

Ethics in teacher education

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Source: <https://www.wilhelm-busch.de/werke/max-und-moritz/alle-streiche/vierter-streich/>

Max and Moritz
A Juvenile History in Seven Tricks
by Wilhelm Busch
Fourth Trick: The Teacher

An old saw runs somewhat so:
Man must learn while here below.
Not alone the A, B, C,
Raises man in dignity;
Not alone in reading, writing,
Reason finds a work inviting;
Not alone to solve the double
Rule of Three shall man take trouble;
But must hear with pleasure Sages
Teach the wisdom of the ages.

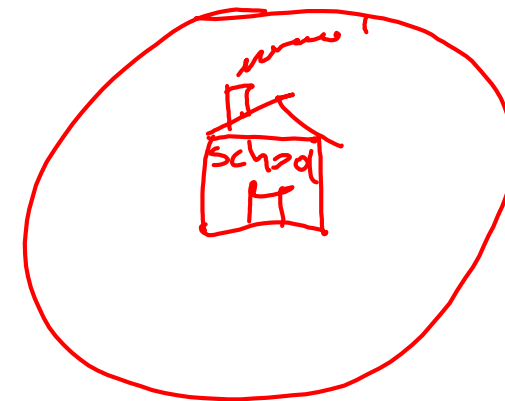
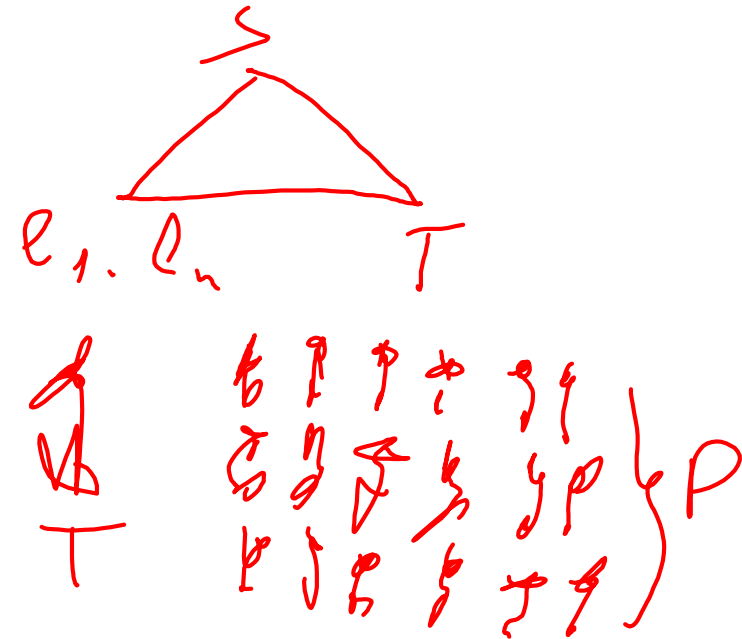
Simple, obvious argument...

