public spirit, young social democrats visited us, as well as conservatives <...> The Minister of National Defence used to visit our community' (V1)), 'Presentation of authentic facts': '... they tell real facts, events. Even some visitors brought cards from Siberia, when people were deported to Siberia and there cards for a bottle existed, told how they were let go from Siberia, he even brought the cards to show' (V1).

The respondents spoke a lot about pupils' activeness and consideration of pupils' sociability initiatives, the latter arguments are involved into the third category '**Support of pupils' initiatives and self-government**' that combines four subcategories: 'Clear approval of pupils' sociability initiatives by school principals, teachers' ('... first of all, we encourage their initiatives, and tell them – whether it would be to organize such event, what you think. First of all, we ask what they think, how to organize it' (V1)); 'Pupils get freedom to create': 'later they will understand that here they have the freedom and they know how to use the freedom, suppose – for

creativity but not for destruction' (V1); 'Activation of pupils' board' ('... Public spirit is our work in groups, it is exactly the strive to become a member of school pupils' board, children want very much what it is praiseworthy' (M2)); 'Development of pupils' morality by means of activities' ('... nobody gathers children and does not tell how one should behave <...> this is developed through activity <...> that he / she would understand what it is wrong and this helps most of them' (M3)).

The respondents pointed out that the teachers must have strong responsibility sense when effectively teaching responsibility others, they have to be examples of such behaviour. The statements about pedagogues' personal example and its impact upon development of pupils' morality reflect expression of social responsibility as perceived behavioural control; these statements are combined into the fourth category 'Personal example of pedagogues, which contains two subcategories (see Table 1). The respondents pointed out the active position of the school command: 'Public spirit is, let

us say, principal's meetings, even the discussion who a citizen is, who a whistle-blower is with particular metaphors, examples' (V1); '... school men, the principal, vice-principal, who really communicate with children, are of great authority. I think that this example, first of all, shows how one needs to behave' (M2) (subcategory 'The personal example of principals' public spirit'). The subcategory 'Teachers' aim to be a moral authority for pupils' contains the statements on pedagogues' strictness against his / her behaviour; for example, the respondents point out: 'in general that indifference towards what happens in the state. We must show this by means of our example' (M1); 'if my aim is to communicate respectively and friendly, so I will not allow myself either to shout at a child or humiliate him / her or criticize him / her if others hear, <...> if we are civilized, if we pursue to be civilized, so you transmit this for a child, and the child strives for this as well' (M2).

The fifth category '**Pupils' moral development in inducing critical thinking and reflection**' (see Table 1) contains two subcategories – 'Encouragement to doubt': 'what information they get, what they read, what they see, so this way they are programmed... <...> The entire Lithuania has moral education lessons, in which it is talked about those values. Perhaps they do not inspire, but at least I tell let us bring up some doubt, at least a doubt' (M1) and 'Encouragement of pupils' actions, choices': 'in every case you have create educational impact upon children <...> that they would perceive what they had done well, if something wrong, what they violated, why' (V1).

The sixth category '**Activities to form pupils' socially responsible behaviour**' involves five subcategories (see Table 1).

The subcategory 'Projects of environment protection' contains statements about pupils' involvement into education for sustainable development. Initiatives for environment resource consideration and responsible behaviour, as the respondents note, are attractive and significant for pupils though teachers are still sceptical: 'Now our school joined the project of energetics, pupils walk with warmth and light sensors, supervise whether electricity and light is saved at the school... (V1), '... they make certain works out of different waster...' (M3); '... teachers said that why to sort the waste because later it was put into one heap, and pupils said it would be interesting, they should sort...' (V1).

The respondents notice that latter-day pupils have to responsible for long-term real activity and results: 'where the testing field, last there was vegetable garden, pupils sowed, planted...' (V1), 'they will

more value <...> what the nature gives, they will more protect' (M2) (subcategory 'Extension of responsibility for 'Field testing'').

Pupils are involved into discussion of moral issues and value expression at bullying prevention events: '... the event took place in the hall, it happened last year, this year only posters hung. It [the event] also encourages friendliness, tolerance, how they imagine, pictures, the text, drawings can be' (M2), '... tolerance days, friendliness, <...> a week without bullying, <...> everyone has to take place, make posters, <...> discuss about the values, why it is the problem <...>, how they could solve' (M1) (subcategory 'Bullying prevention').

