PRE-SERVICE TEACHERS' PERCEPTIONS OF THEIR ROLE AS MORAL EDUCATORS:

AN EXPLORATORY STUDY

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A Thesis

in

The Department

of

Education

Presented in Partial Fulfillment of the Requirements

for the Degree of Master of Arts (Child Studies) at

Concordia University

Montreal, Quebec, Canada

August 2019

CONCORDIA UNIVERSITY

School of Graduate Studies

This is to certify that the thesis prepared

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Entitled: Pre-Service Teachers' Perceptions of Their Role as Moral Educators: An
Exploratory Study

and submitted in partial fulfillment of the requirements for the degree of

Master of Arts (Child Studies)

complies with the regulations of the University and meets the accepted standards with
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Abstract

Alongside curricula, schools provide spaces for moral learning despite focusing on academic subjects. This thesis examines (1) preservice teachers' definitions of morality, (2) their beliefs about children's moral development, (3) their perceived role in children's moral development, and (4) elements that influence these beliefs. Twenty-seven first-year students in a university licensure program participated in this study. Participants completed two reflections on their beliefs about their role as educators. The first reflection focused on identifying important personal values and the second focused on how children learn right from wrong. Both reflections asked participants to envision their role as educators in sharing values and children's learning of right from wrong. Reflections were coded qualitatively, with values, concept, and five Rs coding. Subsequently, axial coding was used with a grounded theory framework to produce a working theory about these beliefs. In the first reflection, preservice teachers explicitly explored their understandings of morality vis-à-vis values, such as respect and empathy. Participants discussed their beliefs about children's development and learning, taking account of environmental and cognitive factors rather than providing straightforward modeling or direct instruction accounts. Finally, they discussed their perceived roles as moral educators, which were influenced by beliefs about morality, child development, and religion, which often intersected with one another, demonstrating the interconnections between these elements. Ultimately, the findings have implications on preservice teachers' active reflection on their role as moral educators and their impact in the classroom, suggesting that preservice teacher training programs should provide opportunities for students to explore such beliefs.

Keywords: Preservice teachers, Moral education, Moral development, values, children, learning

Acknowledgments

First, I would like to thank my advisor, Dr. Holly Recchia, for supporting me through my Master's. I have learned about the research and writing processes. She has fostered my learning and supported me in creating a study outside of her immediate area of expertise. I am grateful that she accepted me as a Master's student and was exceptionally patient with my procrastination.

I would also like to thank my committee members, Dr. Nina Howe and Dr. Sandra Chang-Kredl for their support with my thesis, from meeting to explore literature to developing my methodology in my proposal.

I would like to thank Julia Speirs for the contribution she made to my thesis. She surpassed my expectations as an undergraduate research assistant by finalizing reflection transcriptions and separately first round coding the reflections. She grounded me during my analysis by pointing out my over-interpretations during the early stages of my analysis. I look forward to seeing where the future takes her. I would like to thank Julie Guindon and Ariana Borjian for piloting my thesis questions.

I would like to thank friends and family who have supported me on this journey. Angelica, Nasim, Anna, and Talar, thank you for talking me through ideas, having study dates, helping me create timelines for my thesis, and supporting me emotionally through the process. Mom and Dad, thank you for the emphasis that you have put on my education, which has inspired me to pursue a Master's in Child Studies. I would also like to thank my doctors, Janet Ritchie and Gayle McLachlan, for supporting me through my diagnosis and treatment so I could complete my Master's.

I have so much love for my husband, Benjamin Morris, who has been my rock throughout my Master's, from editing every paper I wrote to helping with interview transcriptions. I would not have made it to this moment without your constant love and encouragement.

Finally, I would like to thank the preservice teachers who participated in my study. Without their thoughtful reflections, I would not have been able to explore beliefs related to moral education.

Table of Contents

List of Tables

List of Figures

List of Appendices

Pre-Service Teachers' Perceptions of Their Role as Moral Educators: An Exploratory Study

Elementary education traditionally focuses on the mastery of academic subjects, such as mathematics, literature, and social sciences (Wren, 1999). However, classrooms are dynamic environments wherein both teachers and students may learn valuable social and moral lessons through the hidden curriculum (Audley-Piotrowski, Singer, & Patterson, 2015; Farmer, McAuliffe Lines, & Hamm, 2011; Wren, 1999), suggesting that educators should actively reflect on their beliefs about morality and moral education. Suffice to say, schools are a context for both academic and social learning. Despite the school acting as a socializing agent, little research explores teachers' perceptions of their roles as moral educators. Instead, research often focuses either on ways children develop morality or on character education curriculum and implementation. These pedagogical approaches became prominent in the United States after Kohlberg's theory of moral development was published (Mulkey, 1997) and were emphasized in the No Child Left Behind as a means of holistic education of the child (Dawidowicz, 2003). In other words, research focuses on ways that children may become moral at school rather than teachers' beliefs about their roles in children's moral learning within the school context.

At least, in part, this paucity of research appears related to the assumed relationship between religion and morality in the United States, resulting in a reluctance to explicitly address teachers' beliefs about moral education (Mulkey, 1997). Thus, Quebec provides a unique context to explore teachers' perception of their role as moral educators because of the presence of an explicit ethics curriculum and the history of religious and moral education in the publicschool system. For this study, I will explore Quebec preservice teachers' perceptions of their role as moral educators, which may be affected by their understandings of morality; how children become moral; and their beliefs about moral education in public schools.

Morality lacks a singular definition, evidenced through multiple philosophical theories about moral reasoning. These theories draw on ideas of social understanding, being good, and promoting virtues to define morality. Presumably, preservice teachers will have developed beliefs about morality associated with different reasoning strategies through their social interactions and their academic careers. They may also have created belief systems about children's moral development, whether they focus on personal experiences or draw on information conveyed during their licensure programs. Arguably, as will be elaborated below,

the emphasis that preservice teachers place on children's inherent morality and moral development may inform their beliefs about moral education in schools. Finally, there are contextual elements that may influence preservice teachers' perceptions of their role as moral educators, which include beliefs about the moral sense of self, the social and historical context of Quebec, and the foci of the publicschool curriculum. Subsequent sections of this introduction elaborate on each of these issues that form the focus of the current study. In sum, this study aims to explore preservice teachers' perception of their role as moral educators through general beliefs about morality and the acquisition of morality within the context of the Quebec school system.

Understanding Morality

Philosophers have theorized about morality, advancing multiple theories related to moral reasoning: two prominent examples are utilitarianism (Mill, 1863; Thomson, 1976) and Kantianism (Kant, 1791/1996). More broadly, morality is often defined as demonstrating kind and fair treatment to all humans (Killen & Malti, 2015), but, nevertheless, individuals may reason about fairness or justice in contrasting ways that obfuscate any universal definition of morality. That is, the notion of morality in character education includes such diverse concerns as social-conventional norms (Nucci, 2001), a focus on welfare and justice (Li & Fischer, 2001; Miller, 2001; Nucci, 2001), and the demonstration of good will (Kant, 1791/1996). Furthermore, because morality has multiple interpretations, it may be conflated with ethics despite distinctions between these concepts; for this study, as stated in the Quebec Education Program (QEP, 2008), ethics is an examination and reflection of values and situations that do not always correspond with the morally 'good.' Although these concepts are separate, they often overlap, potentially allowing preservice teachers to intertwine ethics and morality. Within their exploration of morality, preservice teachers may use broad moral reasoning strategies rather than explanations that directly correspond to specific schools of thought (e.g., virtue ethics, utilitarianism, cultural relativism). Because moral reasoning can influence moral behavior (Blasi, 1983), preservice teachers' beliefs about morality may directly influence their perceptions of explicit and implicit moral education. Morality will be explored through key ideas of philosophical schools of thought (social, morally good, and virtues) that may be interrelated in individuals' belief systems.

Social Morality

Social morality relates notions of social well-being to moral choices, whether recognizing the individual as having personal beliefs about morality or focusing on the well-being of the

majority in a society. These ideas are evident in a variety of moral belief systems including the domain of social conventions within social domain theory (Nucci, 2001), utilitarianism (Mill, 1863; Thomson, 1976), and cultural relativism (Freeman, 1995; Redfield, 1985; Renteln, 1988). Socially moral choices connect to utilitarianism in that they benefit a majority of the community, sometimes at the expense of the minority (Thomson, 1976), while also recognizing moral behaviors as culturally situated (Renteln, 1988). For example, eye contact can be interpreted as respectful or disrespectful depending on the cultural context (Hemmings, 2002), but the lack of eye contact does not necessarily cause social harm. Thus, through this reasoning, if a behavior does not cause harm to others, individuals may deem the behavior to be culturally relative rather than immoral. Using this reasoning, preservice teachers may discuss morality at school regarding decreasing harm to the majority and recognizing cultural differences of behaviors. They may also discuss defining classroom norms to create a specific moral culture while at school.

Morally 'Good'

Morality, in general, can be associated with correct actions and having good intentions. If someone acts with the intention of being morally good, the impact of their actions can be seen as less relevant to their moral status (Kant, 1791/1996). Being morally good also focuses on adhering to deontological rules that guide moral behaviors, such as "Thou shalt not kill," and "Thou shalt not steal," (Exodus 20:15, the King James Bible). Preservice teachers drawing on such notions may assume, for example, that children do not act with the intention to harm and need guidance to connect moral intention with moral action. Preservice teachers may talk about moral goods regarding adherence to rules and prompting empathy, which may appear during conflict management. Preservice teachers may focus on allowing each child to share their experience and prompt them to take each other's perspectives to understand that behaviors occur without the intent to harm.

Morality Through Virtue and Feminist Ethics' Lenses

Although ethics is often differentiated from morality, philosophical moral theories refer to ethical traits (Lickona, Schaps, & Lewis, 2002; Noddings, 1984). Virtue ethics focuses on cultivating specific character traits, such as respect (Dillon, 2001; Kant, 1791/1996), empathy (Roe, 1980), and kindness (Lamborn, Fischer, & Pipp, 1994), that are relevant across situations. Feminist ethics expand on broader ethical character traits, focusing on female morality as caring in response, according to Gilligan (1977). This is in contrast to Kohlberg's focus on a morality of

justice for men, as Kohlberg's theory arose out of a study design that was inherently biased by using an all-male sample and moral dilemmas with male protagonists (Walker, 1984). This situates a teacher's moral responsibility to care for all students (Noddings, 1984), as elementary teachers are predominantly female (Statistics Canada, 2018). The relationship between care and professional ethics is explored in a later section. Thus, teachers become morally responsible for fostering acceptance, warmth, and stability (Nucci, 2001) through the development of caring relationships with students. At school, then, teachers may view themselves as responsible for modeling virtuous traits to students while also demonstrating care to create a cohesive classroom community.

The Moral Work of Teaching

Within a virtue ethics perspective, teachers are often seen as moral actors because they have chosen an ethical profession (Campbell, 1997; Noddings, 1984; Nucci, 2001; Osguthorpe & Sanger, 2013a,b; Sanger, Osguthorpe, & Fenstermacher, 2013). The moral work of teaching consists of two separate concepts: teachers as moral actors and teachers as moral educators (Campbell, 2014; Sanger et al., 2013). The former focuses on the teacher as acting morally, which can be disseminated to students vis-à-vis modeling or other more implicit socialization processes, whereas the latter focuses more on explicit moral education. Although these concepts are often differentiated as *being* moral vs. *teaching* morality, they both are relevant when examining implicit and explicit moral education. However, teachers do not always receive professional ethics training or opportunities for moral reflection during their licensure (Campbell, 1997; Toom, Husu, & Tirri, 2015), which may limit preservice teachers' perceptions of their role as moral educators because they may not have explicitly evaluated their moral belief system.

Teachers as Moral Educators

Research about teachers' beliefs as moral educators remains sparse, but some researchers have demonstrated that teachers can view their classroom role as involving moral education. A study conducted by Joseph and Efron (1993) examined the self-perceptions of three teachers as moral educators. Ultimately, they found that teachers held a heterogeneity of beliefs, ranging from morality as absent from the classroom to being imbued in every action. Although this study called for further evaluation of teachers' beliefs about being moral educators, follow-up research has been limited in scope.

Expanding on this research, Sanger and Osguthorpe have conducted multiple studies of teachers' perceptions of moral education involving case studies and qualitative analysis of groups of teachers. First, Sanger (2001) interviewed two teachers about the moral dimensions of teaching, who identified ethnicity and religion as influencing their beliefs about moral education. These elements, along with others, may thus lead to teachers' varying beliefs about their roles as moral educators. Subsequent research by Osguthorpe and Sanger (2013a, 2013b) then shifted away from case studies towards qualitative analyses of short answer questions using content analysis, thus downplaying nuanced differences between individual perspectives. Specifically, they examined over 300 short answer responses about teaching licensure candidates' beliefs about their role in moral education using a deductive coding scheme. Through this analysis, they identified three predominant beliefs that preservice teachers identified when imagining their role as moral educators: preservice teachers either stated that morality was taught to students by modeling moral behaviors, direct instruction, or that morality was predominantly from parents. The authors concluded that the absence of other codes implied participants' limited understanding of moral education; this conclusion seems premature, considering the lack of opportunity for elaboration, given the task constraints.

Despite the emphasis on modeling in past research, educational philosophy has noted that moral education can be explored in the classroom via character education, cultural heritage, and ethical inquiry, among other teaching strategies (Joseph & Efron, 2005). As such, if given the opportunity to explore their perspectives more deeply than in the form of the short-answer questions employed in past work, preservice teachers may expand on modeling by referring to other strategies that they view as contributing to children's moral education. For this reason, rich data collected from multiple participants would provide more detail about the variety of beliefs that preservice teachers may hold that influence their classroom practices.

Teachers as Moral Actors

Recognizing the teacher's role as a moral actor relies heavily on professional identity (Coldron & Smith, 1999; Day, Kington, Stobart, & Sammons, 2005) and ethics (Campbell, 1997, 2003, 2012, 2014). Professional identity transforms based on personal beliefs about the individual in relation to others (Coldron & Smith, 1999), such as a teacher's responsibility to educate students based on a mandated curriculum. Teachers' professional identities are separate from their personal identities, which the former is integrated into the latter over time (Day et al.,

2005). That is, individual's perceptions about themselves as a teacher are largely adopted into their personal identity over time instead of vice versa. That being said, professional and personal identity are reciprocal and need to be fostered in a supportive social environment to stave off teacher attrition (Hong, Greene, & Lowery, 2017). Teacher identity overlaps with their role as moral actors because of the professional ethic to care (O'Connor, 2008), which motivates moral action (Hardy & Carlo, 2005) that impacts professional ethics.

Research in education often focuses on the relationship between teachers' care and academic success (e.g., Narinasamy & Mamat, 2018; Wentzel, 1997, 1998). The amount of care that teachers demonstrate is directly related to student motivation (Libbey, 2004; Wentzel, 1997, 1998), resulting in research on caring communities about academic achievement and becoming citizens in a democratic community (Velasquez, West, Graham & Osguthorpe, 2013). Because teachers' care, which may be demonstrated through modeling or inductive discipline (Velasquez et al., 2013), impacts student motivation, teachers' care and ethical behavior may also influence children's moral belief system. For example, students' empathy development may be affected by teachers who regularly demonstrate and talk about empathy. Thus, this speaks to the importance of preservice teachers' active reflections on their role as moral educators and children's moral development. In fact, research outside of education has also noted that authority figures' ethical behaviors are reflected in their subordinates' behaviors and positively impacts the latter's moral identity (Zhu, Treviño, & Zheng, 2016). That is, theoretically, if teachers are engaged in ethical behavior, this may have an impact on students' ethical behaviors.

Professional ethics can be dictated by local regularity bodies, such as local school boards, or at the provincial level, such as the Ministère de l'Éducation et de l'Enseignement supérieur in Quebec. However, regulatory bodies often define the ethical role of a teacher in terms of what teachers' ought *not* to do, which, as Campbell (2003) states: "codes skewed in such regulatory, contract-based, and process-oriented ways to be not only devoid of ethical principles, but also oppressive and deprofessionalizing for the messages they convey about their priorities," (p. 109). Suffice to say, providing opportunities for self-reflection on ethical responsibilities would allow teachers to explore their role as moral actors, in contrast to regulatory bodies explicitly dictating rules that go beyond ensuring the safety and learning of students.

Influencing Elements for Preservice Teachers' Role as Moral Educators

Multiple elements may influence preservice teachers' perceptions of their roles as moral educators. These include (but are not limited to) teachers' beliefs about children's inherent morality, their personal identities, and the cultural context of Quebec. These different elements may interact to form a complex set of potentially conflicting beliefs about teachers' roles as moral educators. For example, there may be tensions between preservice educators' beliefs about moral development with the role of moral education within the classroom. Thus, preservice teachers may use combinations of reasoning from different domains to understand children's moral development, underscoring the importance of each domain within a specific context. Some of the potential influencing elements are explored below.

