

CHARACTER EDUCATION
IN TEACHER EDUCATION PROGRAMS

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Abstract

This study examined the extent to which character education has a place in teacher education programs in Saskatchewan. Teacher educators (faculty and sessional lecturers) from two teacher education programs in Saskatchewan and new teachers (those with five years of teaching experience or less) from two urban school divisions in Saskatchewan were surveyed. The survey explored how participants felt about three facets of character education within teacher education programs: the teaching of character education methodology, the enhancement of pre-service teachers' character, and the responsibility for character education.

The results showed that both teachers and teacher educators felt that character education should be taught in publicly funded schools (K-12) and that character education methodology should be taught within teacher preparation programs. Survey results showed that even though the majority of participants felt that character education should be taught in public schools and that character education methodology should be taught within teacher education programs, pre-service teachers, for the most part, were not being given instruction in character education.

Acknowledgements

The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves and meet the difficulties of life bravely.

-John Lubbock

I gratefully thank all those who inspired me, through their thoughts, words and deeds, during the process of completing this study.

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Chapter One

Introduction

Organization of Document

This thesis is divided into five chapters. Chapter One introduces the topic of character education in teacher education programs and sets out the purpose of the study as well as the research questions. An examination of the current body of literature around character education comprises Chapter Two. In Chapter Three, the methodology of the research design is described and Chapter Four presents the results of the data analysis. Finally, Chapter Five consists of a discussion regarding the findings and interpretations from the data analysis.

Background

It is not surprising to anyone these days to read about or watch on television, reports on youth violence, youth crime or gangs. There is a perception that the youth of today need help in finding their moral compass. They are seen as disrespectful and needing to be taught how to be responsible citizens (McKay, 1994). Due to these perceptions, there has been an increased interest in

involvement of the education system in the enterprise of character education (Laud, 1997; Leming, 1997).

Character education prior to the 20th century. This is not the first time there has been a cry for schools to take a hand in shaping the character of children. Schaeffer (1999) quotes Kevin Ryan, Director of the Center for the Advancement of Ethics and Character at Boston University, "rather than being the schools' latest fad, character education is the schools' oldest mission." (p. 2).

The teaching of character has been an issue in education since the inception of public schooling in the United States (Laud, 1997; Foshay, 1993). In the 17th century, under the influence of church teachings, students were seen as being innately wicked and it was the educator's job to inculcate morals so the students could gain salvation. This was most often done through the use of strict discipline and rote learning.

The 18th century saw a softening of this viewpoint. The teaching of character was still important, but students were no longer thought of as being sinful. Rather, they were seen as capable beings that would learn to make the right decisions, given guidance in how to think rationally. As such, moral reasoning now became important.

A change was seen in the purpose of education near the end of the 18th century; the primary emphasis turned from the transmission of morals to the acquisition of knowledge. By the end of the 19th century, the rationale for the teaching of character was to produce good democratic citizens.

Character education in the 20th century. Leming (1997) has outlined three notable periods during the 1900s in which educators were concerned with character education. The first was the character education movement of the 1920s and 1930s. During this time, schools used social activities (e.g., student clubs) as well as grading student conduct to advance accepted moral and civic practices.

The second period during the 20th century where character education became a prominent focus, was during the 1970s and 1980s. At this time two models were apparent in the schools; these were the values education model and the moral reasoning model. Simon, Raths, and Harmin put forth the values education model (Leming, 1997). This was a process by which the students, through exploration of different situations, would come to realize the set of values, which they held. The teacher was a facilitator, not a guide, for the students; any values the students determined themselves to hold were to be respected by the

teacher. Objections were raised around this process by Hogan (1993). First of all, determining one's values does not necessarily lead to right action, which was the primary reason for defining the values. There is also the question of whether all values are of equal worth; perhaps some values are not conducive to positive human growth.

The other model vying for educators' attention at this time was the moral reasoning model offered by Kohlberg (Keat, 1992). The goal here was to help the students reach a higher stage of moral reasoning through examination of different moral dilemmas. In this process, as with the values education model, the teacher was meant to act as facilitator, not someone who would guide the students to the *correct* answer.

Hogan (1993) has been forthcoming with deficiencies of this program as well. One criticism is the same as stated for the values education model, i.e., there is no evidence to support the hypothesis that a higher level of moral reasoning leads to a higher level of moral action. His other objection to this model is the fact that, after decades of research by Kohlberg and colleagues, the way in which a person's moral reasoning is assessed is still not specifically defined.