Some part of the respondents' statements was about class meetings, here a form tutor faces a hard role – to speak to a pupil, inspire, be an authority, but this is an important form of education aimed both to solve pupils' problems and to develop a personality. The respondents expressed their standpoint that form tutors were responsible for chosen topics: '... all responsible teachers choose such topics and fields, by means of which you can explain a child how he / she should behave that everyone would feel well, during class meetings' (M2) (subcategory 'Class meetings aimed to develop pupils' responsible behaviour').

The subcategory 'The programme to improve class psychological climate' contains the statements reflecting the creation of psychologically attractive learning environment when negative climate emerges in the classroom so the special programme is created to actively involving both pupils and parents: 'parents come, bring sandwiches in the evening, arrange cheerful relay-races, we already did this twice, it was the initiative from last year' (V1).

The seventh category '**Creation of sociality as starting point of social responsibility**' contains nine subcategories (Table 1).

These subcategories particularly clearly reflect perceived behavioural control, which in the theoretical model for realization of comprehensive school social responsibility (Augustiniene et al., 2015) is the characteristic 'Voluntary and active participation as well as development of socially responsible behaviour of pupils and school staff'. According to Ajzen (2011), the construct 'Perceived behavioural control' reflects easiness or difficulty to perform behaviour where internal factors (skills, abilities, emotions) and external factors (possibilities to perform an action, collaboration with others) take place.

One of the internal factors – emotions – clearly reflects in the respondents' statements that the basis of social responsibility is emotional relations of the entire community. The subcategory 'Teachers'

concern about pupils' needs and feelings' combines the statements expressing teachers' efforts to build a contact with every pupil: *'We have one child who faces difficulties in all subjects; suppose, a teacher of physics involved him due to certain interesting activities, so he solders, works, does something. A teacher voluntarily helps and consults if only such possibilities to engage a child exist'* (M1). At the school it is attempted to notice pupils' problems, to help, not to remain indifferent: *'if a child <...> has problems, the community attempts somehow to pull out the child. They are not indifferent'* (M1). Teachers make efforts to maintain stronger relations with a pupil: *'... we go somewhere to the old town and there you speak about everything while sitting on the grass in the spring time. When it is lively, pupils speak out best; they do it best in non-formal environment, <...> you see your children, and you perfectly talk with them'* (M3).

The subcategory 'Pupils' concentration on the aim – a satisfied child' summarizes the statements that show that teachers strive for pleasant, friendly atmosphere at the school: *'They are encouraged that more of them took part, the more mutual activity would be, together as one of the aims <...> is to form the collective, the latter is not only out of two persons. All the same you try to make so that more pupils would participate, that children would be satisfied'* (M2).

The subcategory 'The care of pupils' behaviour difficulties' shows that in order to solve problems of pupils the meetings, during which not only different problems are discussed but also teachers thank for overcoming difficulties, good works, are organized: *'general meetings of pupils <...> separately for the fifth form pupils, separately for the sixth form pupils, separately for the seventh form pupils; during them certain problems are discussed and teachers tell what should not happen, they thank for what pupils did well'* (M2).

The respondents think that pupils, who have learnt to respect their school, will learn to respect their country (the subcategory 'The respect for the school and care for it'): *'... let us suppose, these subjects are learnt because if you tell to behave socially responsibly it is question whether will understand. <...> This is the public institution, in which they learn, spend almost one third of their life. Thus if they respect the school, later they respect the state as well, I think fundamentals are formed here'* (V1).

Teachers teach pupils to think about another person, who will come after him / her; pupils are taught to protect school property, environment, behave responsibly (subcategory 'Encouragement to

protect school property and environment'): *'But socially responsible behaviour, there are two robots in the circle, there were a lot of children in the beginning, or if you work in one or another place, you have to share, there is not much place in the school. But, for example, if you wish desolate school environments, which are on the second, third floor, or, for example, the school action, the idea of bean bags at the school was suggested by children and generated practically. They want themselves; they see that teachers do not rest on them, they are only for children <...> I think that in fact social responsibility is thinking about another person and, if you think about another person, who stays after you here'* (V1).

The subcategory 'Encouragement of pupils to feel as school ambassadors' generalizes the respondents' viewpoint that a pupil has to feel visible and representing the school, loyal to it, protecting school reputation: *'during lessons I tell – you are school ambassadors. At the school you are here, but beyond the school you go by trolleybus, swear wearing a school pin, others even do not have to ask where you are from, they say the pupils are from that school, <...> I always try to stress and communicate the responsibility that you represent'* (M1), *'... excursions take place and during them you also teach both how to behave in a bus and in the theatre. The switching off of phones, no meals are also some kind of education; this is the part of culture'* (M2).