Children's Inherent (Im)Morality

Preservice teachers may morally reason about a situation through multiple conceptual lenses, stemming in part from their beliefs about the development of morality. As discussed further below, philosophers (e.g., Hobbes, Locke, Rousseau) and developmental theorists (e.g., socio-constructivists, nativists) have explored the role of nature, nurture, and child agency in the acquisition of morality. These frameworks position the starting point of children's moral development in three overarching ways: (1) children are inherently moral and must be sheltered from the evils of the world, (2) children are inherently immoral and need moral education, (3) children are blank slates and can become moral or immoral based on life events and social interactions. Children's inherent (im)morality corresponds to evolutionary theory that posits that children have a genetic predisposition in their development unless environmental conditions alter the developmental pathway (Belsky, Steinberg, & Draper, 1991), corresponding with the belief that children have a genetic nature to be (im)moral. In contrast, the belief that children are tabula rasas corresponds with a nurture approach to moral development; children have the potential to develop morality through interactions with the environment. Preservice teachers may draw on both nature and nurture when discussing children's morality, amalgamating different developmental frameworks.

Preservice teachers may integrate their beliefs about children's inherent morality with different expectations about moral development, potentially creating unique beliefs about their role as future moral educators. Stemming from different beliefs about children's inherent morality, preservice teachers may reason about their role and effectiveness as a moral educator in

various ways, as emphasized by Osguthorpe (2009): (1) children automatically assume the teacher's moral identity and behavior; (2) children interpret and selectively integrate a teacher's moral identity and behavior into their moral schema; (3) children's moral identity and behavior are not affected by their teacher. However, preservice teachers may also acknowledge that elementary aged children have already had experiences that can shape their morality, which may influence their beliefs about children's need for moral instruction. Teachers' views of children's inherent morality and strategies they may selectively endorse are explored in the following sections.

Children as inherently moral. Preservice teachers may perceive children as inherently moral. Through this interpretation, individuals are corrupted by society, necessitating laws that censor human action to prevent moral degradation (Rousseau, 1762/1895). This may evidence itself in multiple ways through beliefs about classroom management and preservice teachers' beliefs about their role as moral educators. Arguably, this viewpoint may prompt responses that focus on the importance of classroom rules that, although may not be interpreted as moral, are associated with Rousseau's theory about laws to preserve moral behavior. These rules may range from preventing students from running in the classroom, taking a more social route to morality, or treating others the way you want to be treated, aligning with a more virtue-based understanding of morality.

In addition, some preservice teachers who endorse the belief that children are inherently moral may not think that their moral character positively influences children's morality, thus also straying away from explicit moral education. That is, preservice teachers may think of children as needing protection from the outside world until they can defend their morality from the corruption of society. This may also appear as a form of control, which focuses on providing a safe space for children (Noddings, 1984). For example, Watson (2014) outlines a developmental discipline approach, which explores teacher control regarding structuring the classroom environment to decrease misbehavior and allowing students to create classroom guidelines. It may also appear proactively by the teacher locating potential social or moral issues that may arise before an activity and rewarding positive outcomes. Finally, in this context, preservice teachers may not think that misbehaviors result from the intent to harm, thus focusing on associating actions with outcomes. A developmental discipline approach relies on a reciprocal student-teacher relationship rather than a unilateral authority-student relationship (Watson, 2014;

Watson & Ecken, 2003), which is marked by the teacher demonstrating care for all students (Noddings, 1984). Preservice teachers may discuss these moral education strategies by encouraging children to pursue morally good intentions and understand moral virtues to combat the corruption of society or position themselves as moral actors rather than moral educators, as they are engaged in the ethic to care.

Children as immoral. In some cases, preservice teachers may view children as inherently immoral. Views of children as immoral appear in multiple cultural and theoretical sources; for example, Catholicism implies children are born with original sin and cleansed with a water ceremony (Bloch & Guggenheim, 1981), which also corresponds with Hobbesian theory that humans are inherently immoral and are guided to morality through civilization (Hobbes, 1651/2016). Within this framework, adults are responsible for "civilizing" children to maintain morality in society. This appears in purification rituals, such as baptism, and in education systems vis-à-vis character education programs. The assumption is that children must learn to be morally good from moral individuals but will remain immoral if not instructed otherwise. In extreme cases, children may be understood to revert to immoral behavior without the guidance of moral characters –William Golding's (1953/2012) *Lord of the Flies* is a well-known exploration of this theme in literature. Essentially, without the structure of civilization, children will live in depravity, implying that their inherent instincts need to be strictly controlled.

If children are seen as inherently immoral, preservice teachers may perceive their role as a moral educator as essential for a child's moral development. Preservice teachers who align with this belief system may focus on instilling classroom rules and promoting virtuous traits. In contrast to the approach used by educators with a belief in children's inherent morality, because this framework assumes that children will not develop morality without adult guidance, teachers may use a stricter character development approach. According to Alfie Kohn (1997), this type of approach entails promoting indoctrination to binary beliefs about right and wrong because children are incapable of acting morally. For example, rather than engaging in dialogue about moral dilemmas, children may be expected to follow the rules solely on the basis of the teacher's authority.

Preservice teachers espousing such a view may see themselves as critical in combating children's immoral nature, potentially discussing moral education via control. In this instance, control refers to creating a hegemonic social identity by using the environment to decrease "non-

compliant" behaviors (Kohn, 1997). Within a classroom context, teachers may codify rules that have strict consequences if broken. For example, a preservice teacher may punish students for a behavior that does not comply with social rules to encourage moral development. If another student is harmed, the teacher may also prompt perspective taking to teach empathy because children are not capable of understanding the negative impact of their actions. That is, without the guidance of civilization, children will not develop the ability to empathize with others. This may be discussed with the intention of assimilating children into societal definitions and behaviors deemed as moral, corresponding with a Hobbesian perspective that children must be civilized to become moral.

Children as tabula rasas. Preservice teachers may view children as blank slates who are shaped by the world. This is represented in Locke's theory (1689/1959). Locke posited that morality cannot be innate if children are initially ignorant of moral rules. Rather, young children focus on a desire for happiness, which supersedes personal misery. Without external motivation, they will act amorally with the goal of self-preservation. Children are initially imprinted with moral beliefs from their environment until they develop "perceptions of the mind," which relies on processes such as thinking, reasoning, and knowing. Within this perspective, preservice teachers may focus on children modeling or imitating adults with one caveat; children do not have agency in what they learn or from who they learn. Thus, preservice teachers may discuss acting as a role model as essential for children's moral development because children will absorb all information in their environment without attributing moral value to ideas or behaviors.

Children as experimenters. Although Locke's theory of children's morality focuses on children as passive recipients of knowledge, the belief that children are born without an inherent sense of morality is also underscored in other developmental theories, such as socio-constructivism. The difference between these theories is focused on how children learn rather than their innate knowledge. Within a socio-constructivist approach, preservice teachers may believe that children are amoral and influenced by their environments and social interactions (Fosnot, & Perry, 1996; Vygotsky, 1978); children are capable of learning morality and immorality through their interactions with the environment and others rather than having a natural proclivity towards either. Preservice teachers who associate with this belief system may assume children' behavior is a response to understanding the world rather than acting with negative intentions. If so, then preservice teachers may focus on implicit instruction of morality

vis-à-vis scaffolding, modeling moral behavior, and reflection techniques with the child as an active agent in learning. These are prominent in socio-constructivism because children's social interactions may incorporate both moral and immoral behavior into the moral schema (Vygotsky, 1978). Preservice teachers may also focus on peer relationships, inside and outside of school as influencing factors of children's moral development, which would focus more on promoting prosocial interactions. These potential associations between pedagogical strategies and teachers' views of children's moral development remain to be explored, and educators may draw on an amalgamation of various pedagogical approaches when discussing moral education.

Fostering a Moral Sense of Self

Beliefs about a moral sense of self are grounded in identity (Blasi, 1983), changing with experience, future expectations, and contextual information (Bhabha, 1996, 2012; Hall, 1990; Waterman, 1982). Much like identity, a moral sense of self is malleable based on context (Walker, 2014). Thus, preservice teachers' beliefs about their role as moral educators and children's morality may correspond to their beliefs about the teaching profession. Specifically, preservice teachers assume a role as an ethical person by choosing to become a teacher (Campbell, 2012), potentially integrating their moral sense of self within the classroom. Preservice teachers' moral sense of self may reflect their beliefs regarding moral education because past experiences appear to influence preservice teachers' evaluations of pedagogy (Beauchamp & Thomas, 2009; Chang-Kredl, Wilkie, & Ghaznavi, 2016; Friesen & Besley, 2013).

Related to moral identity, preservice teachers may focus on an interaction between moral traits, reasoning, and actions (Blasi, 1983; Hardy & Carlo, 2011; Narvaez & Lapsley, 2009) while exploring children's development of morality. These draw on ideas that one can be moral, think morally, or act morally, expanding on the complexity of what it means to be moral. Luttenberg and Bergen (2008) noted that reflections on student-teacher experiences spontaneously elicited ethical and moral evaluations about teaching academic subjects and values. Thus, preservice teachers may explore ideas of fostering children's moral sense of self in terms of traits, reasoning and actions without a plethora of experience in the classroom, meriting further exploration through reflective practices.

Quebec as a Research Context: Moral Education in the Province

Identity can be marked not only by personal experience but also by the culture and history of the community (Bhabha, 1996, 2012; Hall, 1990). Thus, preservice teachers at Concordia may incorporate aspects of Quebecois culture into their identity. This extends beyond the conflict between French and English culture within Quebec to the relationship of public services with religious organizations. Personal ideology is often influenced by social and historical contexts (Susman, 1964/1999), perhaps influencing preservice teachers' perceptions of moral education. Because this study focuses on preservice teachers' perceptions of their role as moral educators in Quebec and who have potentially attended school in Quebec, they may also have experience as students taking religious education or the Ethics and Religious Culture (ERC) curriculum. Thus, historical and political changes along with personal experiences with moral education may impact preservice teachers' perceived roles as moral educators.

Unlike in the United States (Mulkey, 1997), Canada's constitution integrated religion into the public sphere (BNA, 1867). The BNA (1867) established two religious public school options for Canadians: children either attended schools associated with Catholicism or Protestantism. According to the BNA (1867) and Scott Act (Stamp, 1937/1985), provinces cannot deny religious education in the public school systems and are mandated to fund religiously affiliated public schools. Although this currently remains part of the Canadian constitution, Quebec's public school system deviated from this model during the Quiet Revolution (McCulloch, 2016; QEP 2001), prompting state secularization and the preservation of the French language. Initially, the Quebec government used school reform as a tool for the preservation of the French language (Ghosh & Abdi, 2012). The Quiet Revolution also prompted the secularization of public services, precipitating a secularist movement that continues to this day with the Quebec Parliament instituting Bill 21 in June 2019, which focuses on laïcité. The bill is based on the premise that secularism is central to Quebec rights, so members acting on behalf of the state, such as teachers, are not permitted to wear clothing or jewelry that has religious significance.

In line with the broader movement towards secularization, in 2001, the Commissions for the Estates General instituted a change resulting in parochial school boards becoming language-based school boards (QEP, 2001). Following the shift away from parochial school boards, public schools had no specific religious affiliation, but students' rights to religious education via Catholic, Protestant, or Moral education courses continued until the Ethics and Religious Culture

Curriculum was instated (ERC; QEP, 2008). The ERC focuses on exposing children to world religions and ethical dialogue that represent the plurality of beliefs in Quebec. The QEP's (2008) ethical component prompts students to engage in dialogue about varying cultural and moral beliefs but does not advocate for a homogeneous social identity, which is explored in more detail below.

Resources for Preservice Teachers at Concordia

This study involved first-year preservice teachers at Concordia University as participants. The goal of this section is to provide some information about the background knowledge they receive during their training in a developmentally-oriented program. All licensure candidates are provided child development resources in their initial courses (Berk, 2013) and are expected to connect their coursework to developmental theory. Personal reflection is also a primary component of many courses, encouraging preservice teachers to examine their experiences and belief systems.

Exposure to moral developmental theories. At Concordia, the content of first year preservice teachers' course load includes a focus on both child development and professional competencies, but I do not anticipate that they will necessarily refer to theorists such as Kohlberg or Piaget when thinking about moral education. Instead, preservice teachers may focus on broader ideas about child development, such as nature versus nurture and child agency, which are covered repeatedly and extensively throughout their coursework. They may also refer to stages of development or teaching children by scaffolding and modeling rather than giving detailed information about moral development that, for example, appear in Kohlberg's moral development theory. Instead, they may talk about children's proclivity to follow the rules and cooperate or using inductive discipline to prompt guilt to create empathic and sympathetic responses. Preservice teachers may also discuss ideas about moral behavior, cognition, and emotion through different developmental lenses, as interrelated puzzle pieces that form morality. Not only are these theories related to future course work, but they may promote preservice teachers to reflect on their personal beliefs about childhood based on experience, theory, and ethical responsibilities as caretakers.

Professional competencies. During teaching licensure, preservice teachers are expected to master the 12 Quebec mandated professional competencies (Orientations, professional competencies; OPC, 2001). Preservice teachers become familiar with the competencies because

they are assessed during their licensure program. The competencies are explored in detail during their first-year internship course (N. Howe, personal communication, July 2, 2019). These competencies include a focus on professional ethics, with Competency 12 focusing on morality in the classroom: "To demonstrate ethical and responsible professional behaviour in the performance of his or her duties," (OPC, 2001, p. 117). This competency prompts preservice teachers to acknowledge cultural history, and philosophical theory when making moral decisions. This document suggests that Quebec expects teachers to focus on evaluating behaviors through different moral lenses that acknowledge differences in cultural communities through different moral schools of thought. Certainly, teachers may not directly associate their moral behaviors to utilitarianism or virtue ethics, but may think about their decisions in broader philosophical terms, such as social morality, being morally good, and virtues.

     The Quebec Education Program. In conjunction with the OPC (2001), preservice teachers' licensure courses assess knowledge of elementary curriculum in Quebec (QEP, 2006; 2008), including subject-specific and cross-curricular competencies. Upon completing each cycle, teachers are responsible for ensuring mastery of individual children's competencies. Cross-curricular competencies focus on developing children's understanding of the world and ability to become a productive citizen in Quebec. These competencies range from critically evaluating information to identity construction. For this study, multiple cross-curricular competencies encompass domains associated with moral development: solve problems (Competency 2), critical thinking (Competency 3), identity construction (Competency 7), cooperating with others (Competency 8) and appropriate communication (Competency 9).

     Competency 2 focuses on using available information to make informed and rational decisions while also recognizing the complexities across situations and reflecting on the outcome of a decision. In Competency 3, children are expected to use critical thinking skills to evaluate a situation to avoid prejudice through recognizing other potential viewpoints. Competency 7 establishes identity construction as fluid that can be shaped through school. Specifically, this competency aims to promote students' understanding of themselves, their peers, and Quebec culture, relying heavily on reflection and self-recognition. Students are also expected to cooperate with others, as stated by Competency 8, recognizing and accepting that others have different belief systems and working to co-construct knowledge. Finally, in Competency 9, students are expected to learn 'appropriate' means of expressing themselves orally and

behaviorally. This competency focuses on the semiotics of expression and gaining a culturally relevant understanding of the world. Taken together, Competencies 2 and 3 implore children to use fact and recognize personal opinion vis-à-vis reflection when making decisions, while Competencies 7, 8, and 9 can extend into the moral domain by focusing on moral self-concept and the behaviors that are culturally deemed as moral. Although these competencies are not described as inherently moral, references to these desired outcomes of education may arise when preservice teachers discuss their beliefs about moral education.

These cross-curricular competencies are also reflected in the subject-specific ERC curriculum, which focuses on respectful dialogue around moral dilemmas and religious cultures. For example, children are expected to reflect on ethical questions: "Ethical questions are addressed by means of situations that involve values or norms, and which present a problem to be solved or a subject for reflection," (QEP, 2008, p. 310). Overall, children should be able to reflect and identify the responsibilities humans have towards other living beings in Cycle 1, identify values that may come into tension during an ethical dilemma in Cycle 2, and understand that personal experiences can create different interpretations of an event in Cycle 3. Because the current study focused on first year preservice teachers, they may not be familiar with the ERC in their role as a prospective educator, but may nevertheless draw on beliefs and experiences from taking religious, moral, or ERC courses in elementary and secondary schools, using it to define the values they wish to promote in their class.

Purpose of This Study

Preservice teachers may have a variety of beliefs about their role as moral educators, which may be affected by their moral beliefs and past experiences. These beliefs may range from interpreting oneself as a crucial moral educator to perceiving moral education as absent from the classroom. Using written reflections completed by a group of preservice teachers, this study aimed to explore a variety of beliefs about morality and moral education, which can provide insight into the beliefs about implicit and explicit moral education in Quebec. That is, this study prompted preservice teachers to explore:

1) What is morality?
2) How do children develop morality?
3) Do teachers play a role in children's moral development?
4) What elements influence preservice teachers' beliefs about moral education?