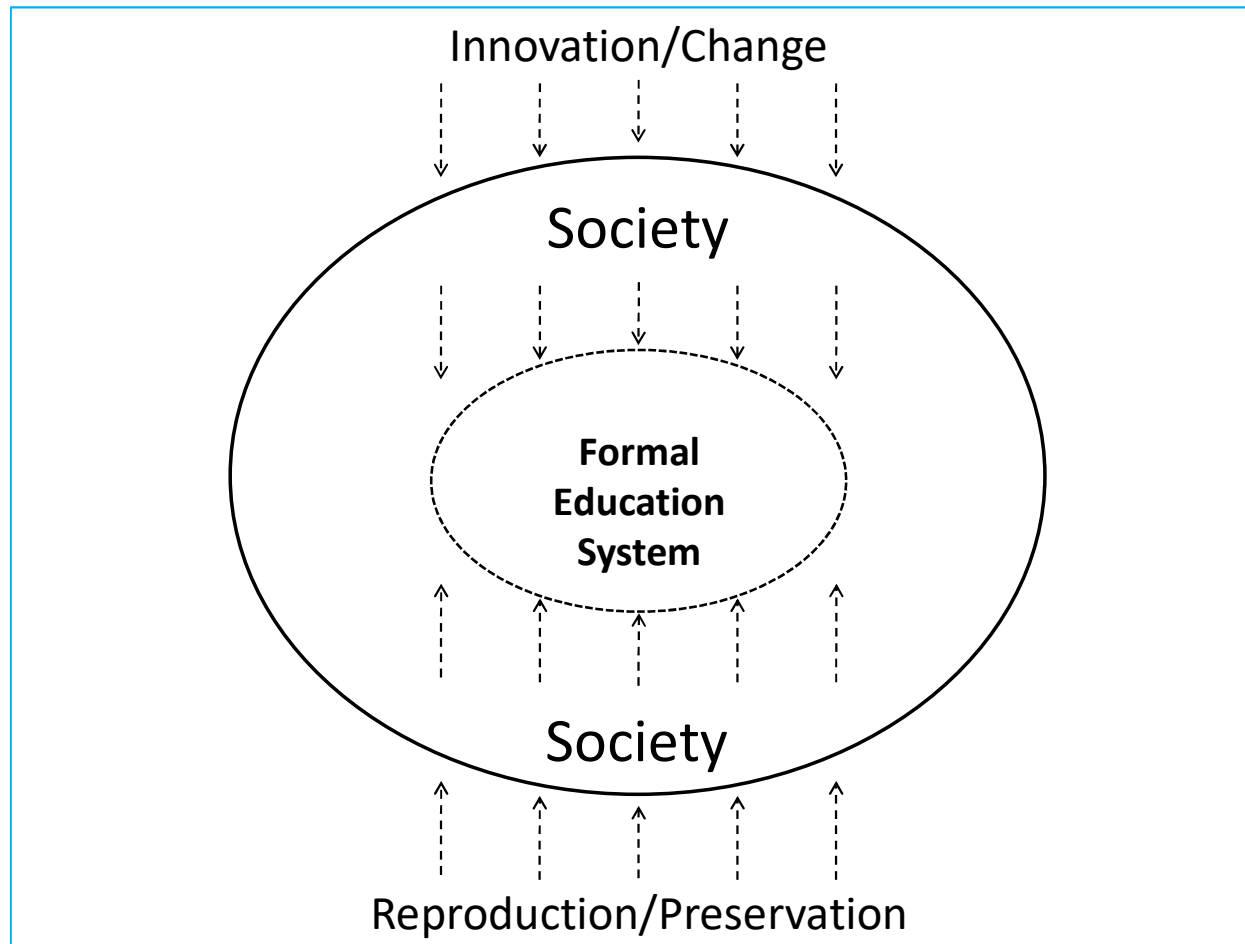
Core

Teaching is a complex, teleological task/process
loaded with decisions that affect pupils
right/wrong, good/bad, this/that, ...
-> ethical considerations

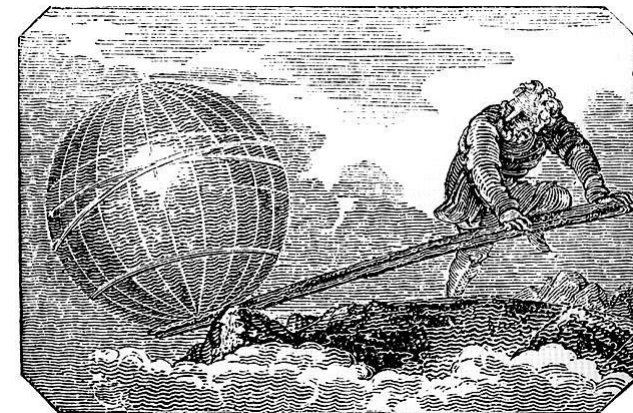
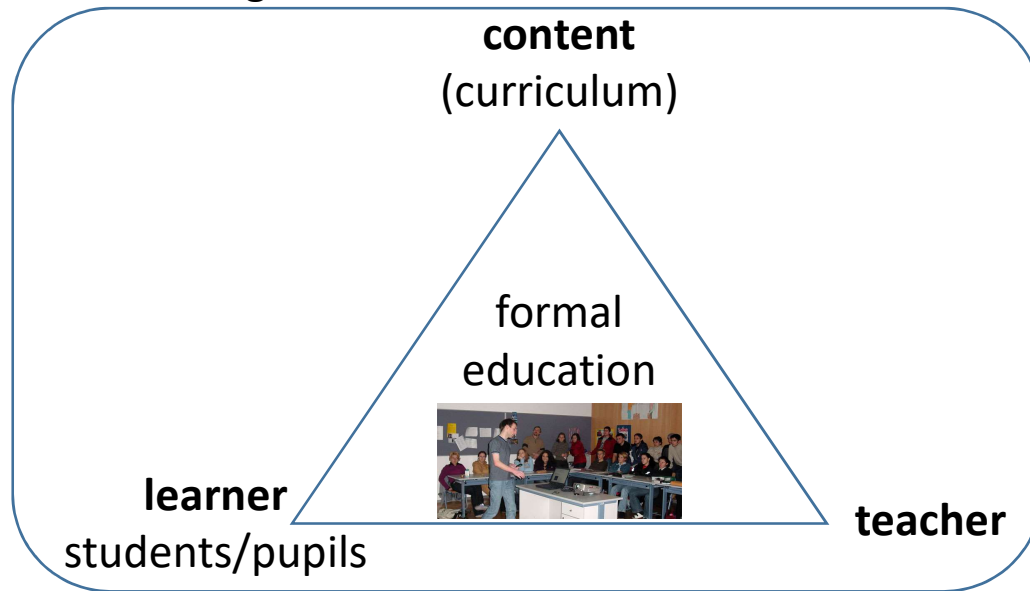
Frame