Sociality is created by pursuing to attractively and creatively combine values of a school and family by developing public spirit and morality, and encouraging pupils to turn back to the family already not as recipients but in pursuing to distribute own activities, attention (subcategory 'Creative involvement of a family'): *'I encourage children to bring a feast-day to their home, if it is February 16, this does not mean that you watch TV, - let us do something, talk about this with your parents. <...> Make your parents some surprise on this occasion'* (V1), *'... Christmas tree festival – is the long-lived tradition to mobilize the community and for school it costs a lot out the money (2 percent) contributed by parents'* (V1), *'... when the weather is better, the school-yard is full'* (M1). It is also pursued to establish the club of school friends so that more parents would be incorporated with new ideas: *'new stage to involve parents to the aims of our school should emerge; yes, the board is good, ideas during meetings are good, but we need more at present. I have the idea that we should create the club of school friends'* (V1), *'... we all communicate respectfully, we try to follow all norms of morality, do not offend one another, do not stick any labels'* (M2).

The subcategory 'Financial support for pupils and their families' integrates the statements that socially responsible behaviour both manifests and is developed by means of charity actions to support hard-living families: '*charity actions take place, especially before Christmas. Suppose, old clothes, old toys, not necessarily old, but brought by pupils for charity, later they are distributed to families or <...> they are drove away to charity collection points*' (M2); the school community collected some money for the treatment of one pupil: '*... several years ago the support action for one girl, who attended our school and had certain problem, the school community collected some money for her treatment. Also it was very successful, the girl recovered, she communicates further on. <...> everyone knew, they contributed as much as they wanted*' (M2).

The subcategory 'Regular collaboration of teachers' combines the statements, which express the thought that in order to successfully transmit values, moral attitudes teachers' collaboration must take place as well as the relationship must be maintained not only during official meetings: '*... regular communication with teachers, relationship maintenance gives surplus value, not only meetings, not only fragments*' (V1).

The analysis of the answers to the question '**How the school pursues that the norms of pedagogues' ethics would be followed?**' allowed forming 3 categories and 10 subcategories (Table 2).

The first category '**Listening to others' opinion and collaboration**' contains five subcategories. At the school a principal asks teachers that not only one-side rendered information but also the discourse has to take place (subcategory 'Listening to another

person viewpoint'): '*Thus I often tell teachers that they are not messengers of something, you have to listen and not any information providing, but the discourse on*' (V1). At the school the ethical behaviour both with pupils and parents is important. Teachers must behave ethically independently from complexity of a situation because they are professionals (subcategory 'Teachers are professionals, who cannot behave unethically'): '*But you have to understand that teenagers, for example, the 6th, the 9th, the 10th form, if you roar, scream at them or speak in a raised voice, or the ear right away [will feel offended]. If we were angry with parents, who come and shout, I can give a lot of examples of parents' unethical behaviour. But we, as we are professionals, cannot be angry with them, but we must work together with them*' (V1). Also it is very important to follow ethics norms (subcategory 'Intensification of ethics norms' perception when the entire school community functions'): '*But most often perception of ethics norms intensifies them very much if the school functions together; parents, the children and the trust, their involvement into different activities – give the result*' (V1); subcategory 'Pedagogues' respect for pupils, parents, colleagues': '*Well, now ethics of pedagogues essentially refers again on respect, i.e. not pressing own view, this is listening, this is polite respectful behaviour with pupils, parents, colleagues, no slander, well, and so on*' (M2); subcategory 'Endeavour for sustainability to speak openly': '*But at our place, I think, one does not pass by, the sustainability is pursued. Collaboration takes place, know and do not be afraid of one another if you tell how I will look like if I tell*' (M2).

Table 2

Categories and subcategories of the answers to the question 'How does the school pursue that the norms of pedagogues' ethics would be followed?'