Methods

This study utilized a qualitative approach to explore preservice teachers' beliefs about moral education. The participant recruitment, procedure, and analysis are described below.

Participants

I recruited 27 first-year preservice educators from a teaching licensure program to complete a reflection about moral education, from two courses ($N_1 = 12$, $N_2 = 15$). A majority of participants ($N = 22$) grew up in Quebec, 8% were male. Their ages ranged from 18 to 45 years, with a median age of 21 and 15% of participants had children. Of all participants, 15% reported that they actively practice religion (Judaism, Hinduism, Catholicism, and Protestantism), 8% reported that they practice religion sometimes, and 77% reported that they do not practice religion. Participants were recruited using both criterion and convenience sampling (Hays & Singh, 2012), ensuring they were in a teaching licensure program in the education department.

Data Collection

The students were recruited from two first-year pre-kindergarten internship courses ($N_1 = 12$, $N_2 = 15$). These courses are the first university structured experiences licensure candidates have in an educational setting and course work focuses on creating lesson plans and implementing professional competencies. I attended one class period with each cohort to discuss my study and conduct an in-class activity with the students. The activity consisted of a demographic questionnaire (see Appendix A) and reflection prompts to gauge students' beliefs about moral education. Specifically, there were two reflection prompts, presented in a fixed order: (1) What values are important to you? How did they become important for you? Do you intend to share these values with your students in the classroom? and (2) How do children learn right from wrong? As an educator, do you play a role in this process?; see Appendix B for details). These questions were formulated to elicit responses about personal experience and teachings strategies using colloquial language associated with morality (values, right, wrong). This activity was administered in class for approximately one hour. The researcher and professor left the room while participants reviewed the consent form and completed the demographic questionnaire. All consent forms were placed in individual envelopes by participants, which were assigned a participant ID. Participants were given 20 minutes to complete the first reflection. Afterwards, they were given five minutes to discuss their thoughts in small groups, then had five minutes to write final thoughts about the reflection. This was repeated for the second reflection.

Participants were asked to seal individual envelopes, which were collected at the end of the activity. After reviewing consent, reflections from consenting participants were securely stored; those from students who did not consent were shredded. All students in the class completed the activity for participation credit, and the professor did not review written answers. All participant reflections were transcribed verbatim and checked by the primary researcher and research assistant. Some participants participated in follow-up interviews as part of a larger study; these interviews were not analyzed for the purpose of the current thesis.

Design

The purpose of this study was to explore ideas about moral education, an often-overlooked field of inquiry. Thus, this study utilized a qualitative design with self-reflection questions. A qualitative approach aligns with the goal of this study as it explores different beliefs about moral education that preservice teachers in Quebec may hold, allowing me to locate different positions and elements of belief systems (Marshall & Rossman, 1999). Because beliefs about moral education are unpredictable, the research design also needed to be flexible (Hays & Singh, 2012; Van Maanen, Dabbs, & Faulkner, 1982). Within the context of being a preservice teacher in Quebec, the design focused on questions aimed at guiding participants to reflect on their beliefs about moral education. The demographic questionnaire and reflection questions explore the participants' general beliefs about morality and moral education within the context of the Quebec school system.

Analysis

Initially, I intended to use a phenomenology based approach for data analysis because of the reflection questions (see Appendix B), which were intentionally designed to elicit personal experiences in learning values. However, participants did not discuss such experiences in detail. Rather, they typically mentioned who or where they learned something from, but focused predominantly on the personal meaning of the value or ways they believed children learn right from wrong. Thus, a grounded theory approach was deemed more appropriate for data analysis because phenomenology focuses on exploring personal experiences to contextualize the meanings that individuals ascribe to beliefs whereas grounded theory focuses more on the perspectives that individuals have on phenomena (Hays & Singh, 2012).

Grounded theory. Grounded theory, in its inception, initially aligned with positivism, thus a more recent approach to this framework outlined by Clark (2003) and Hayes and Singh (2012) was used for the analysis. The paradigm that most closely aligns with this study is social constructivism because it examines the ways in which participants understanding the research questions (Hays & Singh, 2012). That is, beliefs about moral education rely on a preservice teacher's interpretations of morality and beliefs about how children learn to be moral. Grounded theory is a qualitative method that allows for an examination of data that is "grounded" in the participants responses (Hays & Singh, 2012), focusing on inductive data analysis to develop a theory that aligns with participants' responses. This method acknowledges that individuals have unique perceptions of the world, which should guide theory development. In addition, this theory acknowledges that there are multiple truths that can explain a phenomenon, which are also reflected in varying theories of moral philosophy (e.g., Freeman, 1995; Kant, 1791/1996; Lickona et al., 2002; Noddings, 1984; Redfield, 1985; Renteln, 1988; Thomson, 1976). According to Clarke (2003), there are three goals in grounded theory analysis. The first involves identifying elements such as who, where, and why, that explore the multitude of understandings that can be assembled. The second is to examine how individuals negotiate different dimensions of a phenomenon, focusing on the relationships between ideas (e.g., connections, consistencies, contradictions, tensions). Finally, grounded theory focuses on the major positions taken in terms of axes that integrates the perspectives of all participants. By doing so, a working theory of preservice teachers' beliefs about moral education can be constructed.

First round coding methods. Three first round coding methods were used when analyzing the reflections: value coding, five "R" coding, and concept coding. During the first round of coding, a second coder independently coded all of the reflections. The second coder was in her final year of her Bachelor's in Child Studies. The second coder did not have access to participant information. In terms of personal bias, I have held teaching assistantships previously in this department, but I did not collect data from students who I have graded or will grade in the future. In doing so, I have attempted to minimize the power relationships present in the study. This was explained to participants before completing the survey. Thus, participants' grades were not affected by their participation in my study.

Value coding. Each reflection was coded to identify individuals' values, attitudes, and beliefs (See Appendices C and D for full list of values codes). The definitions and procedures in

Saldana (2016) were used in this coding method. A value was defined as the importance attributed to an idea or person, an attitude reflecting the way the participant feels about an idea or person, and/or a belief as intertwining values and attitudes, incorporating personal experiences or outside knowledge when interpreting the world. Often values, beliefs and attitudes were difficult to differentiate, and were resolved during trustworthiness. Each reflection was coded individually.

       Five "R" coding. Five "R" coding focuses on five different aspects that assess the importance of moral values to the participant (See Appendix E). When doing this coding, each participant was examined as a whole- that is, all reflections that a participant wrote were evaluated together. As explained by Saldana (2016), this coding method focused on five distinct areas: routine, rituals, rules, roles, relationships. Routine focused on things that happen on a regular basis for the individual. Rituals are events that hold meaning for the individual, whether they happen once or regularly. Rules are ideas that are enforced by society that restrain behavior. Roles capture the identity of an individual in a specific context. Finally, relationships involve the interaction between people during routines, rituals, rules and roles. Not all five "Rs" were present in all of the reflections.

       Concept coding. Concept coding focuses on identifying broader themes in data (Saldana, 2016). For this study, concept coding was used to explore two questions: "How do children learn right from wrong?" and "From whom do children learn right from wrong?" (See Appendix F for full list of concept codes). As the focus was on the participant's perceptions of children in general, reflections on the participants' own personal learning were not coded. This decision was made because participants' beliefs about their past experiences were identified during values coding, allowing for a comparison of beliefs about who children (in general) learn morality from and who participants (in particular) learned morality from. Both participant reflections were taken into account for this coding method. During the coding process, the data were given descriptive codes, which were duplicated if the participant reiterated the same idea. The coders then focused on identifying themes within the data to understand the concept the participant was trying to explore. For example, 1325 was given the following descriptive codes by the primary researcher: (1) Modeling, (2) Connecting words with behaviors, (3) Sharing values to influence identity, (4) Modeling (a second instance of this code), (5) Outcome of actions, (6) Teachers are models, (7) Reflecting with others/brainstorming and (8) Self-exploration of consequences.

Three concept codes emerged from these descriptive codes: Modeling (1, 4, 6) and

Understanding Consequences (2, 5, 7, 8) allow for the Construction of Identity (3).

Second round coding methods. The primary researcher used different intermediary and

second round coding methods to explore the research questions. The methods used are described

in the table below.

Table 1

Coding Methods Used to Answer Research Questions

Question	Method of coding	Why
What is morality?	Code landscaping Word cloud	Code landscaping provides a visual representation of the data (Saldana, 2016). This is often used as an intermediary method between first and second round coding to identify themes in the data. This method allowed the researcher to identify commonly used values in relation to the reflection question.
How do children develop morality?	Axial coding Concept codes	Concept coding focuses on recognizing general themes in individual data sources (Saldana, 2016). Concept coding focused on finding themes relevant to two questions: How do children develop morality? And from whom? This coding focused on general beliefs the participants had about children rather than identifying factors that influenced these beliefs. Values coding and Five R coding were not used because they did not specifically focus on the question of how children develop morality but rather the teacher's role and beliefs about morality in general.
Do teachers play a role in children's moral development?	Axial coding Concept codes Values codes Five R coding	Concept coding, values coding, and five R coding was used to explore this question. Each coding method identified who influences child development and the role teachers play in this process.
What elements influence preservice teachers' beliefs about moral education?	Axial coding Values codes	Values coding focuses on identifying values, beliefs, and attitudes individuals have about a phenomenon (Saldana, 2016). Values coding was used to explore this question because it

		explored different elements that influenced their perception of the phenomenon.

Trustworthiness. During the research process, I focused on multiple criteria to ensure the trustworthiness of the analysis. Credibility, transferability, dependability, confirmability, authenticity, and ethical validation were attained by simultaneous data collection and analysis, reflexive journals, member checking, and triangulation (Hays & Singh, 2012).

Simultaneous data collection and analysis. During data collection, I began preliminary analyses by exploring broad themes in the reflections, which altered the study design (Hays & Singh, 2012). During this analysis, values coding, five R coding, concept coding, and axial coding were identified as appropriate for the data analysis.

Reflexive journals and field notes. While conducting this study, I kept reflexive journals during data collection and analysis to increase the ethical validation of the study (Hays & Singh, 2012). These included semi-structured questions (e.g., How did I feel the data collection process went? Were there any extenuating circumstances, such as weather or travel delays, that may have impacted data collection?) to prompt reflection on the data collection process and researcher bias by increasing the credibility, confirmability, authenticity, and substantive validation of the study (Hays & Singh, 2012). Reflexive journaling and field notes were employed for the in-class activities.

Triangulation. Triangulation involves drawing on multiple sources to develop an understanding of the participants' beliefs; in doing so, it increases the credibility, transferability, confirmability, and authenticity of the study (Hays & Singh, 2012). Within this study's design, two means of data collection allowed for triangulation: the reflection questions and the demographic survey. Multiple data sources allowed for the researcher to expand on and display the complexities of preservice teachers' roles as moral educators.

I also employed triangulation of researchers. To maintain trustworthiness while analyzing the data, a volunteer research assistant was involved in data analysis as two people are unlikely to interpret the data uniformly (Hays & Singh, 2012). Thus, more complex themes were identified during the coding and interpretation of participant reflections and interviews, some of which the primary investigator did not initially code. Much like member checking, two investigators decrease generalized statements about a participant because of personal bias.

Member checking. Member checking relies on authentically representing participants' voices and increases the confirmability, authenticity, sampling adequacy, ethical validation, and substantive validation of the study (Hays & Singh, 2012). To ensure that the results reflected participants' beliefs, they received a typed transcript of the reflections and were asked to ensure it was complete and accurately represented their perspective. Participants will also receive a copy of the study results.

Role of the Researcher

Recognizing my role during the data analysis has allowed for my reflection on biases I encountered while coding participants. These include my role as an insider and outsider, and personal beliefs about morality.

Table 2

The Biased Role of the Researcher as an Insider and an Outsider

Insider	Enrollment in an undergraduate licensure program, focused on child development, curriculum planning, and educational philosophy.
Outsider	Context of a licensure program in Massachusetts in comparison to Quebec. Attending elementary and secondary school in the United States.
Personal beliefs about morality	While at school, I remember having signs defining terms, such as integrity, respect, and responsibility, and conversations about what these values meant in the classroom. I have also been involved in research about respect and disrespect in the school setting. These experiences have led me to believe that morality is present in the classroom while participants may not actively associate classroom practice with moral lessons.

In this study, I attempted to minimize the impact of my biases on the interpretation of my results through reflections. These biases have been influenced by my experiences with moral education and research and from the literature on moral education. Although I do not believe that values are equivalent to morality, I feel as though they are often associated with morality and may appear in preservice teachers' beliefs about moral education. Because of this, I attempted to carefully phrase the questions to be vague about morality rather than guide participants in a specific direction. I also actively reflected on my data and my coding process while completing my analysis to ensure that my focus remained holistic and representative of the participant

beliefs. Thus, I was aware that I may have attributed beliefs about moral education that are not present in participants' responses. This was minimized by member checking.

Results and Discussion

The results and discussion will explore each research question individually, then will advance a preliminary theory about preservice teachers' beliefs about moral education. Before the research questions are explored, the demographic information will be presented to provide further context to participant responses. The implications and limitations will also be explored.

Demographic questionnaires. Although the demographic questionnaire was briefly described to characterize the population of the participants in the methods section, the demographics of the sample also provides insight into the elements that might serve to influence preservice teachers' beliefs about moral education. including experience with children and attending school in Quebec, and the length of enrollment in a teaching licensure program.

Experience with children. All participants had experiences with children in a variety of ways. Some participants had experiences as babysitters or nannies, as tutors, as summer camp counselors, and as parents. As such, all participants had experiences as authority figures that may have impacted their beliefs about children's learning. As the question in the demographic questionnaire (See Appendix A) about experience with children was an open answer question, there were a wide array of responses that did not lend themselves to locating patterns between experiences with children and beliefs about moral education. Nevertheless, some participants drew on specific examples of their work with children while exploring their beliefs in response to the reflection prompts, such as participant 1329:

> On my first year as a camp counselor, I was assigned to a group of 4-to-5-year-olds. One of these kids would result in violent behavior whenever something was not pleasing him. Having no knowledge or formation on how to act towards a child with aggressive behavior, I would simply yell at him to not act this way, but it never worked. One day… I asked him one-on-one why he was acting this way and if anything had triggered his violent responses. Having been calm and empathetic, he opened up to me saying this is what his father would do to him whenever he was mad… This traumatic experience taught me that when you act with empathy, kindness and have patience towards children, they will most likely develop trust with you.

The specific experience of working with a child enabled the participant to learn strategies and develop an ethos around working with children. This example suggests that increased experience with children impacts beliefs about moral action, which will continue to develop as participants complete their licensure training. Exploration of preservice teachers' beliefs as they increasingly

gain experience working with children would provide context to whether and how these ideas develop.

        Attending school in Quebec. Quebec provides a unique context for exploring moral education as, historically, the province has offered religious education and morality courses, or more recently, the Ethics and Religious cultures curriculum. A majority of participants ($n = 23$) attended school in Quebec, participating in one of the aforementioned courses. By engaging in these courses, they have been exposed to moral and ethical education within the context of school; that is, the curriculum's presence in the publicschool system has likely normalized the belief that teachers are involved in children's moral education. That being said, all participants, regardless of their home province, identified themselves as moral educators. To fully explore the impact of the curriculum in Quebec, future research should compare licensure candidates across Canada and the United States, which lacks an explicit moral education program (Mulkey, 1997).

        Enrollment in a teaching licensure program. In this licensure program, all required courses include links to relevant professional competencies in their syllabi and students are expected to acquire a copy of the ministry document outlining professional competencies during their first internship (N. Howe, personal communication, July 2, 2019). That is, since all participants were enrolled in an internship course, they presumably had access to this document. However, participants had not yet enrolled in subject specific courses, such as teaching mathematics, reading, or ethics and religious cultures curriculum; thus, participants likely had a limited understanding of the QEP's subject-specific student competencies (2001, 2008). Ideas related to general orientations and professional competencies appeared in categories that emerged during axial coding, such as teaching from a cultural perspective, which coincides with Competency 1 (OPC, 2001). Also, all participants were either enrolled in or had completed two introduction courses: Psychology of Education and Child Development I. As such, participants had recent exposure to theories related to moral, cognitive and emotional development, and some of these ideas may have contributed to the content of their responses.

Overall Description of Reflection Responses

        For the first reflection question, participants' responses were 282 words, on average (range = 60-485 words). In general, the participants listed values that they found important, and explored each one individually in the context of the meaning that they ascribed to the value, how the value became important for them, and the ways in which they would incorporate the value in

the classroom. For the second reflection question, participants' responses were 192 words on average, slightly shorter than the first reflection (range = 63-505 words). Participants often listed ways in which they thought children learn right from wrong, then provided examples.

What is Morality?