Growing complexity in a global society ...
-> moral questions <- ethics as a scientific perspective
(Formal) education is a cultural activity
developing in resonance with society
(past, present, future)
-> "What must I/we do"





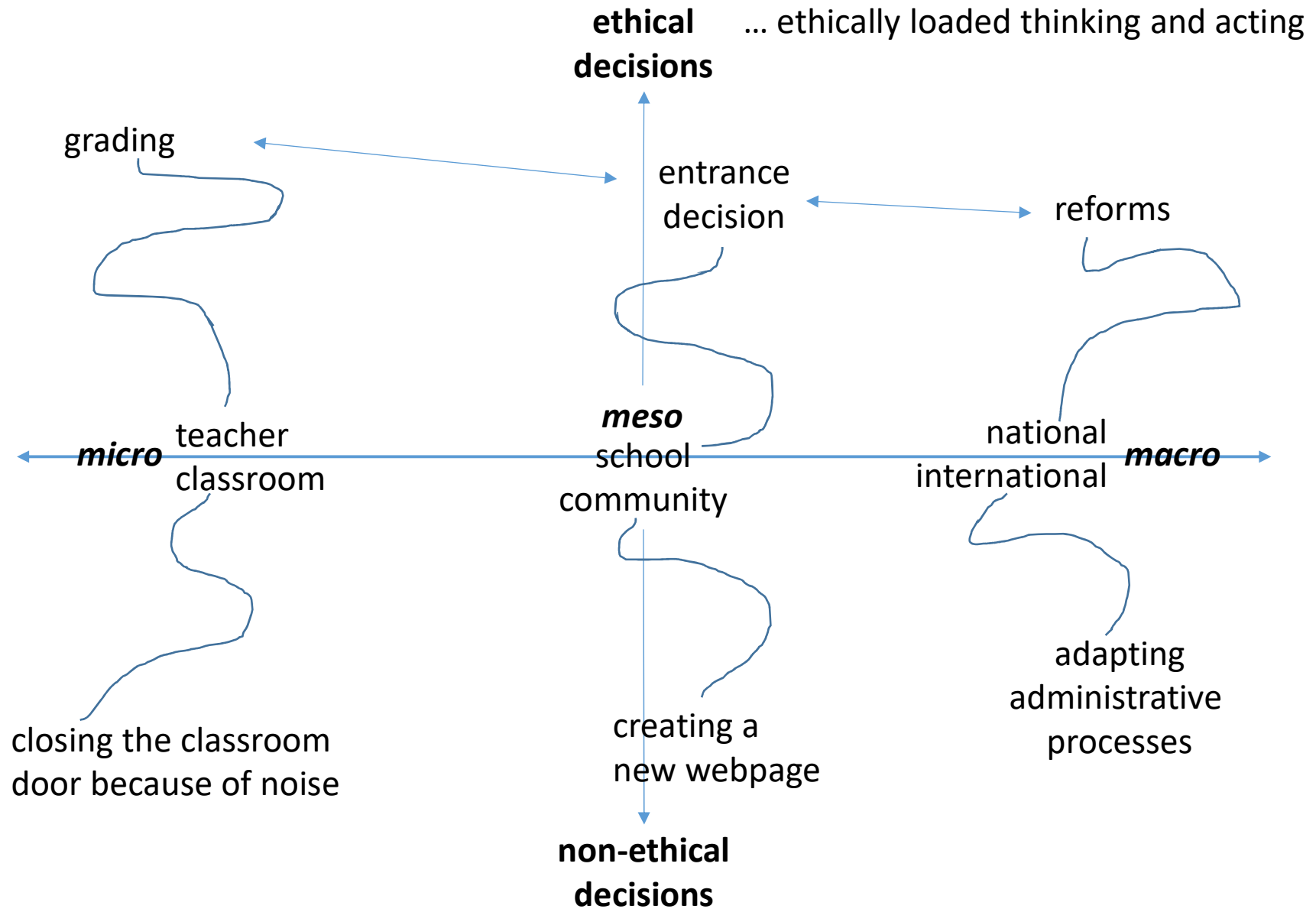
didactic triangel



Education as a lever
Teachers as a lever
Teacher Education as a lever



... teachers as generational hubs



Teaching as a non-moral task?