Categories	Subcategories
Listening to others' opinion and collaboration	Listening to another person's opinion
	Teachers are professionals, who cannot behave unethically
	Intensification of ethics norms' perception when the entire school community functions
	Pedagogues' respect for pupils, parents, colleagues
	Endeavour for sustainability to speak openly
	Establishment of the commission at the school to discuss teacher's unethical behaviour
	If unethical behaviour of a teacher occurs to inform a colleague
	Rules of ethical behaviour when communicating with children
Ethics is the part of school culture	A school considering ethics norms is attractive
Barriers to define ethical behaviour	The school ethics code is created

The second category '**Ethical reaction to a situation**' contains three subcategories. The subcategory 'Reduction of pupils' number at the school by not affecting stakeholders': '*This is one of the aims to reduce pupils' number. But to reduce very ecologically so that workloads of teachers would not suffer, that we would not hurt surrounding district schools, we do not need pupils from other schools, we wish to have our children. At least in this viewpoint, I think, we try to behave ethically*' (V1); subcategory 'Establishment of the commission at the school to discuss teacher's unethical behaviour': '*Last year commissions to discuss teacher's behaviour were organized and the research was performed at the school. The verdict – it disappeared*' (M1) and '<...> *we had some event where ethics was violated and it was discussed publicly, declared and accepted, as well as the punished person, who did not match those norms and principles*' (M2); subcategory 'Individual conversations with teachers about ethics norms': '*If some deflection from ethics norms occurs, if some teacher affords something for herself or to tell something or offend though it seldom happens, <...> that person simply is invited. But here nobody personally lynches anyone, nobody puts in front of the collective. Here the administration invites, speak nicely, explains*' (M3).

The third category '**Promotion of ethical behaviour**' (Table 2) contains three subcategories. The subcategory 'Personal example of ethical activity, behaviour': '*First of all, the norms of ethics are example of own real activity*' (V1); subcategory 'If unethical behaviour of a teacher occurs, to inform colleagues': '*Well, suppose, ethics of a pedagogue can be the outfit, I think so, is not suitable to go to one's work. I do not think that here a person could be long wearing the unsuitable clothes, really he / she would be told and not necessarily by administration, the colleagues would very fast tell the person to think how he / she looks like*' (M2); subcategory 'Reminding the rules of ethical behaviour when communicating with children': '*Well, it is clear that administration reminds how one has to behave; they are reminded, told that the rules would not be overstepped, that you cannot tell this or behave with children somehow differently*' (M3).

The fourth category '**Ethics is the part of school culture**' includes one subcategory 'A school considering ethics norms is attractive': '*I think, this makes certain norms of ethics; if we do not follow, the question is whether we would be attractive*' (V1).

The fifth category '**Barriers to define ethical behaviour**' (Table 2) contains one subcategory 'The school code is not created': '*At the school no*

regulations of ethics exist, there is no code signed at the school and I feel sorry for this' (M1).

Drawing on the qualitative research, one may note that the development of socially responsible behaviour takes place every day by different forms. Also, it has become evident that the teachers understand that it is not enough just speak about socially responsible behaviour and hope that the pupils will learn; they must be the example for the pupils. The research has shown that, according to the respondents' opinion, the pupils have a lot of freedom and rights; they are given a lot of possibilities for the self-expression of socially responsible behaviour. The respondents gave a lot of examples of the school social responsibility realization. However, limitations of social responsibility realization are evident: the clearer plan for socially responsible development and self-development is necessary; the documents, by means of which social responsibility would be institutionalized, for example, the ethics code of pedagogues, are not created.

Discussion

In the research, the following problematic question was raised: how does social responsibility of a comprehensive school as education organization manifest in teachers' intentions, which reflects, according to Ajzen (2014), perceived social impact and necessity to get involved into certain behaviour. Perceived behavioural control reflects how facility or complexity of behaviour performance, where internal (skills, abilities, emotions) and external (possibilities to perform an action, collaboration with others) factors function), are perceived. The research results show that the members of the school community that took part in the research understand their possibilities to develop school social responsibility through communication with business. Formation of appropriate social skills in fostering close environment, showing teachers' personal example are very important. According to Murtaza et al. (2012), teachers must possess strong feeling of responsibility in order to effectively teach others responsibility as well as to be examples of such behaviour. Agreements, appropriate and friendly learning environment are important factors, and a teacher is the basis of any education system as knowledge is transmitted from teachers to children thinking (Murtaza et al., 2012). Formation of pupils' responsibility takes place through activity and participation: development of public spirit, teachers endeavour to overcome stereotypes, which children bring from different information sources, encourage pupils' contribution to school and society wellbeing.

In 1998 A. Carroll called this the term of 'organization's public spirit', i.e. the responsibility to contribute to community life, to prove life quality and ethical responsibility – to do what is right, fair, and honest.

The research has disclosed that the teachers react to society and community problems, are interested in children lives, parents are educated, open discussions take place, in the school there is self-government and delegation, the school encourages parents to actively participate in the school community, takes care of pupils' security as this one of the problems in society, the school ensures the security of its pupils when they are in the school territory.