Before exploring beliefs about how children develop morality, the participants' understandings of the meaning of morality must be explored. This question was evaluated in a biased way- one research question explicitly asked for values that were important to participants, which aligns with a virtue ethics interpretation of morality. Specifically, participants were asked to identify important values. Beyond the focus on values, participants also explored ideas related to other philosophical theories of morality, which are explored in the section exploring elements that influence preservice teachers' beliefs about morality, as they often appeared in the context of examples about the incorporation of values into the classroom. Although other moral philosophical themes appear, these may not accurately reflect the nuances of the beliefs that participants hold. Nevertheless, broadly asking participants to define morality would also likely not have provided indepth answers that represent the morality within the context of teaching. Thus, for the purpose of this study, the values that participants identified offer one perspective on the understandings that individuals may have about morality.

Participants often listed values as part of their response, and each was individually coded in the document. Each value was only coded once in the reflection even if participants mentioned it multiple times. The focus was not on the repetition within a reflection but the occurrence of the value across reflections. After all reflections were coded, code landscaping allowed for the creation of a word map based on the frequency of each value across participants (see Figure 1). The most common values reported were empathy ($n = 10$), kindness ($n = 7$), and respect ($n = 14$). The emphasis on these values is not surprising, as they are often understood to be fundamentally connected to morality. Respect is a central value in Kantian morality (1785/1951, 1791/1996), which focuses on the intentional recognition of personhood (Dillon, 2007); in turn, the development of empathy is seen as a predecessor to children's internalization of morality (Roe, 1980), and kindness is considered a sociomoral value as it concerns perspective taking prior to acting intentionally (Lamborn et al., 1994). Inasmuch as participants commonly identified these values, this may suggest that these particular values are more universal or predecessors to other values, such as generosity and inclusivity, in that they focus on

acknowledging the dignity of others through understanding different perspectives and treating others how one would like to be treated.

Being a good person Self-awareness Compassion Ecology Friendship Community Responsibility

Learning by doing Empathy Independence Sharing Autonomy

Good moral decisions Authenticity Practice makes perfect Modeling Education Trust Traveling Humility

Religion Generosity Boundaries Kindness Success Safety Health Creativity Active peace

Knowledge Being a good Samaritan Respect Individuality

Patience Altruism Consent Honesty Maintaining dignity Future Inclusivity

Open communication Relationships Active listening Confidence Affection Passions Equity Helpfulness Spirituality

Perseverance Active engagement Love Recognition Family Diversity Positivity Caring Commitment

Loyalty Conscientiousness

Figure 1. Word cloud of values identified by participants in the first reflection.

Although these values were written as a response to a question was framed in terms of notions of virtue (Dillon, 2001; Lamborn et al., 1994; Lickona et al., 2002; Roe, 1980), responses also delved into other areas of morality. In the reflections, participants often explored what each value meant to them but also the importance of integrating the value into daily life:

> I was raised in a way to always be respectful of the people around me. I remember even from the time of a being a child that I should not be running and shouting in a restaurant, and my parents instilling in me, that behaving that way could have a negative impact on all the other patrons of the restaurant. I've carried that through into my adult life as well. I don't believe in suffering to make others feel ok, but instead that my actions should be mindful of the people around me. -1311

When participants explored values, they expanded on them beyond the scope of character education; in this example, the participant justified why a behavior is inappropriate within the context of a social setting but expands on this by stating that respect is about concerns with mindfulness towards others rather than being defined by a specific type of behavior. Although this participant focuses on respect of others, she also explores the idea that individuals should act mindfully, implying that the intention of an action is important, which overlaps with Kant's ideas of being morally "good" as actions must be done in good will (1791/1996). This overlap

between values as stemming from virtues and other philosophical theories of morality often co-occurred in reflections. For instance, the previous reflection focused on doing the least amount of harm while other reflections focused on ideas such as recognizing cultural differences ("I would also like to discuss… how [values] might differ from one home to another… Ex. some places don't value women the same way has the western world, but respect has no borders and children need to know that respect is an expected behavior regardless of the situation," 1312).

Some participants listed values that are not commonly characterized as directly related to morality, such as family and friendship (Family is the number one thing that I cannot live without… [They] are always there for me when no one else isn't… I also value friendship because it's always great having someone to talk to about things you are not comfortable discussing with your family," 1327). These responses may connect to beliefs about the moral sense of self, which is situated within a specific social context (Bhabha, 1996, 2012; Hall, 1990; Waterman, 1982). That is, identifying as a moral person is inherently linked to the relationships created with others and central to an individual's sense of self. These occurrences appeared in some reflections, perhaps indicating that maintaining relationships are understood to be closely linked to values. If anything, the variety of responses alludes to a multitude of beliefs about the meaning of morality, aligning with an array of moral philosophical perspectives (e.g., Freeman, 1995; Kant 1791/1996; Lickona et al., 2002; Mill, 1863; Noddings, 1984; Nucci, 2001; Redfield, 1985; Renteln, 1988; Thomson, 1976). Thus, preservice teachers will likely bring a variety of ideas, which may overlap or conflict, into the classroom that influence strategies they will use to teach children morality. For example, participant 1329 lists empathy as an important value, but states, "When being wrong, children are usually intervened by adult-like figures who warn them of their misbehaviors." This statement demonstrates a lack of alignment between what morality is and how children become moral. Morality, in this instance, means understanding others' feelings, but the participant focuses on direct instruction via pointing out transgressions when teaching children to be moral. That is, one focuses on the emotional aspect of morality while the other focuses on regulating moral behaviors. This distinction emphasizes the need for reflection about moral emotions and behaviors, especially in a teaching licensure program.

How Do Children Develop Morality?

Multiple philosophical (e.g., Locke, Rousseau, Hobbes) and developmental theorists (e.g., Piaget, Kohlberg, Noddings) explore children's development of morality. These ideas are

grounded in views of children's innate moral capacity and the influence of the external world. Different beliefs about children's inherent morality and moral development were explored through axial coding. Three categories became prevalent when participants explored their beliefs about how children learn morality: internal, external, and intersectional. Each participant's responses included ideas related to at least one of these categories. Although axial coding conceptualizes ideas on a single X-axis, because participants talked about children's moral development in a variety of ways, a Venn diagram (Figure 2) better explores the frequency and overlap of participant beliefs. Interestingly, these findings diverge from previous studies (Joseph & Efron, 1993; Osguthorpe & Sanger, 2013a,b) that focus on modeling and direct instruction as predominant means of children's moral development.
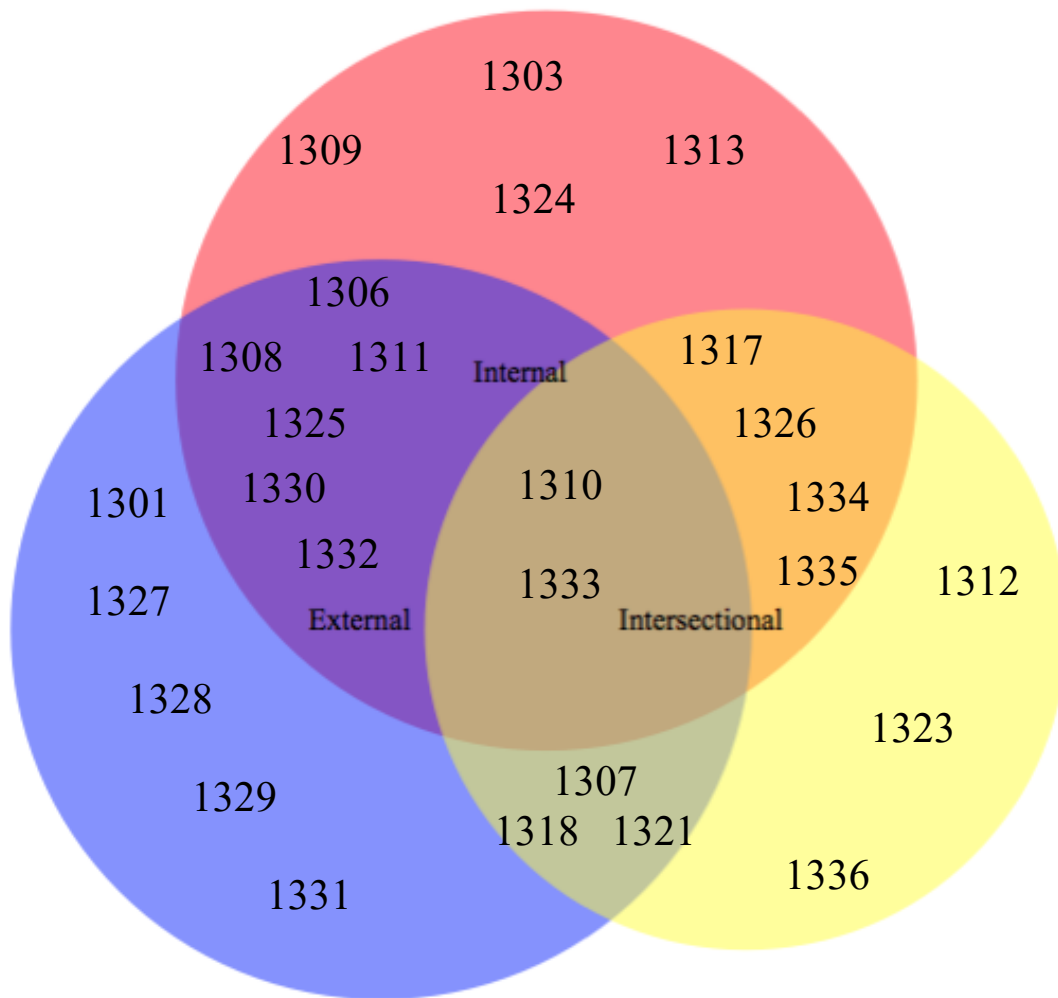
Figure 2. Proportional Venn diagram (Hulsen, de Vlieg, & Alkema, 2008) of internal, external, and intersectional beliefs about moral development with participant IDs indicating the coding for the reflections.

Internal. Internal, in this study, refers to cognitive and emotional processes related to moral development that preservice teachers explored in their reflections. These included children experiencing guilt, observing their environment, and understanding the consequences of their actions (for a full list of internal codes, see Appendix G). These codes were child-centered and described instances of the child learning morality, but often overlapped with ideas related to external or intersectional forces. Overall, 16 participants explored external learning while only four participants discussed children learning morality as an internal process, and thus fewer participants emphasized the child's agency in the moral development process. For example:

> Children learn right from wrong primarily through their experiences. For a child to fully comprehend their shoulds from their shouldn'ts, they need to view the outcome, either from their own personal experiences, or ones of people close to them. To fully understand the reasoning why something is off limits, a child needs to see the outcome, or else they won't really think it could happen. -1324

In this example, the emphasis is on children learning by observing the outcome of an action. The participant mentions the external in this reflection- an action in the world- but the focus is on the child processing action and assigning meaning to it- in this case their "shoulds" and "shouldn'ts." This relies on children cognitively attributing actions to schemas about what is right and wrong, which is centered around a real-life experience. Thus, for children to understand morality, this participant perceives that they actively construct beliefs about right and wrong, and this reflective process is not described as directly influenced by the beliefs of an external agent.

External. External, in this study, refers to behaviors that adults engage in to teach morality. For instance, these included modeling as well as praise and punishment (for full list of external codes, see Appendix G). The focus of these codes is often adult centered and focuses on teaching rather than learning. Overall, 16 participants explored external learning; five participants of these participants exclusively discussed children learning morality as an external process, emphasizing the adult's behavior:

> I feel that children learn right from wrong through modeling and setting an example of how we should act. When an adult in the child's life shows the child that appologizing when they do something wrong and modeling how we can make the other person feel

better, by actually doing it consistently. This helps to cement the right and wrong ideas in the child's mind. -1331

This reflection was coded solely as modeling behavior. The emphasis is on the adult behaving in a way that children can imitate it. This participant, like others that only discussed external methods of developing morality, does not emphasize the child's agency. In this instance, the participant explores children's learning through a tabula rasa approach to morality (Locke 1689/1959); although there is a reference to the child's mind, the emphasis is on how the child is filled with right and wrong by the behavior of adults rather than having an inherent relationship with or self-constructing (im)morality. However, this participant specifies that modeling and imitation does not happen in one instance, but rather is a pattern of behaviors over time. Thus, this belief places an onus on adults to continuously regulate their behaviors in front of children to ensure that they do not share "wrong" actions.

Intersectional. Intersectional, in this study, refers to behaviors that explicitly prompt cognitive processes for children. This category emerged during axial coding as the codes seemed bifurcated between internal and external learning. Each code in this category is made up of two parts: an adult intentionally engaging in a behavior that prompts an emotional or cognitive means of learning. This included adults guiding children through self-reflection and being developmentally appropriate (for full list of intersectional codes, see Appendix G). In total, 12 participants explored intersectional means of learning morality in their reflection, while only three solely identified intersectional as a means of learning. Participant 1312 explores these ideas in her reflection:

> Educators need to guide children to understand and reflect upon situations. Although right/wrong seems obvious for adults, children do not have the same filters (values, rules, morals) that adults have. Putting these situations into age appropriate contexts is import-ant in developing these said filters that aid in judgement.

In this case, the participant identifies her responsibilities as an educator to act as a guide while also recognizing the child's capacity for understanding nuances of morality. The participant recognizes that children do not understand the world in the same way as adults, but rather than provide strict punishments to control behavior (external), she focuses on guiding a child to reflect on their behaviors so they can develop more adult-like filters.

Relationships between processes. Many participants explored multiple ways children learn morality in their reflections. In fact, 15 participants described a combination of internal,

external, and/or intersectional factors when exploring their beliefs about children's morality (See Figure 2). This suggests that preservice teachers may view children's moral development as multi-faceted, identifying both the child's cognitive capacity and the external environment as factors for children's moral growth.

The overlap of ideas about preservice teachers' beliefs about children's moral development suggests that the participants were unlikely to locate one sole means of moral development. This contrasts with the findings of Osguthorpe and Sanger (2013a, 2013b) who found that preservice teachers predominately discussed ideas that were characterized in the present study as external factors (modeling and direct instruction). Rather, there seems to be an overlap and recognition of different processes related to children's inherent morality and the development of moral cognition and behavior. This corresponds with theory on the moral sense of self, which locates morality as an interaction of traits, reasoning, and actions (Blasi, 1983; Hardy & Carlo, 2011; Lapsley & Narvaez, 2009). According to participants, adults engage in a variety of behaviors including modeling, direct instruction, and rewards and punishments. However, adults may also guide children to reflect, exploring an external stimulus that prompts an internal response. Finally, the child's capacities are also implicated in the process. These may be emotionally driven, such as feeling guilty, or cognitively constructed by understanding consequences through reasoning about a series of events.

Participant 1310 explores all three ideas in her reflections:

Children model their behaviours + beliefs on their things their parents say and do. They also learn by making mistakes or saying things that hurt other children's feelings and then feeling remorseful… Sometimes good vs bad can be very nuanced + I think it's important for children to be able to debate these nuances in a non-judgmental, non-agressive way in a classroom setting. … Teachers should model respectful communication, ask thought-provoking questions, and guide students to see multiple perspectives (and to respect multiple persspectives) on moral issues.

This participant explicitly explores modeling, which was coded as external; facilitation, which was coded as intersectional; and making mistakes and experiencing guilt, which were coded as internal. As demonstrated by this participant, preservice teachers may have a variety of beliefs that influence their perceived roles as moral educators. Although the participant does not explore each statement in great detail, which was unrealistic given the time constraints, she does connect these varying ideas about moral learning by focusing on good and bad being nuanced. There are a variety of ways that children may learn morality, but morality is not a fixed term; it fluctuates

due to the philosophical lens used to interpret a situation. This participant exemplifies a theme present in most reflections; teaching children "right" or "wrong" should vary based on the context and the child (e.g., "sometimes good vs. bad can be very nuanced").

These findings can be situated within both philosophical and developmental literature. Some participants located children being innately moral or having universal values: e.g., "Children are born with insticts that are developed and conditioned through lived experiences, environmental impacts and the influence of individuals around them such as parents, siblings, peers, educators," (1307). This example can be understood within both a philosophical (Rousseauian) and developmental perspective (e.g., nativism, constructivism) on children's morality. Rousseau focuses on children's innate morality needing protection from society through laws and regulation of behavior (1672/1895), whereas this participant focuses on the exploration of the environment to develop those natural dispositions. This belief seems to incorporate a philosophical perspective on children's natural proclivity along with a developmental approach. This overlap became evident during the second round of coding.

Interestingly, while some participants mentioned that a child is innately predisposed towards (a)morality, none advanced beliefs about children as immoral. This may indicate that preservice teachers may believe that they are responsible for fostering moral development rather than civilizing children; this appears across all participants even though many identify with a religion including Catholicism, which places the child as needing to be cleansed of sin (Bloch & Guggenheim, 1981). That is to say, associating with a religion did not result in any participants viewing children as inherently immoral in the context of this data collection. Rather, as explored in a later section, individual's described their religious beliefs as differentiated between personal and professional settings. This may also be explained by the child's age when at school; specifically, participants predominantly discussed moral learning in early childhood rather than infancy or toddlerhood. That is, although participants actively explored moral learning in early childhood, the questions were not designed to capture their beliefs about children's morality at birth.