“NOW, what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to Facts, sir!”

Dickens, Hard Times

-> mechanistic position

*Industrialization of education,
teaching and learning*

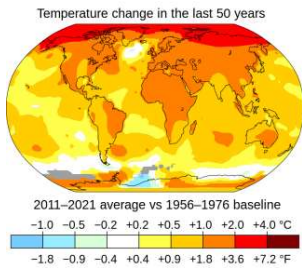


<https://www.youtube.com/watch?v=zDZFcDGpL4U>

... global challenges in a complex world



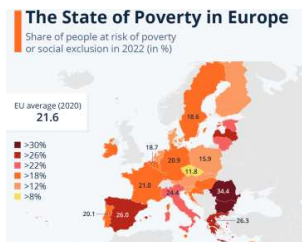
political



environmental



societal

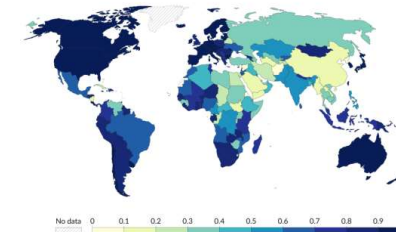


social

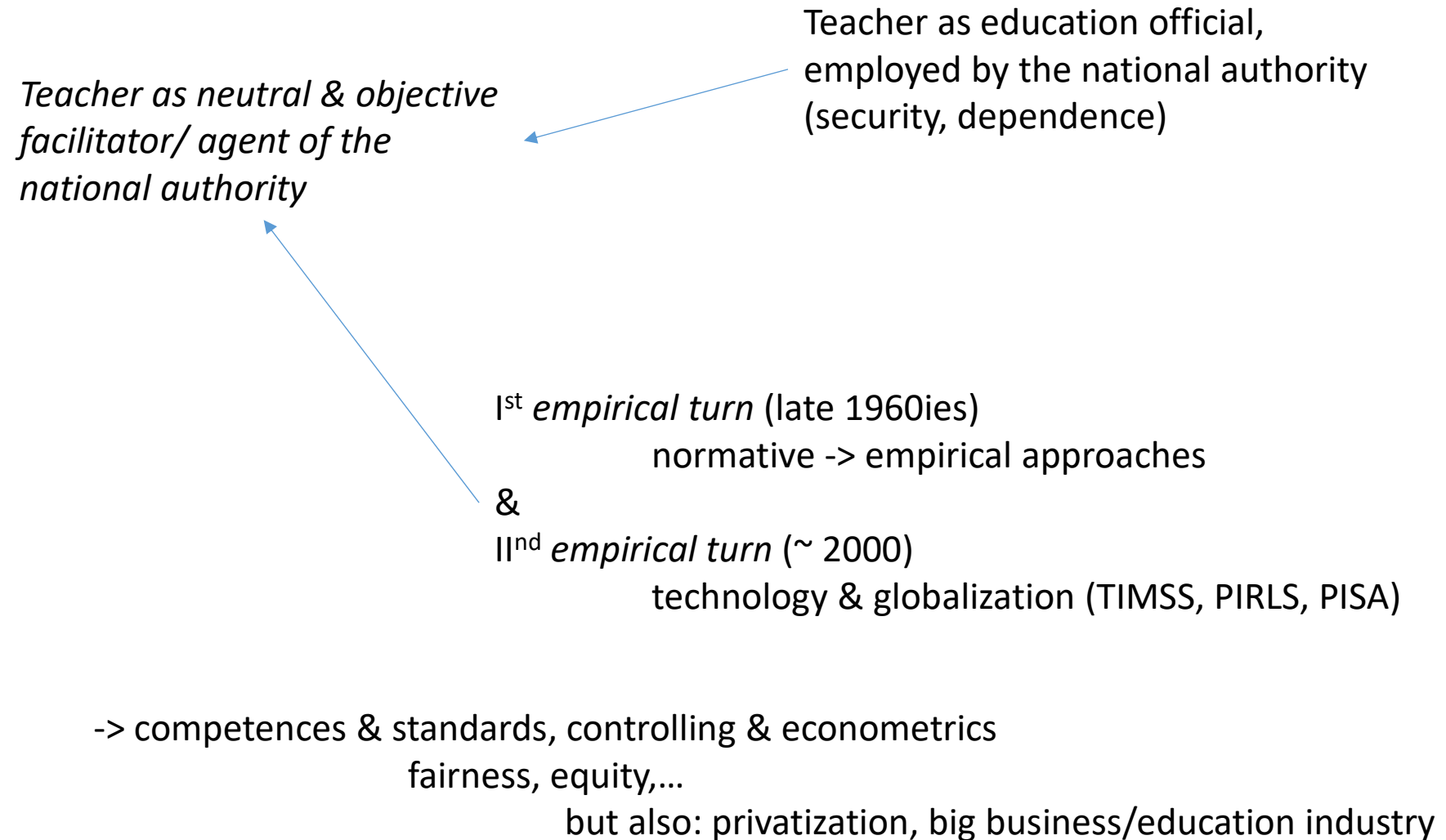


Human rights index, 2022

Based on the expert assessments and index by V-Dem¹. It captures the extent to which people are free from government torture, political killings, and forced labor; they have property rights; and enjoy the freedoms of movement, religion, expression, and association. The variable ranges from 0 to 1 (most rights).



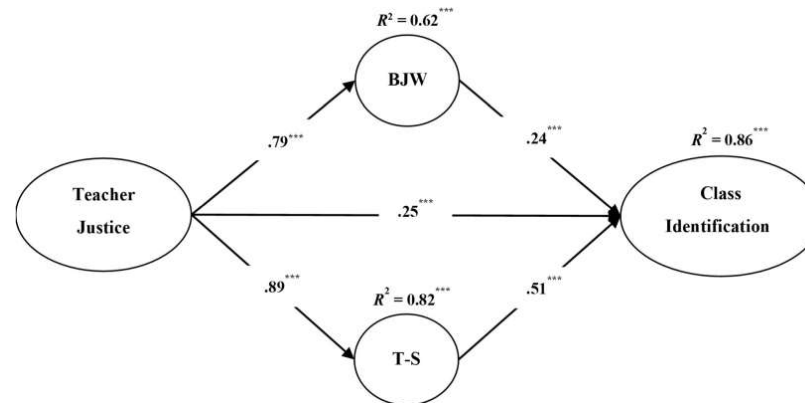
... ethical challenges





Concentration on

- assessment justice
- teacher justice



... functional approach (->descriptive ethics...)

Teaching as a ~~non~~-moral task?

But ...

„Teaching is at the base an ethical activity.“ (Soder, 1991)

Five sorts of everyday decisions in teaching

1. Teachers grade and make or affect other decisions based on these grades
2. Teachers allocate resources.
3. Teachers discipline or punish.
4. Complex educational decisions with/between parents, students, administration,...
5. Teachers make decisions about sensitive and vulnerable young people

(Strike, 1990)

Teaching is not a „set of mechanical performances judged by the quality of product“
(Sokkett, 1993)

“The role of teaching to impart knowledge is inseparable from its moral role.”
(Ball & Wilson, 1996)

Teaching (in the context of formal education) covers all „the activities of getting others to learn with a primarily educational end of view“ (Sockett, 1993)