According to Ajzen (2011), perceived behavioural control reflects how facility or complexity of behaviour performance, where internal (skills, abilities, emotions) and external (possibilities to perform an action, collaboration with others) factors function, are perceived.

In the modern situation technical and scientific power of the humanity, according to H. Jonas (cit. Stanciene, 2010), enforces to think about person's real being and his/her responsibility for himself/herself and the surrounding world, about ethics of security, economy and protection. The principle of responsibility is related to 'person's activity direction towards future' and it discloses his / her relation to science, technique and nature.

While encouraging pupils' self-expression different activities take place: circles, pupils' board, activities helping to unfold oneself, excursions, after-school activity, competitions, events, pupils' achievements are announced publicly that everyone would see this. Development of public spirit takes place at the school, discussions with pupils who is a citizen take place, public holidays are celebrated it is attempted to organize attractive events, meetings with politicians, deportees take place, here a lot of real facts on the events are given, documentary material is presented, films are shown, stories and recollections are shared in order to remind past events; the pupils are not forced to take part, simply encouragement is openly expressed; the active pupils' board joins it, it is pursued to creatively involve families, pupils' initiatives are approved, attempts to attractively present state symbols are evident. The development of public spirit and morality take place showing personal example first of all.

The research by Honeyman (2010) shows that pupils' social responsibility is developed when the pupils are encouraged, are invited to deeply think about the activities inducing socially responsible behaviour, they have the possibility to discuss ideas together. In order to develop social responsibility and

to create wellbeing of others personal investments are necessary. As the research has shown, the school that participated in the research is open for the community. The development of pupils' public spirit takes place through the attractiveness of national events, the work with the pupils' board. Also the pupils are taught socially responsible behaviour: development of responsible behaviour takes place every day, pupils' respect for school is encouraged, the pupils are encouraged to feel as school ambassadors, to protect school property and environment, at class meetings target topics and fields aimed to develop pupils' responsible behaviour, pupils' behaviour is observed and evaluated. These findings pertain with Wray-Lake and Syvertsen (2011) statements that the more young people see how others act socially responsibly (sorting, assistance for a human being, honest behaviour) and show empathy, the more probable they behave the same. At school pupils have a lot of possibilities to observe, model, discuss and demonstrate their socially responsible behaviour (*Social responsibility: a framework*, 2001). This means to develop the sense of social responsibility, its tolerance and respect for others' ideas and beliefs. The social responsibility of pupils defines the following abilities: to join community of a grade and school community; to take responsibility for own social and physical environment; to take part and contribute to the grade and small groups; to solve problems in peaceful ways: to properly manage a conflict, to respectfully present opinions and arguments, as well as consider the opinion of other people; to use effective actions and strategies of problem solution; to evaluate difference and protect human rights; to behave with others honestly and respectfully, to follow ethics; to recognize and protect human rights; to perform democratic rights and duties, responsibilities; to know and act according to rights and duties (in local, national, and world extent); to clearly express thoughts and work by pursuing for desired future for one's community, nation and the world – the sense of idealism (*Diversity in BC Schools: A framework*, 2008). The respondents of our research also mentioned these abilities, perhaps too positively; the authors of the article question their realistic perception of comprehensive school social responsibility expression.

The research has shown that the teachers' care of the pupils' needs and feelings is distinguished, the teachers pay attention to pupils' problems, the teachers show the wish to find possibilities how to interest a pupil, organize mutual meetings of the pupils, mobilize the pupils' collective pursuing for a

happy child, alive communication with the pupils in informal environment to let them more unfold. Also the school pursues that ethics norms of the pedagogues would be followed. At the school the teachers listen to others' opinion and collaborate as the teachers are professionals, they must behave ethically, in pursuing for the perception of ethics norms to be intensified, the entire community acts. The teachers respect parents, pupils, colleagues, and they openly pursue for sustainability. They react to any situations ethically. The school propagates ethical behaviour through ethical activity by modelling socially responsible behaviour. In order that the school would be attractive to potential pupils' parents, society, ethics is the necessary part of the school culture. However, seeking to ensure ethical behaviour, some limitations are recognized: the ethics code of the school is not created. The ethics code at an educational organization is one of the most important factors, according to Zuzeviciute and Kraskauskaitė (2012), as it defines moral norms and rules in the organization, as well as it induces ethical management.