Do Teachers Play a Role in Children's Moral Development?

When exploring this question, it's important to note that the reflection question was biased by asking participants to reflect on their potential role as opposed to broadly asking who children learn from. Although the reflection questions focused on teachers' roles as moral

educators, participants were given the opportunity to state that they do not feel they are responsible for children's moral development. However, all participants identified themselves as moral educators, albeit in different magnitudes. First round coding methods identified different ways that teachers are positioned as moral educators; value coding captured statements participants made about teaching and learning morality in general whereas concept coding focused on identifying the "who" that children learn from. Finally, Five R coding provides details about the nuances of the teachers' role as a moral educator. Using multiple coding methods to explore the data allows for a broader understanding of children's moral learning based on: (1) all values, beliefs, and attitudes participants have explored in their reflections, and (2) general beliefs about how all children develop morality.

   Role of the teacher in concept coding. Two questions provided context for concept coding, one of which was used to explore this question: From whom/what do children learn right from wrong? Unlike values coding, concept codes only identified general statements about how children learned morality rather than the participant's own moral learning as children. In contrast to the participant's own moral learning, most participants ($n = 17$) did not explore from whom children learn morality. Nonetheless, concept codes that emerged were academic exploration ($n = 1$), teachers disseminate right/wrong ($n = 8$), transitory rules at school ($n = 1$), school is seminal ($n = 1$), religion disseminates morality ($n = 1$), and proximal important people ($n = 1$).

   Overall, the reason that participants did not explore this idea in as much depth as some of the other issues is because it was not directly elicited. However, all participants who did not explore this question directly nevertheless identified an external or intersectional means of children learning morality (See Table 3). That is, although some participants indicated that children learn through means such as modeling, guided reflection, and punishment, they did not identify who or what provides this instruction. This may be related to the reflection questions, as they were focused on whether teachers played a role rather than identifying those who predominantly aid children in learning right from wrong, perhaps indicating that the teacher had an implied role in this education. The absence of data should not be used to make definitive conclusions about participant responses (Hayes & Singh, 2012), but may indicate that participants view teachers as instrumental in children's moral learning. However, this should be evaluated in more detail in future research.

Table 3

Participant Responses of External and Intersectional Means of Learning Morality and the Teachers' Role in Moral Education

Participant	Teachers or School	Outside influences	External	Intersectional
1301	√	√	√	
1303	√			
1306			√	
1307		√	√	√
1308	√		√	
1309	√			
1310	√		√	√
1311			√	
1312				√
1313	√			
1317				√
1318			√	√
1321	√		√	√
1323	√			√
1324	√			
1325			√	
1326				√
1327			√	
1328			√	
1329	√		√	
1330			√	
1331			√	
1332			√	
1333			√	√
1334				√
1335				√
1336				√

Role of the teacher in values and five R coding. Unlike concept coding wherein participants did not explore from whom or what children learn morality, values coding captured participants' beliefs about their role as teachers and their own experience learning morality. All participants stated that their role as a teacher was to share values or teach children right from

wrong. These roles were not described as existing in a vacuum; they were often related to the personal values that a participant identified. For example:

> I have always been taught that I needed to be kind & helpful to everyone, even to those who aren't in return… It was mostly instilled by my family and also through my religion… I will try my best to share these values with my students. I will not bring up my religion or the reason why I have these values… I do believe that educators have a role in children's learning right from wrong, however the children change educators every year. They are not with their teacher long enough to solely learn right from wrong from them. -1301

This participant identifies kindness and helpfulness as central to her personal and religious learning. Although religion is described as involved in teaching her these values, her role as a teacher diverges from the role of religious educator; that is, the participant reflected on the relationship that her beliefs have with religion but also underscores that religion is not necessary in learning these values. Her relationship with these values seems crucial to her belief system, as it focuses her impact on others and how she views herself as a future teacher. Finally, the participant identifies herself as a temporary moral educator but her role is limited by time.

Misalignment of value and concept coding. Participants mentioned an array of influences for children in terms of moral learning, both with respect to children in general and personally. However, it was particularly when participants explored their own personal development of morality that they also identified families, peers, and religion. In other words, participants often discussed learning their values or right and wrong from their families, as noted in the values coding, but did not often explore children's learning from their families in the concept coding. The first coding process identified the means whereby the participants feel they have learned morality, including personal experience, which was not the focus of the second coding method. In fact, the values coding method identified family ($n = 15$), friends ($n = 4$), caretakers ($n = 2$), religion ($n = 3$), school ($n = 3$), and teachers ($n = 15$) as moral educators, whereas the concept coding method identified teachers ($n = 8$), religion ($n = 1$), proximal important people ($n = 1$), and school ($n = 1$) as moral educators. Thus, there is a stark contrast between values coding and concept coding in that family, friends, and caretakers do not appear in this coding method. This difference indicates that participants talked more about family when exploring how values became important to them or learning right or wrong but did not explore the role of parents in children's moral learning. This finding may also be related to their perceived identity as educators within the context of the study, as participants with children did

not explore parents' roles in moral education, suggesting that the context of the teacher corresponds with a shift in professional identity (Walker, 2014). Thus, when participants are within a context that focuses on their identity as teachers (a teaching licensure course with reflections about their role as teachers), they focus on the impact they can have with children.

Unlike Osguthorpe and Sanger (2013a,b), perhaps because this study recruited students from an internship course rather than through admission applications or a foundational course, participants explored their experiences, personal responsibility, and general beliefs about who children learn from. This may suggest that participants' self-perceptions as future teachers may influence the nature of their responses, and also that internship experiences may help preservice teachers explore their beliefs in more nuanced and indepth ways.

What Elements Influence Preservice Teachers' Beliefs About Moral Education?

This question was difficult to answer as the elements that influence teachers' beliefs about moral education range from interpretations of morality to the perceived roles of teachers, and also due to the varieties of data collected (two reflections and a demographic questionnaire). The responses are in no way conclusive about the multitude of elements that may influence preservice teachers' beliefs about moral education, including moral philosophy, moral development, and religion. Information gleaned from the demographic questionnaire and emergent themes from axial coding include interpersonal relationships, intentionality, impact, recognizing and accepting differences, children's developmental capacity, religion, and teachers and schools (See Figure 3 and Appendix H). Of these, intentionality, impact, recognizing and accepting differences, and the development of morality are also relevant to the themes explored in previous sections, as they bear on participants' understandings of morality and beliefs about moral learning (What is morality? and How do children develop morality?). However, they are described in this section to demonstrate the variety and complexity of influencing elements that influence preservice teachers' beliefs about moral education.
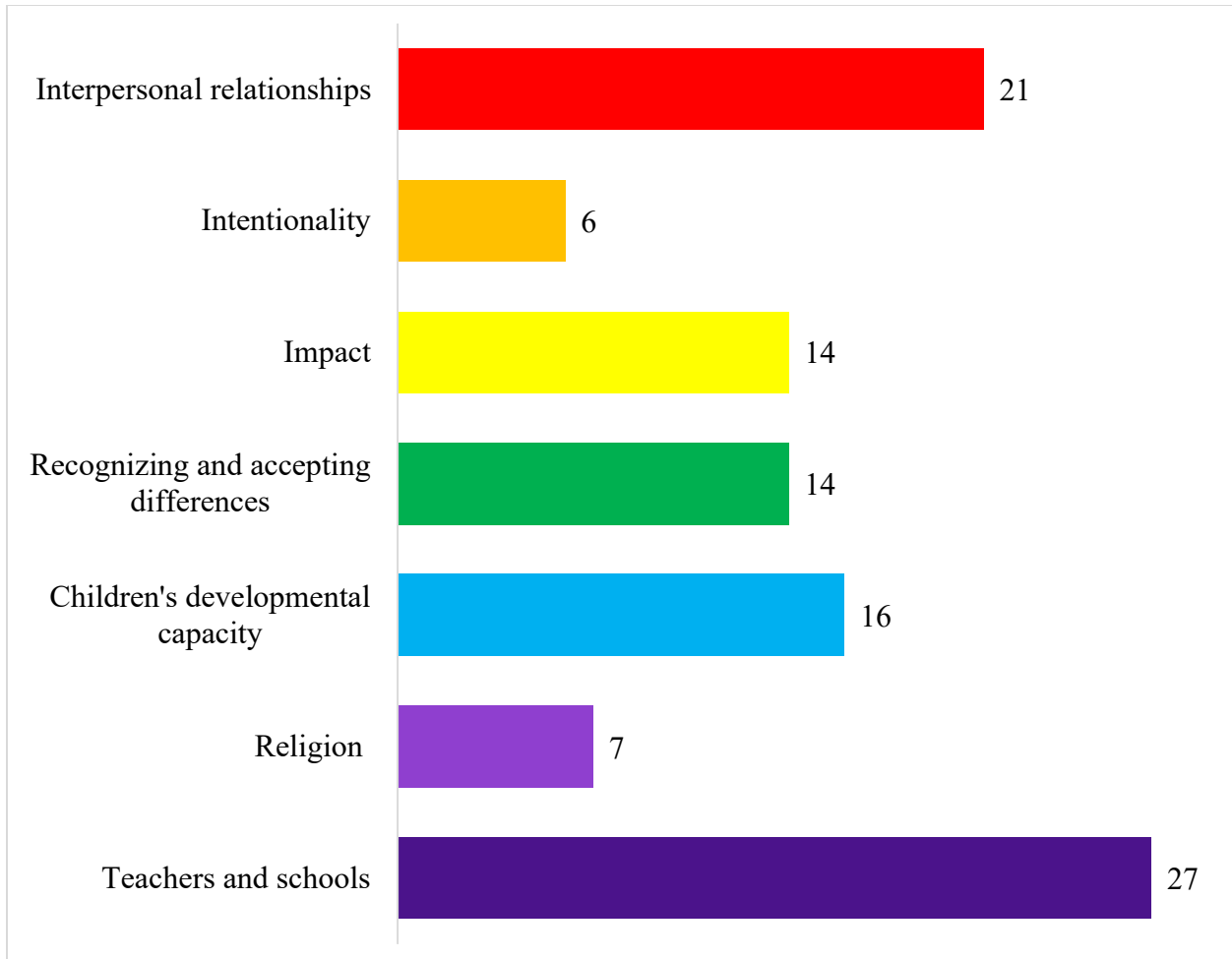
Figure 3. The frequency of participant responses based on the categories identified during axial coding.

It is important to note that these categories do not exist in isolation, but rather tended to overlap as participants explored the variety of influences that impacted their individual beliefs (See Figure 4); for example, participant 1301 explored six themes in her reflection while participant 1330 focused on two themes. Each participant explored the reflection questions in unique ways; these patterns are elaborated in more detail below.
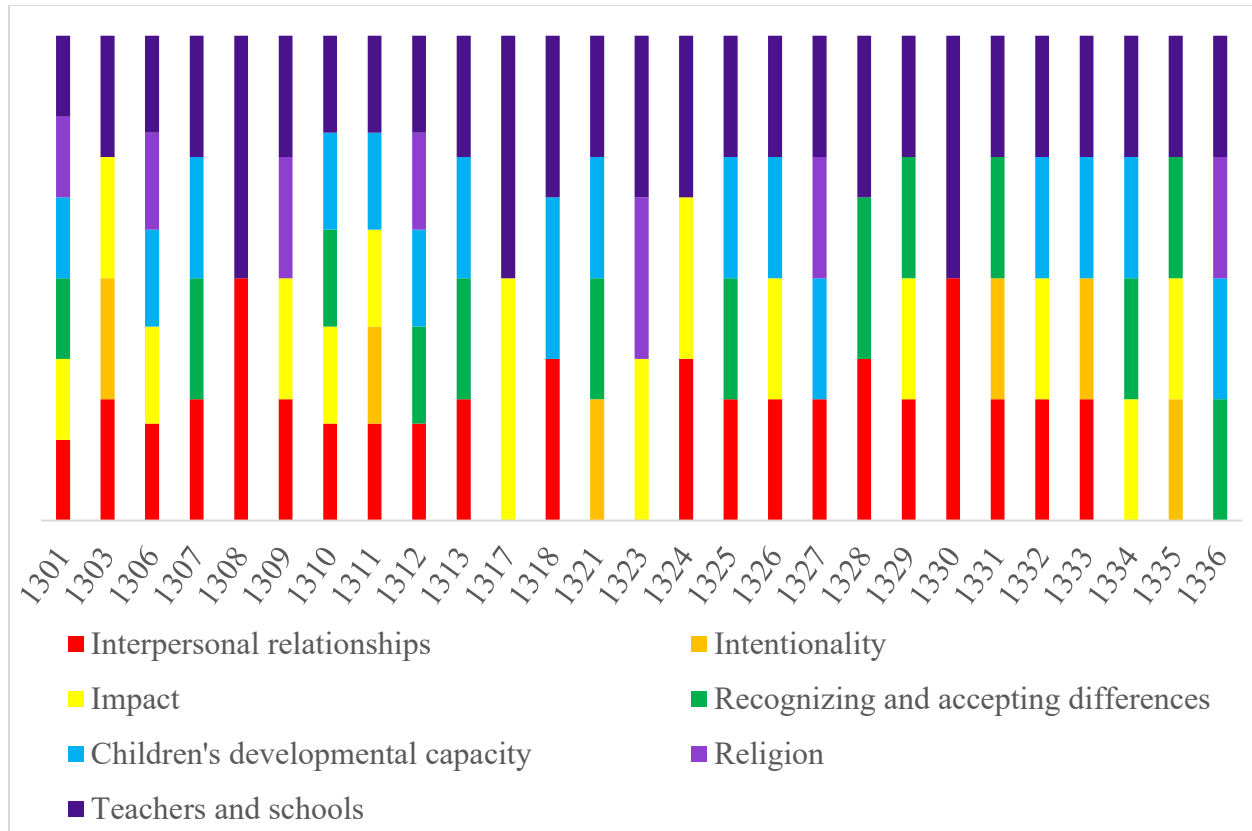
Figure 4. The axial coding categories that participants explored during their reflections.

Interpersonal relationships. One category that emerged during axial coding focused on relationships with other people (*n* = 21), which were initially given value codes such as Attitude: friends are support systems; Attitude: adults as good influences; and Attitude: children trust teachers. Participants who explored interpersonal relationships focused on the need for a human connection, whether between family ("Knowing that family will always be there for you and will love you through anything. I'm not only talking about immediate family but extended too. I still to this day make an effort once a week to go visit my aunts, uncles, cousins and grandparents," 1313), teachers ("Without forming relationships, teachers can't teach their class," 1317), or the world community ("In this life of chaos we need to be more warm, caring and understanding of everyone," 1331). These ideas relate to philosophical theory about social relationships, predominantly drawing on a feminist ethics influence; focusing on trust is linked to virtue ethics (Lickona et al., 2002), but the focus is on the relationship of trust and support systems also closely aligns with Noddings' (1984) theory of care.

Caring relationships with others impact important values, as 1333 explains that his values and career choice were influenced by his parents, "My parents always taught me to be polite… They taught me to respect others and be caring, even to complete strangers… I'm still learning from them to this day. I believe that my parents constant love pushed me to become a teacher." As evidenced in this example, this participant locates politeness, respect, and caring as values that were important to him and that these values, along with his parents' love, inspired him to teach. Interpersonal relationships with others, thus, were described as contributing to moral beliefs via past experiences and specific contexts (Bhabba, 1996, 2012; Hall, 1990; Walker; 2014; Waterman, 1982), implying that care from others, whether it be teachers, peers, or family, influences participants' beliefs about moral education. This appeared in a majority of participants' reflections, suggesting a pattern that relationships with others are central to the formation of beliefs about morality.

Intentionality. This theme was less common in participant responses ($n = 6$) but was distinct from other categories that emerged from axial coding. This category overlaps with participant definitions of morality, which captured implicit statements that align with moral philosophical theory. Relevant themes were initially given value codes such as Value: listening before acting and Attitude: mindfulness. This touches on a Kantian (1791/1996) perspective of being morally good. That is, acting with a positive intention supersedes the outcome when evaluating an individual as moral (Kant, 1791/1996). For example, Participant 1321 states, "I dont like to classify people as good or bad, but I think its really important to look at intentions behind actions, because it's the intention that can say a lot about a person." This example illustrates that an intention, not a person or outcome, should be judged. Participants also drew distinctions between intention and impact. Participant 1335 explores this idea when she focuses on honesty: "We have to be honest with ourselves and to be honest with others… It is OK to make mistakes, but it is not OK to lie." In this instance, the intention focused on lying; mistakes are part of life, regardless of the intention, but after one is made, an individual has choice to accept responsibility. Thus, this response implies that individuals have to intentionally act honestly regardless of an outcome. This exists as a binary to evaluating morality as an impact of actions, which is explored in the next section on impact.