Character education today. The third period that Leming (1997) outlined, where character education has become a prominent educational topic, started in the 1990s and continues on to the present. Thus, character education is again an important issue in the educational milieu. Cheek and Cheek (1993) offer explanations from social and educational commentators, who seem to feel that a morally relativistic stance has been adopted by society, which leads to problems:

The cult of personhood and a protective obsession with self and image, as opposed to duty and family obligation, are to blame (Bowen, 1987). When moral relativism becomes the norm for a society, the result is nihilism, and individuals suffer a loss of commitment to anything other than themselves (Johnson, 1977). (Cheek & Cheek, 1993, p.22)

Jarvis (1993) explores some reasons for the renewed interest in character education. He postulates that today's youth are looking for meaningful answers to their life; however, their search is often stymied because certain key people are not there to help them. The two traditional sources of guidance, apart from the family, were the church and the school; within these two institutions, students could explore what gave their life

meaning. Jarvis states the situation is quite different now, in that many children today are not churchgoers coupled with the fact that schools do not address these issues (i.e., spiritual issues - the meaning of life) anymore either. Public schooling is no longer the education of the whole person. It has become a place where the child is academically educated but other aspects are left out. Because of this, children are finding answers about what gives their life meaning in places like gangs and pop culture.

In summary, we can see that the impetus for teaching character in schools has waxed and waned over the past three centuries. How character education has been imparted has varied, depending on the prevailing view of the process of learning and the content of what is considered important. Currently, we are experiencing a time in which the public wants to see character education integrated into the curriculum of the schools but, as educators, we are still struggling with determining the best way to do this (as regards process and content).

Purpose of Study

Given that there is an impetus from the public for schools to implement character education into their

programming, this study focused on two main areas which are brought forth by the examination of the relationship between character education and pre-service teachers. Namely, the two areas are: an examination of the pedagogy in the domain of character education that pre-service teachers receive, and an investigation of whether or not pre-service teachers are introduced to the importance of the enhancement of their own characters. This requires one to explore the perceptions and practices of the teacher educators (sessional lecturers, professors, department heads and deans) as well as the perceptions of new teachers (five or less years of teaching experience) with regard to character education.

The rationale for how to do this is derived from a set of if...then statements which are based on deductive reasoning, that is, begin with a general premise and gradually get more specific.

- **If** there is a need for character education to be taught in publicly funded schools (K-12), **then** teachers must know what character education means and how to teach it.
- **If** teachers must know what character education means and how to teach it, **then** they must be trained in these areas.

- **If** teachers must be trained in these areas, **then** it is incumbent on teacher education programs to provide that training.

These statements can be further refined into three basic premises and a concluding statement, as illustrated by the Deductive Reasoning Model shown in Figure 1

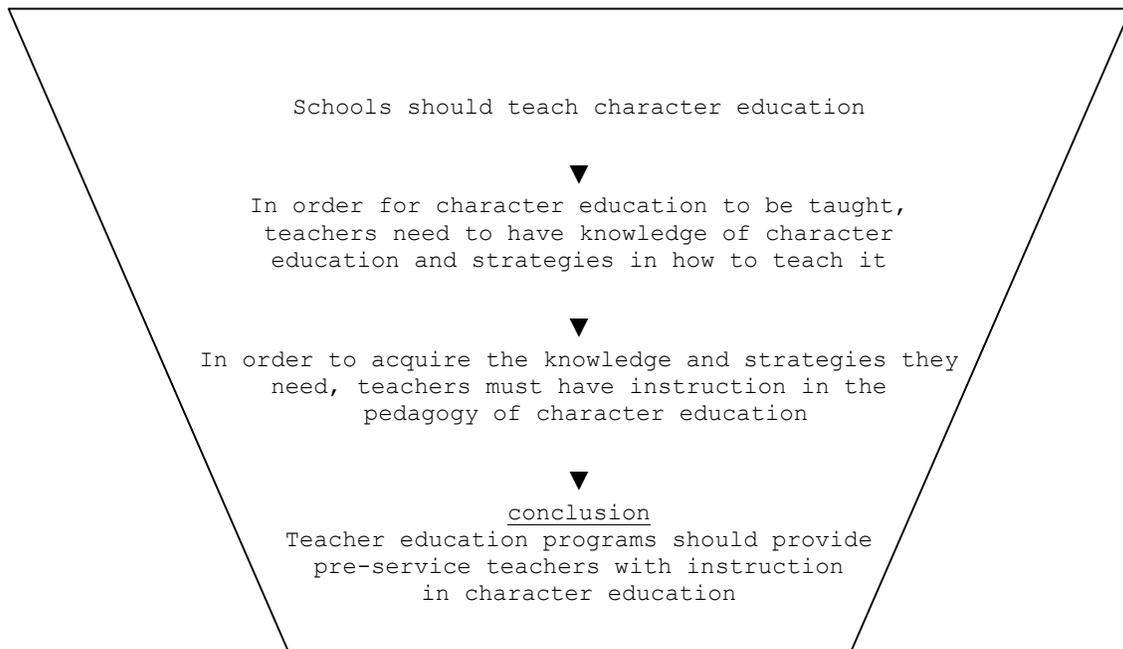


Figure 1. Deductive Reasoning Model

Throughout this thesis, where evidence for the premises is given, the Deductive Reasoning Model will be presented with the appropriate statement highlighted.