Conclusions

The model of social responsibility of a comprehensive school consists of three parts: school context, society and environment, with which school staff, teachers, pupils and their parents interact; the second part consists of three factors, which influence the intention to behave: the attitude towards behaviour (moral principles, democratic and sustainable development values); subjective standard (voluntarily taken responsibility against society and environment for its activity and solutions; the obligation to consider needs of stakeholders, the observance of laws and international standards); the perceived control of behaviour (transparent and ethical behaviour; voluntary and active participation and development of socially responsible behaviour), the third part is the intention – internal motivation and the perceived possibility to act, which allows believing that social responsibility will be realized.

As the research has shown, the school that participated in the research is open for the community, the members of the school community understand their possibilities to develop social responsibility of the school; education for sustainable development takes place through ecological projects, crop production field testing, garbage sorting, land-use planning, waste recycling, lectures and actions on environment protection take place, social responsibility of the comprehensive school manifests by adapting individual needs though it is recognized

that individual needs of the pupils are important; however, limitations are evident: the lack of lesson-time is distinguished, during a lesson the activity is oriented to an assignment but not to a pupil, also negative viewpoints, by which one tries to make excuses, occur; the pupils' education for civic behaviour takes place through attractiveness of national events, the work with the pupils' board; in order that the school would be attractive to potential parents of pupils, society, ethics is the part of the school culture. However, in order to ensure ethical behaviour there are limitations as well: the ethics code of the school is not created.

The present study has limitations. First, it is a small sample of teachers. Results obtained may not be generalized to other populations, such as preschool or higher education organizations. Also it is necessary to consider that the theory of planned behaviour is limited due to concentration to conscious and perceived decisions through cognitive processes, which are static in fact. However, the relation of original components of the theory and behaviour can depend on how much/whether the person in his/her behaviour follows emotions and / or cognitions (Biddle and Mutrie, 2001). Geraerts et al. (2008) points out that no matter how people arrive at their behavioural, normative and control beliefs, their attitudes towards the behaviour, their subjective norms and their perceptions of behavioural control follow automatically and consistently from their beliefs. It is only in this sense that behaviour is said to be reasoned or planned. Even if inaccurate, biased or otherwise irrational, our beliefs produce attitudes, intentions and behaviours consistent with these beliefs.

Finally, the study was qualitative in nature. Though every caution was used to ensure the reliability and accuracy in coding the data, the authors recognized the interpretive nature of all qualitative analyses.

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Bendrojo ugdymo mokyklos socialinės atsakomybė: pedagogų požiūris

Santrauka

Organizacijų socialinė atsakomybė yra plačiai, viešai deklaruojama ir išsamiai tiriama. ISO 26000 standartas pateikia apibendrintą socialinės atsakomybės sampratą ir gaires, kurios skatina socialinės atsakomybės priėmimą visame pasaulyje, tikimasi, kad socialinės atsakomybės priėmimas padės siekti tvaraus vystymosi (Puneet, Ashish, 2012). Kuriant darnią visuomenę kiekviena organizacija turi suvokti ne tik būtinybę siekti kuo didesnio pelno, bet ir būti socialiai atsakinga, taip pat atitikti individualius darbuotojų poreikius (Wei, 2013). Nors dažnai pabrėžiama didelių įmonių socialinė atsakomybė, tačiau ne mažiau svarbu ją akcentuoti ir smulkiajame bei vidutiniame versle. Tyrimai rodo, kad smulkios ir vidutinės įmonės yra socialiai atsakingos ir atlieka svarbų vaidmenį skatinant ekonomikos augimą, didinant užimtumą, technologines inovacijas, socialinę harmoniją ir visuomenės stabilumą (Česnyienė, Neverkevič, 2009; Qi, Feng, Jin, 2012; Certo, Certo, 2012).

Mokykla yra unikali socialinė sistema, kartu ir formali organizacija, kuri veikia sudėtingoje ir nuolat kintančioje socialinėje aplinkoje (Sahenk, 2010) ir tiesiogiai arba netiesiogiai daro poveikį visai visuomenei. Anot Kwizera, Iputo (2011), švietimo organizacijos yra lygiavertės paslaugas teikiančioms įmonėms. Kaip ir kitos organizacijos, mokykla turi organizacinius, administracinius ir edukacinius tikslus ir yra valdomos taip, kad juos pasiektų (Sahenk, 2010). Dalin, Rolff ir Kleekamp (1999) teigia, kad mokykla – tai organizacija, kurioje glaudžiai susiję penki kintamieji: aplinka, vertybės, struktūra, žmonių santykiai, strategija. Švietimo organizacijų esminė paskirtis yra teikti švietimo paslaugas, ugdyti jaunąją kartą, todėl švietimo organizacijos socialinė atsakomybė orientuota ne į atskirus asmenis, o į visą visuomenę, socialinė atsakomybė yra viena iš paslaugas visuomenei teikiančios organizacijos pareigų (Toremén, 2011). Vis dėlto nemažai abejonių kelia socialinės atsakomybės realizavimas (Marčinkas, Seiliūtė, 2008), yra mažai