Impact. Participants more often located the outcome of actions as an influencing element of morality ($n = 14$). This category included value codes such as Belief: values lead to success

("I am using the values I have learnt to be kind and help those in need. I go because I want to help these students succeed. That is my reward," 1301) and Attitude: good is right ("The more educated they are on good and bad, the more likely they are to know the differences between right and wrong," 1309). In this framework, intent is not necessarily a factor when exploring the outcome of a behavior or a value; that is, the focus is on either helping or harming others, as explored by 1317:

> In my internship two children were playing and then one little boy bit another little boy on his cheek. The boy started to cry and at that moment, the boy who had bit him realized that what he did was wrong… [The educator] interfered and spoke to both boys. She asked them why he had bit the other little boy and how it made them feel… the boy who bit the other child understood that what he did was wrong because it made the other little boy feel bad… the boy who bit the other child was feeling frustrated, however, [the educator] explained to him that in these situations, the right thing to do is to use your words to express how you feel.

In this example, a child bites a peer but the participant does not attribute the behavior to intending to harm. Rather, the participant believes that the child was unable to express his feelings, resulting in a negative action that harmed another child. This is furthered by the child realizing afterwards that his behavior was wrong. According to this participant, the child did not intend to harm, but engaged in wrong behavior. In this instance, morality is being centered on the consequences of actions.

In addition to the outcome of helping and harming actions, this category also also focuses more broadly on the outcome of values. This included some outcomes that extend beyond the realm of morality; for example, participant 1303 talked about outcomes in terms of success: "I see success as a survival aspect. Without succeeding in school, it may be hard to find a successful career. finding a job in the future is important and as a teacher, I want to make sure that my students can successfully follow their career path." In this instance, her ethic to care is directly related to students' success, encompassing the role of a moral educator (Narinasamy & Mamat, 2018; Wentzel, 1997, 1998). That is, having a certain set of values has a positive impact on the individual. Thus, the impact of actions determines moral behavior while the impact of adopting values creates successful people.

Recognizing and accepting differences. This category emerged during axial coding, encompassing ideas about cultural and universal values. Much like eye contact can be interpreted as respectful or disrespectful (Hemmings, 2002), participant 1301 notes that "[She does] not

want to tell children not to eat with their hands because our society may view it as being "wrong"… certain cultures do eat with their hands." In this instance, the participant is discerning social conventions of right and wrong from morality (Nucci, 2001; Renteln, 1988). In contrast, participant 1333 explains that there are some values that are universally accepted as moral: "Outlining proper values from the community or worldwide proper values for right and wrong is good… teaching the golden rule of treating others the way you would want to be treated." Thus, participants do locate right and wrong as culturally situated but distinguish social conventional concerns that vary across cultures with universal concerns for human welfare and justice (Li & Fischer, 2001; Miller, 2001; Nucci, 2001). That is, some beliefs about right actions nevertheless do not pertain to behaviors that directly impact the well-being of others. Quebec society might find a particular action to be unorthodox, but the action does not harm individuals. In contrast, a universal value, the golden rule, focuses on the inherent worth of other individuals; treating others with the respect you wish to receive is other oriented and can have a positive impact on society. That is to say, some ideas related to morality are viewed as culturally grounded behaviors whereas others extend beyond a society.

Another subtheme that emerged during coding is that there are grey areas of right and wrong. This extends beyond a social view of morality explored in this section to focus on the ambiguity of moral choices: "Sometimes good vs bad can be very nuanced + I think it's important for children to be able to debate these nuances in a non-judgmental, non-agressive way in a classroom setting," (1310). Dialogues about differences in a non-judgmental manner may occur regularly in a classroom; for example, one discussion about good or bad may focus on vegetarianism. Individuals have personal reasons for choosing to be vegetarian, and the teacher can foster a discussion about why a student chooses not to eat meat. What is wrong for the vegetarian may be right for others and teachers have the responsibility to foster ethical dialogues in the classroom, as outlined in the ERC (QEP, 2008). Although participants did not mention the ERC in their reflections, they seemed to recognize an area in the curriculum that promotes respect and understanding amongst people with varying cultural and personal beliefs.

Children's developmental capacity. During axial coding, the development of morality along with two subthemes emerged: (a) the child as innately moral and (b) the children's developmental capacity (e.g., A: children are developmentally restricted). The former is explored in the section about how children become moral but the second overlaps with elements that may

also influence preservice teachers' beliefs about moral education. Specifically, this element focuses on the belief about children's capacity to act morally rather than how they become moral. Some participants explored ideas of perspective taking and attributing right to good when discussing children becoming moral, such as participant 1334:

> I think that young children, up to a certain age, don't ha-ve the theory of mind that is necessary to understand the impacts of right and wrong choices. Since they can have a hard time reflecting on their actions, as a teacher we need to guide them on that path. At the beginning of their moral development, children tend to consider good things (or "right" things) according to what made <u>them</u> feel good. Same thing for bad (or "wrong") things.

This participant explores her beliefs about children's moral beliefs in terms of cognitive development; in early childhood, children may not have the ability to connect actions to consequences, needing an external guide to foster perspective taking. Thus, the participant focuses on adults' scaffolding reflections on right and wrong. Finally, the participant states that right and wrong are initially related to feelings.

Participants acknowledge that moral learning is related to child development, taking different forms as children transition to adolescence and adulthood:

> Children and adolescents will break the rules and step out of line and they usually learn from being punished for doing the wrong things… Children will usually follow the laws that they are taught from educators, parents with a fear of punishment As children grow older, and become teenagers and adults they develop their own sense of beliefs and values, from what they have experienced and learned from their environment. -1333

This participant extends the idea that children follow rules (moral development a la Kohlberg's pre-conventional level; Berk, 2013) and learn from punishment to a self-construction of beliefs (moral identity development; Blasi, 1983; Hardy & Carlo, 2011). This potentially suggests that the participant differentiates the capacity of young children to act morally with that of an adult. As a teacher, the capability to differentiate moral ability based on age may be critical in understanding teachers perceived role as moral educators; a kindergarten, grade six, and high school teacher may interpret their roles in varying degrees because of the child and adolescents' capacity for "being" moral.

Religion. Recent legislation, specifically Bill 21 (2019), necessitates a deeper evaluation of the impact of religious beliefs and expression in the Quebec school setting. Specifically, one goal of the ERC (QEP, 2008) is, "to encourage students to understand the various forms of

religious expression, grasp the complexity of the phenomenon and gain perspective on the various dimensions: experiential, historical, doctrinal, moral, ritual, literary, artistic, social or political," (p. 315). The government's implementation of Bill 21 (2019) is in conflict with the curriculum; teachers are expected to foster student exploration of different forms of religious expression in an effort to promote openness to diversity and recognition of the other, while being unable to express their own religious identity through religious symbols. Thus, future research should explore the impact of teachers' religious beliefs on their practices in the secular classroom, as these issues currently impact policy.

Although this category emerged during axial coding ($n = 7$), it only provides a starting point to explore the influence of preservice teachers' religious beliefs within the scope of a classroom. Overall, a majority of participants identified with a specific religion in the demographic questionnaire ($n = 24$). That being said, only four participants considered themselves as actively practicing religion. The importance of religion for individuals varied in the reflections, with some participants stating that religion is essential to their daily lives whereas others identified learning values from religion. However, importantly, none of the participants who mentioned religion indicated that they would share their religious beliefs within the classroom context. Consider the following example:

> My father has taught me that religion does not matter as much as just being a good-hearted person. If I pray for good things, but I behave inappropriately, then only bad things will come. I intend to share these values with my students in the classroom because I think its important to value the self. 1309

In this example, the participant claims that religious beliefs are secondary to moral commitments; religion and prayer does not make a person "good." The participant shifts away from valuing religion to valuing the self (listing respect, kindness, and giving), perhaps indicating that possessing values allows for individuals to act morally. As such, this reflection implies that religion does not dictate an individual's moral status; rather their interaction in the world and with others develops moral people.

Overall, these findings suggest that teachers should not be denied the expression of their religious identity because even first year teaching licensure candidates are clearly able to differentiate religious and professional beliefs. Implying that teachers, and other professionals, are unable to separate practicing religion and professionalism undermines the integrity of the

individual, acting as a form of oppression (Campbell, 2003). For example, participant 1327

explored her religious beliefs and their role at school:

> I was raised as a protestant and I've never lost faith in my beliefs thanks to my parents. I value my religion because I have a reason to live my life fearlessly considering I have God watching and protecting me. This is a value that I don't think is appropriate to share in class nowadays because many people have developed their own beliefs that they share with their own children. However, growing up with the qualities I've gained from being a Christian, such as empathy, love, patience and more, will benefit me as well as my future students. I've learned not to judge in this world full of differences and I feel that it is extremely important to allow all children to feel welcomed and appreciated.

This participant indicated that she actively practiced her religion in the demographic

questionnaire and explored this during her reflection. She also clearly recognizes the diversity in

religious beliefs in Quebec and concludes that she should not teach religion to her students.

However, she also notes that she has developed her value system (empathy, love, and patience)

from religion. This participant demonstrates that even first year preservice teachers are capable

of understanding the difference between sharing religion and secular values, which calls into

question the assumptions of Bill 21 (2019). In its essence, Bill 21 assumes that donning religious

items is equivalent to disseminating religion. Waddington (2019) notes that the aim of Bill 21 is

to ensure teachers are neutral within the classroom context, comparing religion to politics.

However, the values that this participant wants to share in her school, which are part of her

religious identity, are interrelated to professional ethics. Through Campbell's (2003) reasoning,

insinuating that teachers are unable to remain neutral and their actions need to be regulated

through a code (or bill) of conduct, demeans and oppresses teachers. When these acts of

oppression occur, whether based on religious, racial, or sexual identification, qualified

individuals may leave the teaching profession (Hong et al., 2017; Waddington, 2019). This

participant's ability to differentiate between their personal and professional views of religion

demonstrates that governing bodies, such as Quebec, should allow for personal discretion in

religious garb.

      Teachers and schools. When initially doing the axial analysis, this category was

excluded in the comparison of other categories because all participants explored this idea. Rather

than focus on the theme as a whole, exploring subthemes in this category provides more insight

into individual beliefs about moral education in the context of school. While axial coding, two

codes were intentionally excluded because they appeared in every reflection (B: Sharing Values

and A: Teachers are responsible). In doing so, a comparison can be made between different elements of beliefs about the school context while accounting for a consistent belief amongst participants. Three subthemes (See Figure 5; See Appendices I and J) emerged during axial coding and are explored in more detail below. These subthemes overlap with the role that teachers have as moral educators, but are also instrumental in understanding different elements that influence preservice teachers' beliefs.
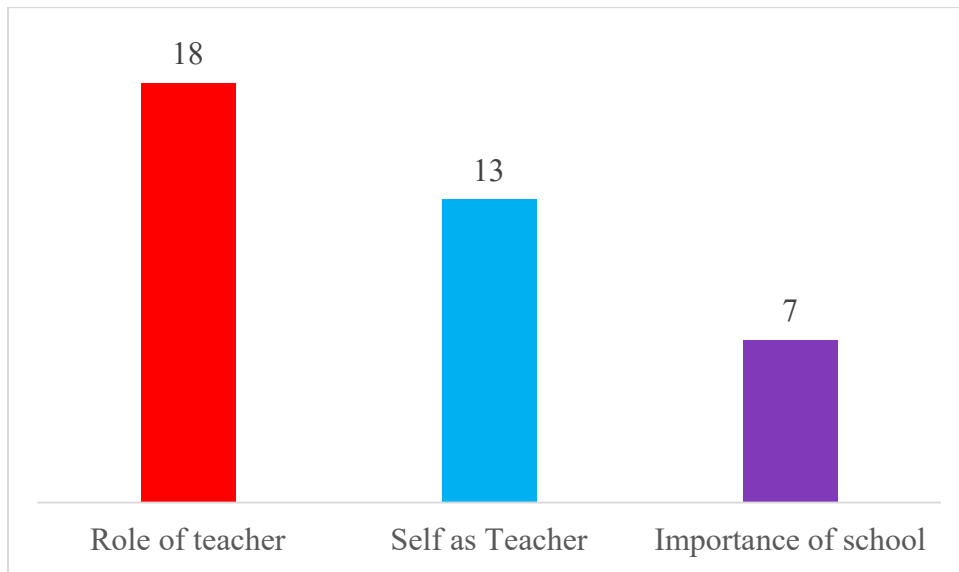
Figure 5. Frequency of responses about the role of teachers and schools.

Role as teacher. This subtheme aimed to capture the role that participants (*n* = 18) attributed to ideas about teachers in general. That is, teachers are responsible for engaging in a variety of practices, which may appear similar to that of the ethical professional. These include teachers' responsibilities, facilitating learning, and acting as a role model. Participant 1324 explores this idea: "As an educator, I play an important role in this process. Children spend many hours in a day with their educators, therefore is our job to model what a right decision resembles to, as well as talk to the children about any unsure decisions, in order to allow them to reflect." This example exemplifies the responses that participants gave- they stated the educator's job or what an educator should do. That is, many participants focused on the professional expectations they associate with teachers in terms of non-academic interactions with students. Specifically, this touches on the concept of professional identity (Campbell, 1997, 2012, 2014); the teacher is expected to maintain certain professional standards, as outlined in the OPC (2001), which

becomes part of the teacher's expected identity (Coldron & Smith, 1999; Day et al., 2005; Hardy & Carlo, 2005). That is, participants place themselves in the professional position of a teacher, adopting beliefs they see as central to their career. This is distinct from the personal identity they bring into the classroom, which is explored under the next subtheme.

Self as teacher. Unlike the role as teacher, this subtheme aimed to capture beliefs about why participants (*n* = 13) should share their values as a teacher. This contrasts with the role of the teacher by focusing on the personal identity of participants and the importance of sharing personal values. The focus of this theme is two-fold: identifying important values then sharing them because they make an individual "good." The focus is more on why participants think, as a teacher, their values are important to share with their students: "I believe that one can only benefit from adopting [inclusion and empathy] as it only helps one to become a better and peaceful person. These values have helped me and so, I would love to pass them down to help others," (1313). The purpose of sharing values veers away from a professional responsibility towards personal beliefs about values and identity. These relate to personal beliefs about what makes "me" good, potentially hinting at reasons that an individual may have for becoming a teacher. Thus, the participant's moral sense of self bridges their personal and professional roles.

Importance of school. This subtheme aimed to capture the role that participants (*n* = 7) attributed to ideas about school. That is, the context of being at school is important for children's moral education. School serves multiple functions such as providing rules and a setting for learning life skills. One function of school is to prepare children to enter into society (Wren, 1999), which is explored by participant 1311: "When you think about it, all rules are based on some level of morality. Why do children have to complete assignments and tests- it instills achievement and conscientiousness." In other words, school should prepare students for the future, providing a context for children to learn morality. This goes beyond the jurisdiction of the individual teacher, as schools often require students to complete coursework and exams. These requirements may not have an explicit moral lesson, but rather hone values that impact moral development more broadly.

Grounded Theory Model: Preservice Teachers Beliefs about Moral Education

The purpose of grounded theory is to create a theoretical framework that is directly related to participants' responses about a topic (Hayes & Singh, 2012). That being said, this framework directly relates to the research questions addressed in this study: (1) What is

morality? (2) How do children develop morality? (3) Do teachers play a role in children's moral development? (4) What elements influence preservice teachers' beliefs about moral education? The purpose of this study was to come up with a working understanding to explore the varied ways that preservice teachers envision themselves as moral educators. That being said, the first and second research questions become the predominant categories in theory development based on participant responses because a working framework for morality and its development are fundamental to the exploration of who enables the development and the beliefs that influence them. Below is a working model (Figure 6) based on the analysis of the data:
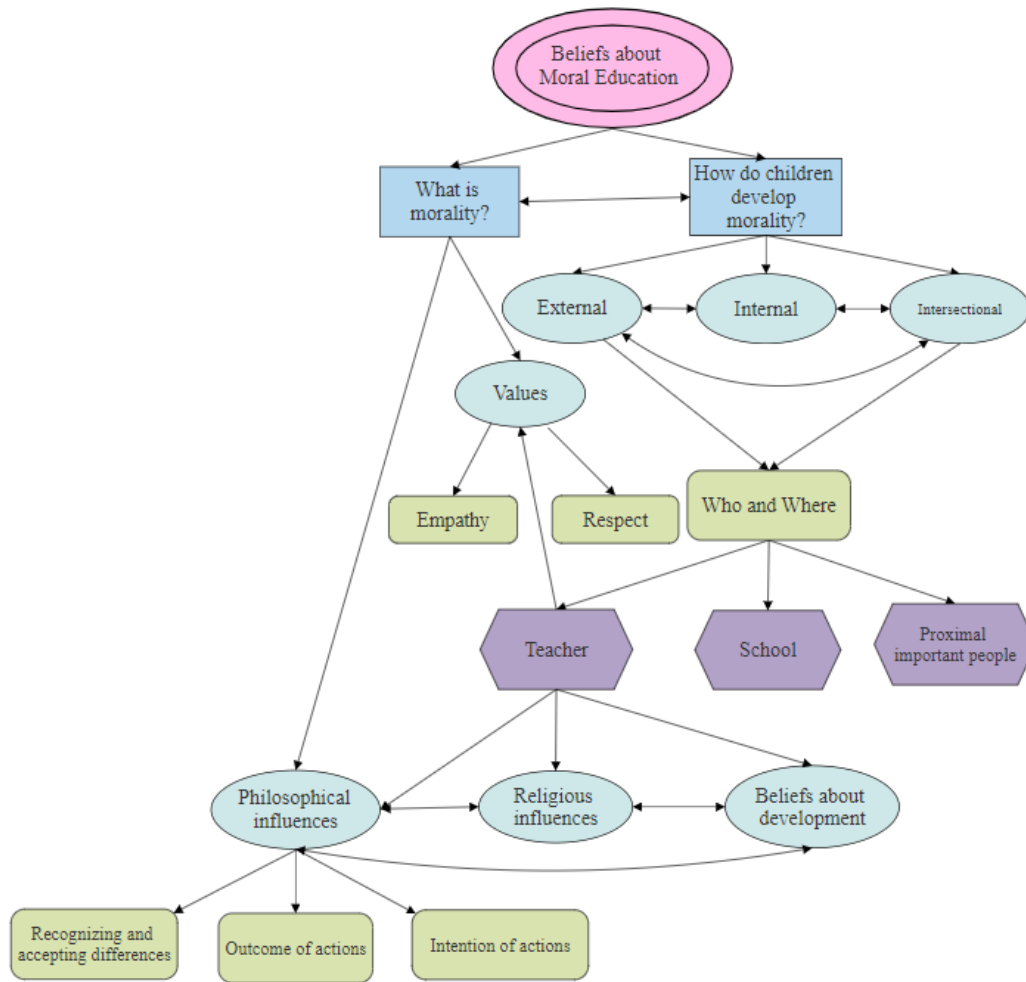

Figure 6. Grounded theory model derived from participant responses.