Here the Deductive Reasoning Model shows the first premise highlighted.

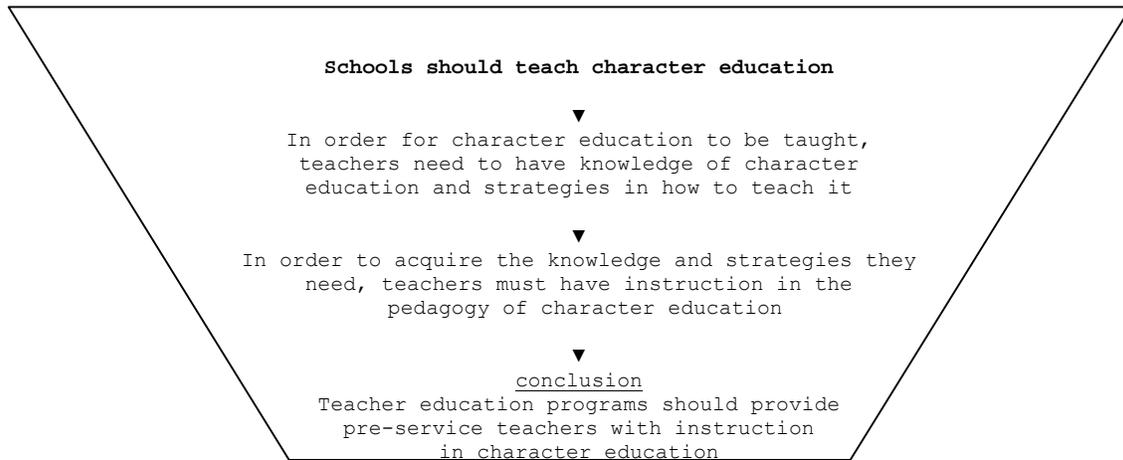


Figure 1a. First premise highlighted

Evidence for this premise was given in the Background of this chapter. To paraphrase, there is a perception today that young people need instruction in how to be responsible and respectful citizens (McKay, 1994). Traditional sources of guidance in moral areas, outside of the family, have been the church and the school; however, many children these days are not churchgoers and public schooling has become a place where the child is academically educated but other aspects are left out (Jarvis, 1993). Currently, there is an increased interest in promoting character education in public school systems (Laud, 1997; Leming, 1997).

Research Questions

After considering the purpose of this study and the relevant material corresponding to it, certain areas of inquiry become evident. The research questions reflect the Deductive Reasoning Model explicated previously. The main intent of the study is to discover the extent to which character education has a place in teacher education programs in Saskatchewan, the concluding statement of the Deductive Reasoning Model. There are some key questions that can be asked which will help discern this. These questions will be asked of both teacher educators and new teachers.

1. Do teacher educators/teachers believe it is appropriate for classroom teachers (K-12) to provide character education instruction?
2. Are teacher educators/teachers aware of any courses that may be offered within the teacher education program in the pedagogy of character education?
3. To what extent do teacher educators/teachers believe it is appropriate for teacher education programs to stress the importance to pre-service teachers of enhancing their own characters?

Definitions

The following definitions are a guide to the terminology that will be used in this thesis.

Character education - encompasses a wide range of approaches used to foster good values and character traits in young people; is often used synonymously with terms such as moral education, moral development, moral reasoning, values education, values clarification, ethics, etc.

(Nielsen Jones, Ryan & Bohlin, 2003)

Communitarianism - morals are grounded in the norms of the society (Strike, 2000)

Deductive Reasoning Model - a model created by the researcher which contains four premises that form the rationale for the research questions being asked

Liberalism - concerned with universal justice (Strike, 2000)

Morality - some kind of theoretical set of principles to govern human activity and relations, which we believe have some kind of inherent obligation (Barrow, 2000)

Moral realism - this theory recognizes that morality is influenced by society yet at the same time acknowledges that objective moral truths are also a reality (Ternasky, 1992)

New teachers - teachers that have taught for five years or less

Pre-service teachers - students in teacher education programs

Progressivism - child centered education (Carr, 2002)

Teacher educators - Sessional Lecturers, Professors, Department Heads and Deans of teacher education programs

Traditionalism - initiating individuals into the knowledge, values and virtues of civil society (Carr, 2002)

Delimitations

This study is examining the extent to which pre-service teachers have been exposed to the components of character education: first, of teaching character education in their classrooms and second, of improving their own character. It is **in no way** an examination of the teacher educators'/teachers' characters.