informacijos apie bendrojo ugdymo mokyklų organizacijos socialinės atsakomybės raišką. Nors galima rasti socialinės atsakomybės raiškos pavyzdžių (socialinės atsakomybės integravimas yra diskutuojamas gamtos mokslų reformavimo judėjime (Ramsey, 1993), yra sukurti socialinės atsakomybės ugdymo standartai Kanados Britų Kolumbijos valstybinių mokyklų sistemoje (Social responsibility: a framework, 2001; Diversity in BC Schools: A framework, 2008), tačiau bendrojo ugdymo mokyklos socialinės atsakomybės sampratos ir raiškos mokslinių tyrimų nepavyko atrasti. Šio straipsnio tikslas yra atskleisti bendrojo ugdymo mokyklos socialinės atsakomybės raišką pedagogų požiūriu.

Filosofai (Biesta, 2006; Saevi, 2007) kritikuoja, kad šiuolaikinėje pažiūrų sistemoje šandieninis mokymasis verčiamas ekonominiu sandoriu, kai mokytojo ir mokinių santykis nebėra iš esmės žmogiškas santykis, o sandoris, kuriame abu turi atsiskaityti už savo indėlį ir rezultatus. Jie teigia, kad egzistencialiniai ir etiniai klausimai apie ugdymo turinį ir tikslus, apie žmoniškumą ir subjektų atsakomybę reikalauja kalbėti apie žmonių galimybes ir sunkumus. Demokratinio švietimo esmė, kaip Biesta (2006) teigia, yra ne racionalių demokratiškų asmenų rengimas demokratiniais veiksmais ateityje, o pagalba vaikams ir jaunimui apmąstyti tarpas sąlygas, kuriomis visi žmonės gali veikti ir būti subjektai, ir tai kelia sunkų klausimą, kokia yra buvimo žmogumi prasmė ir kaip gyventi žmogiškąjį gyvenimą.

Straipsnyje bendrojo ugdymo mokyklos socialinė atsakomybė, atsižvelgiant į švietimo organizacijos misiją, organizacijų socialinės atsakomybės sampratą, yra apibrėžiama, kaip jos bendruomenės narių savanoriškai prisiimta atsakomybė visuomenei ir aplinkai už savo veiklą ir sprendimų poveikį, moralinių principų, demokratiškos ir darnaus vystymosi vertybių, skaidraus ir etiško elgesio visuma, pasireiškianti savanorišku aktyviu dalyvavimu, socialiai atsakingo elgesio ugdymusi ir įsipareigojimu atsižvelgti į suinteresuotųjų šalių poreikius, laikytis įstatymų ir tarptautinių normų. Visuotinai pripažįstama, kad mokytojas yra bet kokios švietimo sistemos pagrindas. Anot Murtaza (2012), mokytojai privalo patys turėti stiprų atsakomybės jausmą, būti tokio elgesio pavyzdžiais, kad efektyviai mokytų atsakomybės. Kadangi verslo organizacijos, kaip ir mokyklos, socialinė atsakomybė pasireiškia organizacijos narių socialine atsakomybe, todėl ją nagrinėti galima remiantis planuoto elgesio teorijos nuostatomis. Planuoto elgesio teorija teigia, kad žmonių ketinimai atlikti tam tikrą elgesį yra geriausia jų realaus elgesio prognozė (Ajzen, 1991, 2011, 2014). Todėl norint įvertinti asmens ketinimus ką nors daryti, reikia atsižvelgti į asmens požiūrį į tam tikrą elgseną (požiūris), kaip socialinė aplinka yra nusiteikusi to veiksmo atžvilgiu ir kokį visuomenės spaudimą atlikti tą veiksmą (subjektyvi norma) asmuo jaučia, taip pat, ar asmuo jaučia, kad gali pats kontroliuoti to veiksmo įvykdymą (elgesio valdymo suvokimas). Bendrojo ugdymo mokyklos socialinės atsakomybės modelį, siejant bendrojo ugdymo mokyklos socialinės atsakomybės sampratą ir planuoto elgesio teorijos konstruktus, sudaro trys dalys. Pirmoji dalis yra mokyklos kontekstas, visuomenė ir aplinka, su kuria sąveikauja mokyklos administracija, mokytojai, mokiniai ir jų tėvai. Antrąją dalį sudaro 3 veiksniai, kurie veikia ketinimą elgtis: nuostata elgesio atžvilgiu (moraliniai principai, demokratinės ir darnaus vystymosi vertybės); subjektyvi norma (savanoriškai prisiimta atsakomybė visuomenei ir aplinkai už savo veiklą ir sprendimus; įsipareigojimas atsižvelgti į suinteresuotųjų šalių poreikius; įstatymų ir tarptautinių normų laikymasis); suvokiama elgesio kontrolė (skaidrus ir etiškas elgesys; savanoriškas ir aktyvus dalyvavimas ir socialiai atsakingo elgesio ugdymas) (Augustiniene ir kt., 2015).