In creating this model, the category "What is morality?" could have been placed as a subsection of "How do children develop morality?" or vice versa. However, separating these ideas appeared to better represent the participants' beliefs. That is, what participants defined as morality did not

always appear to correspond with their beliefs about moral education. Rather, they held beliefs about morality that aligned with different philosophical frameworks but ultimately were subsumed by who children develop morality from.

What is morality? For preservice teachers to have beliefs about moral education and development, they need to have a conceptual framework for morality. This study evaluated these ideas by focusing on values as defined by virtue ethics. These resulted in a variety of responses, with the most prevalent being empathy and respect. However, as noted in this model, influencing elements of participants' beliefs also appear under philosophical influences. The participants do not explicitly define morality in the reflections, but the language used provides a context for discerning their beliefs about morality. Axial coding identified three elements inherently related to moral philosophy: recognizing and accepting differences, outcome of actions, and impact of actions. As explored in previous sections, these categories align with cultural relativism, utilitarianism, and Kantianism, respectively. As such, participants did not align with a singular belief about morality, but rather brought a variety of lay theories to bear on their values and practices.

How do children develop morality? The other defining category for participant beliefs about moral education inherently draws on child development. In acknowledging oneself as a moral educator, participants imply that children's morality develops over time. This development can occur through a variety of internal, external, and intersectional processes that range from children's inherent morality to guiding children in reflection to providing praise and punishment of behaviors. Internal processes rely on the child constructing a world view and identity while external and intersectional moral learning require an external force that influences the child. These forces were represented by participants in three ways: teachers, schools, and proximal important people (e.g., families and friends). For the purpose of this study, I focused on the teacher. Finally, teachers' approaches to moral education will be influenced by their personal beliefs and experiences. Teachers' personal interpretations and beliefs about morality are included because participants located them as the predominant "who" in moral education. That is, philosophical beliefs about morality, religious beliefs, and personal beliefs about child development (perhaps from coursework or experience with children) may affect the strategies that teachers ultimately implement in the classroom. This model suggests that there are a variety

of elements, which likely interact with each other, to create a variety of beliefs and practices surrounding moral education.

Limitations

There are multiple limitations based on the study design. The participant criteria for this study were specific: participants were preservice teachers from one English licensure program in Quebec. All participants were fluent in English even though French is the predominant language in Quebec. This study focused on identifying different factors related to preservice teachers' beliefs about moral education in Quebec rather than generalized beliefs about moral education in different cultural contexts. Many participants had taken moral education courses in primary and secondary school, which may have biased their beliefs about their role as moral educators. Thus, the grounded theory model that has been proposed needs to be reevaluated in the context of other cultures.

Because participants completed the reflection during a university course, they may have explored the questions more academically than they might have in another context. Ideally, participants would have been able to complete the reflection outside of the context of a required course. To mitigate this, I explained that although they will receive participation credit for completing the questionnaire, their professor will not have access to student consent or reflections. To ensure participants of their confidentiality, I provided consent forms before data collection, and the professor, teaching assistant, and I left the room while students signed and placed the consent forms in individual envelopes. Based on the design of the study, precautions were taken to elicit individual beliefs.

Finally, there were time restrictions because this study is a Master's thesis, so data collection and analysis were consequently limited in scope. Specifically, of 13 participants who consented to be contacted for follow-up interviews, only six interviews were conducted, and the transcriptions and analysis of these interviews could not be completed in time to include in this thesis. These interviews would provide rich context to explore individual beliefs vis-à-vis case studies as participants' age, gender, and experience with children varied.

Implications

Findings of this study have multiple implications within Quebec and for the exploration of preservice teachers' beliefs about moral education including professional ethics' education and implementation, and a working model of teachers' perceived roles as moral educators.

Within the licensure program in Quebec, preservice teachers are required to familiarize themselves with 12 professional competencies (OPC, 2001). Competencies are addressed in each course and are emphasize in internship courses. Students are also prompted to reflect on their experiences in the classroom setting; indeed, the second data collection occurred during a lecture on reflecting about field experiences. Although reflections are common in courses within the department, they do not always prompt students to reflect on daily interactions with children or to consider such interactions from a moral or ethical perspective. Reflections about personal values can be incorporated into existing required reflections; for example, EDUC 297 only requires students to reflect on observation techniques (Rothschild, 2017), but could also prompt students to evaluate their personal beliefs and biases, such as why they chose to observe a specific child. Minor changes can be made in existing curricula to prompt students to reflect on their beliefs as social and moral educators. Doing so would allow licensure candidates to develop their beliefs about their role in the classroom beyond the scope of curricular education. Although small changes can be made to existing course curricula, ideally, students should also be required to take a course focused on professional ethics that focuses on reflecting about the moral and social implications of teaching, as participants have identified themselves as moral educators outside of the curricular context. As professional ethics are inherently related to the teachers' role as a moral actor (Campbell, 1997, 2000) a required course focusing on ethical dilemmas and reflections on personal values in comparison to Quebec values may provide students with clarity on their role as moral actors.

These issues are also incredibly pertinent since Bill 21 was enacted in June 2019, as Quebec's current government has banned teachers from wearing religious symbols. This law states that public servants are required to honor individual rights of religious freedom, insinuating that the presence of religious symbols impedes on others' personal spiritual beliefs. Thus, public servants for a secular society should not be allowed to wear clothing that conveys their religious beliefs. Becoming a teacher is inherently a moral decision (Campbell, 1997; Noddings, 1984; Nucci, 2001; Osguthorpe & Sanger, 2013; Sanger et al., 2013) and Quebec society should recognize teachers as individuals capable of acting ethically without restrictions on religious garb. Laws like Bill 21 may negatively impact the teaching profession by potentially causing teacher attrition (Waddington, 2019) and creating an oppressive work environment (Campbell, 2003). The values of the government may not always align with personal values or

professional codes of conduct and teachers should be encouraged to critically assess their beliefs about the education system and child agency. Most participants discussed children having agency in moral learning through internal or intersectional means. That is, although teachers are mandated to adhere to laws passed by the government, those responsible for drafting the laws may not have experience with the realities of working in a school setting. Teachers should be consulted about laws that would impact professional ethics because theory does not always translate into practice. Thus, this study implores the Quebec parliament to consult teachers in the creation of public policy about the academic and hidden curricula.

Finally, this study locates a variety of beliefs that teachers have about moral education and factors that influence such beliefs. These have allowed for a new model of teachers' belief about their roles as moral educators to be advanced. Specifically, it recognizes that preservice teachers have constructed understanding of morality that is situated within key moral philosophical concepts while also addressing children's inherent morality. Preservice teachers identify multiple roles they may have in the classroom, such as being a role model, providing direct instruction, or acting as a facilitator of self-reflection. Being a role model and providing direct instruction have been identified in previous literature (e.g., Osguthorpe & Sanger, 2013a) but participants also focused on the child's agency in moral learning through internal methods such as feeling guilty or understanding consequences of actions. This suggests that previously unidentified beliefs are contributing to preservice teachers' views about moral education, prompting the need for more research on the nuances of teachers' beliefs about their roles as moral educators.

Directions for Future Research

This study has identified multiple avenues for future research. First, future research should consider using a specific theoretical framework when asking teachers about moral education. That is, participant responses are constrained by the questions they are asked. Previous research in this field (Osguthorpe & Sanger, 2013a; Osguthorpe & Sanger, 2013b; Sanger & Osguthorpe, 2013) has explored similar research questions that were limited by data collection methods that either directly asked nebulous questions (e.g., "What is morality?") or explored reflections outside of the context of the research questions, by analyzing admission essays and class assignments completed for other purposes. Future research should attempt to use colloquial language about morality (right/wrong, good/bad, values, etc.) when exploring this

topic as it may elicit more beliefs about moral education that otherwise may have been taboo (Mulkey, 1997). These questions should also focus on who contributes to children becoming moral and the degree of the teacher's role in the process.

Morality is often associated with religion, as evidenced in both the literature (Mulkey, 1997) and participant responses, often resulting in a tenuous position in public schools because of secularization. This has prompted a shift towards character education in schools (Dawidowicz, 2003). There is no doubt that religion can teach moral values ("Thou shalt not kill,"; Exodus 20:15, the King James Bible) but these values can also exist outside of religion. Although some participants discussed religion as their personal source of moral education, they also stated that they believed they should share these values without situating them in a religious context. Future research should attempt to create and implement moral education curricula focusing on ethical inquiry, and moral philosophy and dilemmas, while also locating factors that contribute to the equation of morality with religion. Indeed, while the ERC curriculum is far from perfect (Zaver, 2015), this type of approach is a good starting point, and efforts to develop similar curricula should be implemented on a wider level. This should be done with the aim of recognizing variations and complexities in both morality and religion, to support students in engaging in a pluralistic society.

Finally, future research should focus on cross-sectional and longitudinal explorations of teachers' beliefs about moral education from the beginning of licensure through tenure at a school. Because beliefs about moral sense of self are shaped by past experiences and future expectations (Bhabha, 1996, 2012; Blasi, 1983; Hall, 1990; Walker, 2014; Waterman, 1982) researchers should follow multiple cohorts of participants from different educational institutions to chart how beliefs change during licensure programs and as teachers become more experienced. These beliefs may vary based on shifting sociopolitical contexts (precipitated by issues such as Bill 21 or increasing environmental awareness), thus, comparing different cohorts of teachers longitudinally may indicate how teachers identify important values and construct their role as moral educators.

Conclusion

The goal of education mainly focuses on academic subjects while the classroom and school setting provide a space for children to learn social and moral lessons. Teachers' beliefs about their role as educators beyond traditional curricula allows for the examination of personal

and cultural influences regarding moral education. Within the context of Quebec, preservice teachers identify themselves as moral educators, focusing on their beliefs about the meaning of morality, children's moral development, and the importance of school. Further evaluation, both qualitative and quantitative, of teachers' beliefs about moral education would continue to illuminate an underserved area of research, which would provide insight into influencing factors teachers bring into the classroom. Teachers are capable of making a difference for children that extend beyond academic achievement to life skills, and it is crucial to support them in reflecting critically on the ways in which they might intentionally and unintentionally do so.

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Appendix A

Demographic Survey

1. How old are you? _____

2. What ethnic background do you associate with? _____

3. What gender do you associate with? _____

4. Do you have children?

☐   Yes   ☐   No

If yes, what age(s)? _____

5. What experience do you have working with children outside of the ECEE program? Please list

dates, age of children, and type of work (i.e. tutoring, babysitting, summer camp counselor).

_____

_____

_____

_____

_____

_____

6. What is your religious background?

☐ Catholic   ☐ Jewish   ☐ Islamic
☐ Protestant   ☐ Hindi   ☐ Atheist/ Agnostic
☐ European Orthodox   ☐ Buddhist   ☐ Other:_____

7. Do you actively practice a religion?

☐   Yes   ☐   No

8. Did you grow up in Quebec?

☐   Yes   ☐   No

If not, where did you grow up? _____

9. Did you attend elementary and/or secondary school in Quebec?

☐   Yes   ☐   No

If Yes:
A) Did you take Ethics and Religious Culture (ERC)?

☐   Yes   ☐   No

 B) Did you take Catholic, Protestant or Moral Education course?

☐   Yes   ☐   No

If yes, which one? _____

10. In the ECEE program, what internship courses have you completed or are currently enrolled in?

_____

_____

11. How long have you been enrolled in the ECEE Program at Concordia?

_____

12. Is there anything else that you would like us to know about you?

Appendix B

Questionnaire

The following questions are focused on reflecting on personal values in the classroom. Do your best to answer each question. There are no right or wrong answers to these questions. For each question, please use personal experiences from your childhood or as an educator to clarify your answer.

1. What values are important to you? How did they become important for you? Do you intend to share these values with your students in the classroom? Please expand on your answers using personal anecdotes and/or hypothetical situations.

2. How do children learn right from wrong? As an educator, do you play a role in this process? Please expand on your answer using personal anecdotes and/or hypothetical situations.

Appendix C

Values Coding Reflection One		
Attitudes	Beliefs	Values
Accepting weaknesses allows for strengths	Acknowledging children's feelings	Acting for outcomes
Children innately honest	Being a role model	Active Listening
Embracing instead of fearing	Breaking patterns	Autonomy
Empathy creates diverse communities	Caring for the world	Awareness of others
Empathy is innate	Communication for problem solving	Commitment
Facilitate not indoctrinate	Constructed values as an adult	Compassion
Friends are support systems	Education is a privilege	Creativity
Honesty about mistakes	Empathy from self-reflection	Diversity
Honesty begets honesty	Empathy with children	Embracing vulnerability
Individuals are unique	Experience influences personal values	Empathy
Kindness is rewarding	Explaining consequences	Equity
Learning by observing	Explaining impact of value	Family
Live for religion	Families are supportive	Freedom of exploration
Mindfulness	Finding your own path	Friends
Morality should be explored at school	Guidance	Future
My values make you good	Health affects learning	Generosity
Others experience life differently	Honesty sets you free	Good Samaritan
Others learn like I do	Inclusion for diversity	Health
Others should embrace these values	Independence is necessity	Honesty
Positive relationships lead to success	Kindness develops trust	Inclusion
Relationships need trust	Lifelong development of values	Independence
Religion encourages kindness	Morality can be taught without religion	Individuality
Respect develops awareness of others	Multiple strategies disseminate values	Kindness
Respect is rewarding	Only tolerate respect	Motivation
Respecting others	Personal honesty	Passions
Self-exploration of personal values	Promoting passion instead of values	Patience
Self-reflection prompts honesty	Promoting pride of differences	Perseverance
Self-respect precedes respect of others	School teaches life skills	Religion
Self-sacrifice	Self-awareness	Respect

Survival is success	Sharing through stories	Respect for nature
Teachers facilitate self-construction of identity	Sharing Values	Safety
Teachers recognizing children's needs	Success in sharing values	Self-Awareness
Teaching better's future generations	Taking Responsibility	Self-Expression
Trusting role models	Teachers need relationships with students	Sharing inclusive values
Understanding cultural values	Travelling provides insight	Strong values when young
Understanding different perspectives	Values affect classroom relationships	Success
Unimportance of religion	Values establish identity	Teaching values to care for others
Values create good people	Values lead to success	Traveling
Values transcend religion		Trust
World needs care		Values create cohesion

Appendix D

Values Coding Reflection 2		
Attitudes	Beliefs	Values
Adult morality varies from children	Caretaker influence	Being age appropriate
Adults as good influences	Cultural tools	Communication
Allowing for exploration	Direct instruction	Control own life
Children are curious	Education in the classroom	Everyone is equal
Children are developmentally restricted	Ensure understanding	Listening before acting
Children learn wrong young	Examples	Teaching valuable material
Children mimic all behavior	Experience	The golden rule
Children trust teachers	Explanation	
Children won't knowingly act wrong	Exploring feelings	
Consistency determines learning	Family influence	
Cultural morals	Following laws	
Good is right	Friend influence	
Grey area of life	Guilt	
Harming others is wrong	I learned from teachers	
Impact of realistic events	Imitation	
Intentions matter	Impact of time	
Lack of natural empathy	Innate morality	
Personal morals	Making mistakes	
Right causes happiness	Modeling	
Right is harmless	Molding best version of child	
Socially acceptable methods	Morality in classroom rules	
Teachers are responsible	Natural consequences	
Teachers are role models	Observation	
Teaching for survival	Ownership of actions	
Teaching why something is wrong	Parents don't teach	
Universal morals	Personal right and wrong	
	Perspective taking	
	Play	
	Reflection	
	Reinforcement	
	Religious influence	
	Responsibility for actions	
	School influence	
	Self-construct morality	
	Social conditioning	
	Teach universal values	
	Teachable moments	
	Teacher influence	

	Teaching by guiding	
	The action's reaction	
	Trial and error	

Appendix E

ID	5 R Coding Summary

1301	• Describes herself as a values educator,
	• States her roles as an educator is limited by time:
	  ○ "I will try my best to share [kindness and helpfulness] with my students... They are not with their teacher long enough to solely learn right from wrong from them."
	• Identifies her beliefs as religious/cultural
	• Does not want to discuss religion when sharing her values
	  ○ "I will not bring up my religion or the reason why I have these values" and that she will be unable to always enforce right/wrong "I do not want to overstep since every family has their own values of whats right from wrong."