-> teaching process is guided by conceptions of what an educated growing person is like (Hansen, 2001)

-> teachers are necessarily assuming, that certain

- forms of development are better than others
- behaviors are worth enhancing,
- personality traits are important to develop

What is based on moral evaluations on what is right/wrong, good/bad, worthy/unworthy (Sabbagh, 2008)

-> morality is woven into teaching practice

Teachers impart conceptions of morality upon their students

Thus, teaching practices presuppose specific conceptions of what it means to live a moral life.

- Enhance the human good
- students' well-being
- „good citizens“

-> enhancing the collective good by means of enculturation of the youth
(Aristotle, Nicomachean ethics)

(normative) approaches to ethical values in teaching (Sabbagh, 2008)

Deontological/duty-based approach (Kant/Rawls)

teachers decisions and actions should be guided by considering their own rights and duties and the rights and duties of others. Specifically, teachers' decisions or behavior are judged as moral (or immoral) if they fit (or contradict) their explicit and implicit duties with respect to individuals or social institutions

-> judges an action as morally right if it follows the appropriate principles of behavior

Consequentialism, or the Outcome-Based Approach

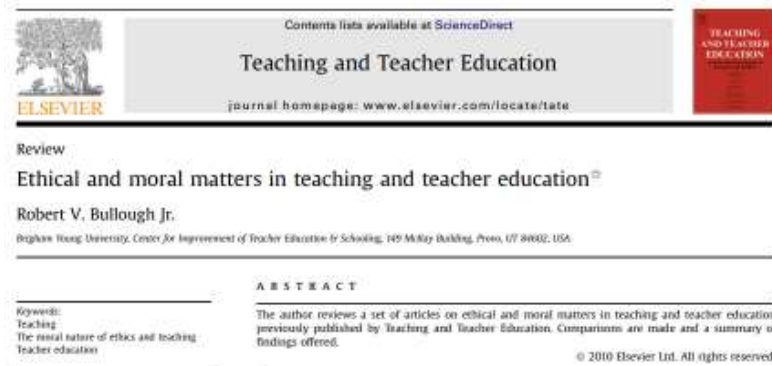
consequentialism (or the outcomebased approach) judges actions in terms of their positive or negative consequences. The most common version of consequentialism is utilitarianism. It holds that an action is morally right if it maximizes utility (good consequences) in the world, in other words, if it adds to the population at large more good and less evil than any other action available to the person

deontological and consequentialist approaches seek to determine what makes an action morally right