Remiantis šiuo modeliu buvo suformuluoti klausimai iš dalies struktūruotam interviu, kuriais buvo siekiama išsiaiškinti bendrojo ugdymo mokyklos socialinės atsakomybės realizavimo raišką. Šiame straipsnyje analizuojama dalis interviu duomenų, susijusių su bendrojo ugdymo mokyklos socialinės atsakomybės modelio konstruktu „Suvokiama elgesio kontrolė“: klausimai buvo suformuluoti, remiantis modelio dalimis: savanoriškas ir aktyvus dalyvavimas; socialiai atsakingo elgesio ugdymas; moraliniai principai ir demokratinės bei darnaus vystymosi vertybės, skaidrus ir etiškas elgesys. Vykdamas tyrimą, atsižvelgta į etinius principus, buvo saugomos tiriamųjų teisės. Tyrimo organizavimas buvo grindžiamas savanoriškumo ir savitarpio supratimo (tarp tyrėjo ir respondentų) principu. Tyrimo dalyvavusiems respondentams buvo suteikta informacija apie tyrimo tikslus ir turinį, garantuotas fizinis, emocinis ir socialinis saugumas, jie tyrime dalyvavo savanoriškai.

Tyrimo dalyvavusi mokykla, kaip parodė kokybinis tyrimas, yra atvira bendruomenei, mokyklos bendruomenės nariai suvokia savo galimybes realizuoti mokyklos socialinę atsakomybę; vykdomas darnaus vystymosi švietimas per ekologinius projektus, augalininkystės bandymų lauką, šiukšlių rūšiavimą, teritorijų tvarkymą, atliekų perdėmimą, vyksta aplinkosaugos paskaitos, akcijos. Bendrojo ugdymo mokyklos socialinė atsakomybė pasireiškia mokinių individualių poreikių pritaikymu, nors pripažįstama, kad mokinių individualūs poreikiai yra svarbūs, tačiau yra matomos kliūtys, respondentai akcentavo pamokos laiko trūkumą, veikia pamokos metu yra orientuota į užduotį, o ne į mokinį, yra ir negatyvių požiūrių, kuriais stengiamasi pasiteisinti; vyksta mokinių ugdymas pilietiškam elgesiui per tautinių renginių patrauklumą, darbą su mokinių taryba; kad mokykla būsime mokinių tėvams, visuomenei būtų patraukli, etika yra mokyklos kultūros dalis. Tačiau etiškam elgesiui užtikrinti yra ir kliūčių - nesukurtas mokyklos etikos kodeksas. Tyrimas turi savų ribotumų: nedidelė imtis, labiau akcentuojama tiriamųjų patirtis, todėl rezultatai negali būti plačiai apibendrinami. Taip pat reikia atsižvelgti ir į tai, kad planuojamo elgesio teorija yra ribota dėl susitelkimo į sąmoningus, suvokiamus sprendimus per kognityvinius procesus, kurie iš esmės yra statiški. Tačiau pirminių teorijos komponentų ir elgesio ryšys gali priklausyti nuo to, kiek/ar asmuo besielgdamas vadovaujasi emocijomis ir/ar kognicijomis (Biddle, Mutrie, 2001).

Reikšminiai žodžiai: socialinė atsakomybė, bendrojo ugdymo mokykla, planuoto elgesio teorija.

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