1303	• Consistent exploration of her role as a teacher • Focus on the teacher's role in student success: ○ "Success is also an important value to me because I see success as a survival aspect. Without succeeding in school, it may be hard to find a successful career… I will not only teach them curriculum, but social skills such as empathy and generosity." • Focuses on understanding another person's situation while also hoping to make an impact

1306	• Focus on role models in both reflections:
	  ○ "Children model the behavior of their parents, family members, teachers, friends, and other people who are important to them, they'll respect, and are apart of their circle/lives… Children learn right from wrong through observing how others act in social settings."
	• Exploration of direct instruction in her second reflection
	• The teacher's role involves supporting children learning to function without others:
	  ○ "I have learned the importance of not always depending on someone else, because that person may not always be there. For example when I see a teaching consoling a child who might not have them/ the teacher there later when they are sad at some other point."

1307	• Focus on experiences and social interactions aiding children in understanding morality • Explores children's innate morality that develops through experiences: ○ "Children are born with insticts that are developed and conditioned through lived experiences, environmental impacts and the influence of individuals around them such as parents, siblings peers, educators etc." • Limits her role as an educator because some things are in a "grey area."
1308	• Importance of participant values for identity development: ○ "All of the values i listed above are also methods to fascilitate the expression from within and self-identity + self-knowledge." • Focuses on direct instruction:

	o "direct instruction of right and wrong (usually the tendancy is more on what is wrong, but not what is right)." She emphasizes the role of direct instruction for wrong behavior.
1309	• Participant values important to share with students • Focus on education to make good moral decisions: o "The more educated they are on good and bad, the more likely they are to know the differences between right and wrong." • Indicates that parents and educators share values • Actions, not faith, make a person moral

1310	• Lists multiple important values at the beginning of reflection, only exploring sharing, compassion, empathy, affection/warmth/love, and inclusivity
	• She lists a variety of ways that teachers promote values in the classroom:
	  o "modelling, gentle guidance, asking open-ended thought provoking questions, and [her] conflict management style"
	• Teachers are responsible for facilitating discussion about moral ambiguity:
	  o "Sometimes good vs bad can be very nuanced + I think it's important for children to be able to debate these nuances in a non-judgmental, non-agressive way in a classroom setting."

1311	• This reflection was challenging to code using the 5Rs because it focused on theoretical examples that didn't correspond with the terms she used and it didn't explore personal experiences in detail. • For instance, she uses "Natural Consequences" when discussing children's values learning at school o "Instead of saying, you hit your friend, go in time out, why not explain at eye level what hitting your friend may lead to. Maybe it will hurt his/her feelings, maybe he/she won't feel safe around you, won't trust you, and will start to put distance between you."
1312	• Focus on the role that she has on children's right/wrong education: o "Then it is reinforced through discipline and pos./neg. reinforcement and from adults or wiser peers. As an educator, we do play a role in this process as we are the example that children look to when learning social norms, behaviours and the possible consequences. Educators need to guide children to understand and reflect upon situations."
1313	• Empathy central in both reflections: o "Empathy, although I feel is inate in us, I value empathy for others. This became important to me when life struggles were getting in the way of things. I understood that it is important to feel and care for those around you. Life is not only about ourselves, but it's about helping and/or feeling for other people… For example, a child running in the hallway may trip or bump into another child and get hurt, this child may now know that he/she should not run in the hall."
1317	• Briefly explores the environment teachers should create to foster value learning • The word confidence is emphasized in the first reflection o "confidence = Key!" • The word communication is emphasized in the second reflection:

	○ "communication = Key!"
1318	• Desire to be the teacher she never had ○ "during my school years as a child, I had teachers give really long lectures that I would not understand and they were too complex. Then they would not give too much practice. It made me fall behind a couple times" • Desire to be the person children should look up to ○ "As a child I would always look up to adults and respect what they say/do. If a child were to see me doing something wrong they will repeat and learn and that is something I want to avoid as I would want them to repeat a "right" action.
1321	• Focus on teachers as guides and classroom facilitators and teachers as models ○ "I believe teachers play the role of a pilar(?)/support for the student in many ways… I think the best way to share values about behaviour is to act as a role model. I also think its important to expose children to the why of things… give a chance for students to share their own insight, opinions and have student-student & student-teacher exchanges." • Fluctuates on the relationship between parents and teachers ○ "It's important to respect parents wishes in this and be watchful about language used. But I think basics can be covered in social issues… I think educators play a huge role in this, since not only are we an adult, like parents, who model a certain way of acting, but we are also often more present than parents during a time that their child is in company with so many other children at once."
1323	• Focus values as personal but shareable: ○ "I would share my values with my students in the classroom, but I would only encourage, not force or oblige." • Focus on guiding and sharing when talking about his role as an educator ○ "I want to share my values and experience to let the students decide what path is right for them, not the path that they're told to follow!... It's important to tell them you can only control your own life, no one else's, and about any moral ideas and rules that can affect them in the future. If the student has any question whatsoever, it is my job and goal to use my experience and knowledge to help!" • Explores the idea that there are some things that children may learn from him that are wrong: ○ "If the students would start assuming the wrong things based off my words, I would always try to make things clear, because I do not want to control any child's life, I would only help lead them on the path they would like to follow." • Focuses on ideas of harm to others: ○ "I believe you can do anything you want as long as it does not affect anyone else. That is how you can differentiate from right or wrong."
1324	• Rules are directly related to the values she finds important: ○ "I view it as important to have/teach strong values from a young age, as that is a good indicator of someone's beliefs and impact on their society… as humans we should not allow others to change our character, and therefore with empathy, should mark how we show empathy towards all." • Explores the role that she would have in teaching students values/right/wrong:

	o "Your role is to give them the sort of praise or discipline so that they are able to sense how the action/emotion will be perceived if they do end up doing it, and that the 'wrong' thing won't be tolerated if it has repeatedly been told against." • Goal of techniques is to promote perspective taking: o "children need the ability to walk in another person's shoes… your role is to give them the sort of praise or discipline…"
1325	• Focuses on being a good role model and modeling behaviors o "I would model these qualities with my students and refer to the terms "respect" and "empathetic" to get them more comfortable with the meanings… If [children] are around adults who model positive behavior, the child will follow by example… our job [as teachers, is] to model what a right decision ressembles to." • Extends the idea of modeling to of include naming behaviors so that children begin to understand respect and empathy's meaning
1326	• Consistent theme of self-reflection on experiences and teacher facilitation: o "With my experience in my jobs that involve children, I often impose a self-reflection to the children that have a situation involving another peer and they are upset with each other… I could also use tools like social stories, and storybooks to have as examples for morality and to be able to give them resources to reflect back onto..." • Experiences are important to the development of values and right wrong
1327	• Focus on role as a Christian: o "growing up with the qualities I've gained from being a Christian, such as empathy, love, patience and more, will benefit me as well as my future students. I've learned not to judge in this world full of differences and I feel that it is extremely important to allow all children to feel welcomed and appreciated." • Christianity does not have a role at school: o "[Religion] is a value that I don't think is appropriate to share in class nowadays because many people have developed their own beliefs that they share with their own children."
1328	• Explores teacher's role in children's development: o "As educators, I believe we play a very important role in teaching children what is right or wrong because not all children have caring parents and not all children have siblings, so for some, kindergarten is one of the first times they interact with children their age. Educators have the responsibility of teaching children what they can and can't do."
1329	• Focus on the responsibility authority figures have to care for children o "Having no knowledge or formation on how to act towards a child with aggressive behavior, I would simply yell at him to not act this way, but it never worked... Having been calm and empathetic, he opened up to me saying this is what his father would do to him whenever he was mad… When being wrong, children are usually intervened by adult-like figures who warn them of their misbehaviors." • The participants belief about the role teachers have is developing

	o "This traumatic experience taught me that when you act with empathy, kindness and have patience towards children, they will most likely develop trust with you."
1330	• The participant sees herself as sharing values with students "with stories by highlighting kind acts" while enforcing ideas of wrong through conversation and punishment : o "I would only end the conversation when the child understands that he made the other child cry… if it is [said/done again] then the child would receive a 5 minute time out." She does not explore this in more detail.
1331	• Focus on modeling: o "I will show my students that we need to respect everybody regardless of who they are or how they act… If I appologize to a child for hurting their feelings then I not only show how important it is to appologize and make things right with the child but I also show that the child's feelings are just as important and valued as an adults." • Everybody is fallible: o "In this life of chaos we need to be more warm, caring and understanding of everyone… an adult can make mistakes because we're all human." Although she focuses on feelings as a subset of modeling, this is consistent across both reflections and seems central to how she views modeling.
1332	• Explores her role as an educator: o "[Educators] need to show the right & wrong and explain why it is right or wrong. They need to make children apoligize for example say please & thank you. The children spend most of their time at school & that's why it's where they should learn mostly Right from wrong." • Focuses on what educators should do, but not how children actually learn right from wrong
1333	• Focus on values as related to right and wrong: o "Outlining proper values from the community or worldwide proper values for right and wrong is good because it will agree with the values of the parents and teaching the children these values will benefit them in the future." • Acting with values central to his self-beliefs: o "I invited kids that sat alone during recess to go play… I thought that it was normal to bite humans so I kept on biting. My dad to punish me, bite me back only once and that ended the problem forever."
1334	• Explores role as a right/wrong educator through age appropriate means: o "I think that young children, up to a certain age, don't ha-ve the theory of mind that is necessary to understand the impacts of right and wrong choices… At the beginning of their moral development, children tend to consider good things (or "right" things) according to what made them feel good… As a guide we can gradually introduce and develop with them, depending on their age, the idea of having an impact on others in a positive or negative way." • The teacher is responsible for her classroom acts as a community with certain values:

	o "respect…, critical judgement…, self-awareness (knowing and respecting themselves : being proud of their strengths and aware of their challenges and knowing how to deal with them), inclusivity."
1335	• Teachers are guides to students • Understanding role through experiences as a parent • The nuances of right and wrong: o "So yes, she was extremely wrong to disturb the class, and to be talking during class, but she was so right to voice her feelings, to defend someone who could not defend himself. To teach her friends how to accept those who are a bit different… I immediatly apologize to my daughter for not asking her in front of the teacher if there was a reason for her to be talking… On the following week the teacher promote a short conversation about differences and acceptancy."
1336	• Focuses on kindness, generosity, helpfulness and caring, which are personally related to religion. • Religion is not essential for learning morality. • No definition of right and wrong: o "children are born with a general knowledge of right and wrong." • Educators are actors in values/right/wrong education • The child is not given agency in learning right/wrong: o "For example, if an educator tells their students that lying to others is a good and easy way to get what you want, these children will believe in them."

Appendix F

Concept Codes	
Academic exploration	Making Mistakes
Acknowledging harm	Modeling
Adults as good influences	Navigating grey areas
Always amoral	Observation
Children innately moral	Ownership of Right and Wrong
Children Need instruction	Praise and Punishment
Children's developmental capacity	Proximal important people
Construction of identity	Religion Disseminates Morality
Culture Dictates Morality	School is seminal
Developing Critical thinking	Teachers disseminate right/wrong
Experiencing Guilt	Thinking thoughtfully
Facilitation	Transitory Rules at School
Failure of others	Understanding Consequences
Guiding Morality	Unexplored methods of right education
Innate morality develops	Universal Values
Learning to discern right from wrong	

Appendix G

Internal	External	Intersectional
Understanding consequences	Culture dictates morality	Universal values
Thinking thoughtfully	Navigating grey areas	Failure of others
Ownership of right and wrong	Praise and punishment	Development of critical thinking
Making mistakes	Children need instruction	Children's developmental capacity
Learning to discern right from wrong	Modeling	Innate morality develops
Experiencing guilt	Academic exploration	Guiding morality
Acknowledging harm	School is seminal	Facilitation
Construction of identity		
Children innately moral		
Observation		

Appendix H

Children's Developmental Capacity	Religion	Intention	Impact	Interpersonal Relationships	Recognizing and Accepting Differences
A: Adult morality varies from children	A: Live for religion	A: Mindfulness	A: Respect is rewarding	A: Friends are support systems	A: Personal morals
A: Children are curious	A: Religion encourages kindness	A: Honesty about mistakes	A: Accepting weaknesses allows for strengths	A: Adults as good influences	A: Cultural morals
A: Children are developmentally restricted	A: Unimportance of religion	A: Intentions matter	A: Empathy creates diverse communities	A: Children trust teachers	A: Embracing instead of fearing
A: Children innately honest	A: Values transcend religion	A: Respecting others	A: Good is right	A: Relationships need trust	A: Grey area of life
A: Children learn wrong young	B: Morality can be taught without religion	A: Self-sacrifice	A: Harming others is wrong	A: Trusting role models	A: Individuals are unique
A: Children mimic all behavior	B: Religious influence	B: Ownership of Actions	A: Honesty begets honesty	A: World needs care	A: Others experience life differently
A: Children won't knowingly act wrong		B: Self-awareness	A: Kindness is rewarding	B: Caretaker influence	A: Socially acceptable methods
A: Consistency determines learning		B: Taking Responsibility	A: Positive relationships lead to success	B: Families are supportive	A: Understanding cultural values
A: Empathy is innate		V: Listening before acting	A: Respect develops awareness of others	B: Family influence	A: Understanding different perspectives
A: Impact of realistic events		V: The golden rule	A: Right causes happiness	B: Friend influence	B: Caring for the world

A: Lack of natural empathy			A: Right is harmless	B: I learned from teachers	B: Personal honesty
A: Learning by observing			A: Self-reflection prompts honesty	B: Parents don't teach	B: Personal right and wrong
A: Universal morals			A: Self-respect precedes respect of others	V: Everyone is equal	B: Promoting pride of differences
B: Constructed values as an adult			A: Survival is success		V: Sharing inclusive values
B: Experience influences personal values			A: Values create good people		
B: Finding your own path			B: Communication for problem solving		
B: Impact of time			B: Empathy from self-reflection		
B: Innate morality			B: Honesty sets you free		
B: Lifelong development of values			B: Inclusion for diversity		
B: Values establish identity			B: Independence is necessity		
V: Strong values when young			B: Kindness develops trust		
			B: The action's reaction		
			B: Travelling provides insight		

			B: Values lead to success		
			V: Acting for outcomes		
			V: Values create cohesion		

A = ATTITUDE

B = BELIEF

V = VALUE

Appendix I

Role of teacher	Importance of school	Self as teacher
A: Self-exploration of personal values	A: Morality should be explored at school	A: My values make you good
A: Facilitate not indoctrinate	B: Morality in classroom rules	A: Others learn like I do
A: Teachers facilitate self-construction of identity	B: School influence	A: Others should embrace these values
A: Teachers recognizing children's needs	B: School teaches life skills	B: Only tolerate respect
A: Teaching betters future generations	B: Education in the classroom	B: Promoting passion instead of values
A: Teachers are role models	B: Education is a privilege	
A: Teaching for survival		
A: Teaching why something is wrong		
A: Allowing for exploration		
A: Consistency determines learning		
B: Acknowledging children's feelings		
B: Being a role model		
B: Teach universal values		
B: Empathy with children		
B: Molding best version of child		
B: Teachers need relationships with students		
B: Values affect classroom relationships		
B: Ensure understanding		
V: Teaching valuable material		
V: Teaching values to care for others		
B: Teaching by guiding		

A = ATTITUDE

B = BELIEF

V = VALUE

Appendix J

Participant	Role of teacher	Importance of school	Self as Teacher
1301		√	√
1303		√	√
1306		√	√
1307		√	
1308	√		√
1309			√
1310	√		
1311		√	
1312	√		
1313	√		√
1317	√		
1318	√		√
1321	√		
1323	√		
1324	√		
1325	√		
1326			√
1327	√		√
1328			
1329	√		√
1330	√		
1331	√		
1332			√
1333	√	√	√
1334	√	√	√
1335	√		
1336	√		