Virtue-Based Approach (Personality)

the virtue-based approach seeks to define what makes a person good. In the context of education, this approach specifies the teacher's personal and interpersonal traits which are to be aimed at

2nd empirical turn has created a lack in ethics in TE over the last 25-20 years.



Robert V. Bullough Jr. (2011)
Review Ethical and moral matters in teaching
and teacher education

"Ethics deals, amongst other things, with right and wrong, ought and ought not, good and evil" (Mahony, 2009, p. 983)

Over the past twenty or so years, TATE has published numerous articles exploring one or another aspect of the ethical or moral nature of teaching. Using a variety of descriptors – ethics and teaching, teacher values, teacher beliefs, ethical issues in teaching, teaching and moral development among several others – some 52 articles were located that in one or another way attend to the ethical and moral dimensions of teaching. By carefully reading the abstracts of these articles seeking to identify those centrally concerned with ethical and moral issues, this number was reduced to 22, each of which was read, outlined, then re-read. While most of the 22 articles will find a place in this review, only ten will be highlighted, however. These ten articles were selected for three reasons: (1) they represent what appear to be the dominant albeit evolving concerns of researchers writing for TATE; (2) when brought together they reveal some of the possibilities and challenges associated with studying ethical and moral matters in teaching; and (3) they include research conducted by an international group of scholars.

Reviews of each of the ten articles will be organized around three categories: (1) area of concern or central issue; (2) mode of inquiry; and (3) central conclusions and commentary. While it was tempting to present the articles chronologically as a means for suggesting something about how the scholarly discourse has developed and evolved across the pages of TATE, such an organization ultimately proved unsatisfactory. The scholarly conversations about teaching, ethics and morality, are multiple and here and there contending. Hence, a more focused and dialogical organization was sought, one that would facilitate engagement and enable comparison. To this

end, an effort will be made to make links across articles. Hopefully, the logic of the organization will become readily apparent and prove useful. I begin with a general, orienting, question, that each of the authors either explicitly or implicitly address: "In what sense is teaching an ethical and moral enterprise." A second question quickly follows: "What is the nature of the moral and ethical conflicts teachers face?" Other questions will follow in turn and as noted.

1. In what sense is teaching an ethical and moral enterprise?

Buzzelli, C. & Johnston, B. (2001). Authority, power, and morality in classroom discourse. *Teaching and Teacher Education*, 17, 873–884.

Concern: The authors' intention in this paper "is to examine the relationship between authority, power, and morality, and specifically to suggest how this relationship plays out at the micro-level of classroom interaction" (p. 874). This concern is grounded in a set of basic assumptions drawn from the wider research literature of what the authors believe is a "general agreement" among scholars: "teaching itself involves moral action... Teachers are moral agents, and education as a whole, and thus classroom interaction in particular, is fundamentally and inevitably moral in nature" (p. 876). The authors' are especially concerned with the issue of teacher authority, and in two senses: Being an authority in the classroom and being in authority – "The former refers to the teacher's ability to direct actions within the classroom, the latter to her status as the possessor and transmitter of sanctioned forms of knowledge" (p. 874). Morality, for Buzzelli and Johnston (2001), "constitutes the set of a person's beliefs and understandings which are evaluative in nature: that is, which distinguish, whether consciously or unconsciously, between what is right and wrong, good and bad" (p. 876). Using Bernstein's concepts of pedagogic, instructional, and regulative discourses, the authors argue that the instructional discourse is embedded in the regulative discourse so that "the teacher is inevitably using her authority both for purposes

¹ This review also serves as the Editorial for the Teaching and Teacher Education Virtual Special Issue on Teacher Knowledge, available online at: <http://www.elsevier.com/locate/tate>, 342.cwv, journals@tate.uibk.ac.at. E-mail address: bob_bullough@byu.edu.

1. In what sense is teaching an ethical and moral enterprise?

Buzzelli, C. & Johnston, B. (2001). Authority, power, and morality in classroom discourse. *Teaching and Teacher Education*, 17, 873-884.

Elbaz, F. (1992). Hope, attentiveness, and caring for difference: The moral voice in teaching. *Teaching and Teacher Education*, 8(5/6), 421-432.

2. What is the nature of the ethical and moral conflicts confronting teachers and how do they think about them?

Colnerud, G. (1997). Ethical conflicts in teaching. *Teaching and Teacher Education*, 13(6), 627-635.

Husu, J. & Tirri, K. (2003). A case study approach to study one teachers' moral reflection. *Teaching and Teacher Education*, 19, 345-357.

3. What must teacher educators do?

Mahony, P. (2009). Should 'ought' be taught? *Teaching and Teacher Education*, 25, 983-989

Strike, K.A. (1990). Teaching ethics to teachers: What the curriculum should be about. *Teaching and Teacher Education*, 6 (1), 47-53.

Sockett, H. & LePage, P. (2002). The missing language of the classroom. *Teaching and Teacher Education*, 18, 159-171.

Johnson, L.E. & Reiman, A.J. (2007). Beginning teacher disposition: examining the moral/ethical domain. *Teaching and Teacher Education*, 23, 676-687.

4. Reflection on what, for what?

Husu, J. & Tirri, K. (2007). Developing whole school pedagogical values e a case of going through the ethos of 'good schooling'. *Teaching and Teacher Education*, 23, 390-401.

Fallona, C. (2000). Manner in teaching: a study in observing and interpreting teachers' moral virtues. *Teaching and Teacher Education*, 16, 681-695.

Ethics in teacher education curricula:

- > direct approach (courses, modules)
- > indirect approach (embedded)

Article

A Five-Country Survey on Ethics Education in Preservice Teaching Programs

Bruce Maxwell¹, Aurée-Anne Tremblay-Laprise¹, Marianne Filion², Helen Boon³, Caroline Daly⁴, Mariette van den Hoven⁵, Ruth Heilbronn⁶, Myrthe Lensefink⁷, and Sue Walters⁸

Abstract

Despite a broad consensus on the ethical dimensions of the teaching profession, and long-standing efforts to align teacher education with wider trends in professional education, little is known about how teacher candidates are being prepared to face the ethical challenges of contemporary teaching. This article presents the results of an international survey on ethics content and curriculum in initial teacher education (ITE). Involving five Organisation for Economic Co-Operation and Development (OECD) countries—the United States, England, Canada, Australia, and the Netherlands—the study's findings shed light on teacher educators' perspectives on the contribution of ethics content to the education of future teachers and provide a snapshot of how well existing programs line up with their aspirations. The results showed that 24% of the ITE programs surveyed contain at least one mandatory stand-alone ethics course. The meaning of the results vis-à-vis opportunities for expanding ethics education in preservice teaching programs is also discussed.

Keywords

professional ethics, preservice teacher education, survey, curriculum, instructional practices, quantitative research

Introduction

This article reports the results of an international survey on ethics education in preservice teaching programs. By way of an online survey and an academic calendar search, data were collected on ethics course requirements within initial teacher education (ITE) programs, teaching and learning objectives in existing ethics courses for future teachers, and teacher educators' perceptions about the role and value of ethics content in ITE. The perceived institutional hurdles facing the implementation of mandatory ethics-related courses in ITE were also examined. The study's results disconfirmed previous research. We did not find that ITE in the United States, Canada, England, Australia, and the Netherlands was significantly behind other professions in offering students opportunities for the structured learning about the ethical dimensions of professionalism and practice in the form of a stand-alone ethics course. The article begins by placing the research project in the broader context of the scholarly literature on ethics education in the professions and by connecting the research objectives to the limited previous, rather limited survey work on ethics curriculum in ITE. After discussing the research method and describing the data collection process and data sources, the "Results" section gives an overview of the project's

findings in relation to four main themes: the frequency of a mandatory ethics-related course in ITE, teaching and learning objectives and format of existing ethics courses for future teachers, teacher educators' perspectives on ethics education in ITE and other ethical influences on students' professional development, and participants' perceptions of the obstacles to the implementation of dedicated ethics courses in ITE. In addition to presenting an account of why the results of this survey differ so dramatically from the baseline set in earlier research, the concluding discussion presents our reflections on what the results mean in terms of opportunities and challenges for expanding ethics education in ITE in the future.

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“24% of the ITE programs surveyed contain at least one mandatory stand-alone ethics course”

but ...

gap between findings and the previous baseline?

gap between the self-reported versus calendar search results?

A Framework for Professional Ethics Courses in Teacher Education

Bryan R. Warnick¹ and Sarah K. Silverman²

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Abstract

Evidence suggests that professional ethics is currently a neglected topic in teacher education programs. In this article, the authors revisit the question of ethics education for teachers. The authors propose an approach to the professional ethics of teaching that employs a case-analysis framework specifically tailored to address the practice of teaching. The framework is designed to expose the *prima facie* moral considerations that are relevant as teachers make judgments about ethics. The framework does not produce absolute answers, but it leads to a process that increases procedural objectivity in ethical decision making. It therefore helps respect student moral autonomy while resisting the slide into relativism.

Keywords

professional ethics, moral education, teacher education, philosophy

Serious discussion of professional ethics education in medical, law, and business schools began to occur in the 1960s. Work on professional ethics education for teachers, however, lagged behind this development for at least two decades, with scholarly articles on the topic not appearing in substantial numbers until the mid-1980s (see, e.g., Lashley, 1986; Reagan, 1983; Rich, 1984). What emerged in the 1980s was an effort to connect teacher education programs with the trend toward ethics education in other professional circles, such as medicine and law. This led to the development of ethics courses for teachers modeled on the other professions.

There is some evidence, however, that this movement failed to gain traction in teacher education. In a recent review of the curricula of 156 religiously affiliated colleges and universities, it was found that only 9% of teacher education programs offer ethics courses in program requirements or objectives, compared with 71% of business programs, 60% of nursing programs, and 51% of social work programs (Glanzer & Root, 2007, p. 281). Although the authors of that study were rightly cautious about generalizing this finding beyond their specific sample, the study gives some indication that ethics is less emphasized in education programs than in other professional schools. Of course, a lack of a specific ethics courses may not be a problem in teacher education if ethics is being integrated across the curriculum, but the authors found no evidence of this in course descriptions. Indeed, course descriptions in which the language of ethics could have appeared (in classroom management or multicultural education) usually avoid "framing any of these issues in specifically moral ways," thus leaving the authors suspicious

about "whether such integration is occurring" (pp. 284-285). The apparent lack of attention to ethics education in teacher education, compared with other professions, might be a problem; after all, education surely presents ethical dilemmas as difficult as many other professions. We need to ask whether ethics education is valuable for teachers and what such an education should look like.

There are few empirical studies of the effects of professional ethics education courses (Winston, 2007) and, from what we can see, fewer still in the field of teacher education. The small number of empirical studies from other professional fields gives us tentative reasons to believe, however, that ethics education can make some difference, particularly with respect to measures of moral reasoning (see, e.g., Casper, 2007; Klagman & Stamp, 2006; Kozlowski, 1997; Schlaefli, Best, & Thoma, 1985; Smith, Fryer-Libmanis, Dickema, & Bradlock, 2004; Windsor & Cappel, 1999). Many of these studies also suggest that ethics education programs seem to work best when they include stand-alone ethics courses that focus on group discussion of real-world cases. With respect to other possible goals of ethics education, such as attitude change, the evidence is mixed, with some studies showing that ethics courses had no effect on

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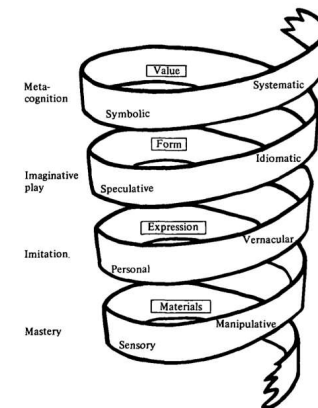
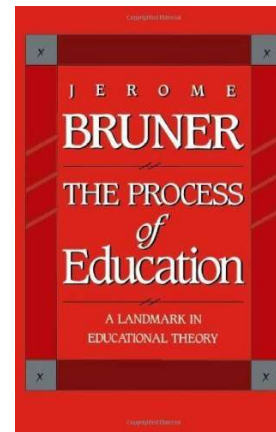
student teachers can benefit from a discussion-oriented, stand-alone course dedicated specifically to professional ethics for teachers.

Teaching is distinctive in several ways from other professions:

- it must focus specifically on the well-being of students,
- it must pay attention to the moral dimensions particular to schooling,
- it must generate solutions that are not only correct but correct in educationally sensitive ways,
- it must be true to larger disciplinary concerns and standards,
- and it must be connected to the larger teaching profession

... what might work (analogy & findings)

- > (FI) fundamental ideas (chapter 1&2)
- > (SC) spiral curriculum (chapter 1&3)



FI

„Grasping the structure of a subject is understanding it in a way that permits many other things to be related to it meaningfully. To learn structure is to learn how things are related.“ (p.7)

SC

„The foundations of any subject may be taught to anybody at any age in some way.“ (p.12)

„To be in command of these basic ideas, to use them effectively, requires a continual deepening of one's understanding of them that comes from learning to use them in progressively more complex forms.“ (p.13)

„A curriculum as it develops should revisit these basic ideas repeatedly“. (p.13)