Limitations

It is necessary to pay heed to the limitations inherent in this study. First, there are limitations with the instrument. Neither a test/retest nor an alternate form test was conducted with the instrument used, so a reliability coefficient for the instrument was not

calculated prior to its distribution to the participants. Participation in this study was voluntary, so some other factors that may play a role are: (a) differing interpretations by the participants of what is being asked, arising from ambiguity in the questions; (b) the instructions and/or definitions being misunderstood; (c) varying amounts of time spent by the respondents in answering the survey; and (d) the setting in which the survey was taken.

Another limitation that does not relate specifically to the instrument used, is sample size. Approximately 100 teacher educators and 250 new teachers were invited to participate in the study. This is a relatively small sample size.

This chapter has given an introduction to character education and has explained the purpose of this study. Chapter Two will explore the topic of character education further by reviewing the current literature on this theme.

Chapter Two

Review of Related Literature

This chapter will examine the current literature with regard to character education. The information can be grouped into a few main areas. First, the terminology used in the field of character education will be considered, which will show the variety of labels being used, and an encompassing term will be proffered for the use of this document. Second, the underlying philosophy of character education will be reviewed and will bring an understanding of the viewpoints of some dominant philosophies upon which character education has been built. The third section investigates educational theories with regard to character education and the fourth section describes program approaches to character education that are used in the schools; this includes a brief examination of character education programs in other cultures. Finally, the last section considers character education in teacher education programs.

Terminology

One significant issue, which quickly becomes apparent when examining this area of educational research, is that

of terminology. Leming (1997) and Straughan (1993) note that researchers use wide variations to describe common constructs; some of these are character education, moral education, values, ethics, attributes, social skills, civic education, citizen skills, and character training. Following are some examples of the different definitions used by researchers.

Cheek & Cheek (1993) point out that we need to have specific definitions that are shared among researchers before these constructs can be investigated more thoroughly. This lack of specificity is illustrated by the following example, in which Cheek & Cheek (1993) provide a dictionary definition for the term *values*, "those qualities regarded by a person or group as important and desirable; a set of standards and principles" (p.24). In contrast, Foshay (1993) offers his own explication of the term *values* as being positively loaded attitudes, with negatively loaded attitudes being aversions. He therefore postulates that what we consider a *value system* is a group of attitudes held by an individual, some of which are values and some of which are aversions. As is readily seen, Foshay's (1993) definition of values does not match the dictionary definition offered by Cheek & Cheek (1993). They

feel that Lickona has done a credible job of trying to bring some conformity to the field.

Lickona (1991) posits that there are two types of values, moral and nonmoral. Moral values presume an obligation; they tell us how we ought to act. These are constructs such as fairness and honesty. In addition, Lickona (1991) breaks moral values into two categories: universal and non-universal. Universal moral values speak to the dignity of human beings and, as such, we have a responsibility to uphold these; they refer to global obligations. Non-universal moral values suggest a personal obligation and, as such, they involve the individual only and consist of religious beliefs and activities. Non-moral values do not have any obligation attached to them. They are merely an indication of what we like or what we like to do.

It is important to have a common or clarified terminology. To have a logical line of inquiry, it is critical to have conceptual clarity. Barrow (2000) points out that conceptual clarity is not the same as linguistic clarity, but we have no other way of explaining concepts but through language. Therefore, the more specific the language is, the clearer the concept becomes.

Despite the lack of consensus among researchers with regard to the terminology, schools have implemented and are implementing programs dealing with character education. Perhaps one of the more widely known definitions of this term comes from The Character Education Partnership (CEP). Schaeffer (1999) notes this definition as, "the long-term process of helping young people develop good character, i.e., knowing, caring about, and acting on core ethical values such as fairness, honesty, compassion, responsibility, and respect for self and others" (p. 3).

In summary, it can be seen that the field of character education is rife with competing, and at times, confusing terms. For the purposes of this document, the term *character education* has been used as a general term to signify a wide range of approaches used to foster good values and character traits in school children (Nielsen Jones, Ryan & Bohlin, 2003).

The Underlying Philosophies of Character Education

Two of the philosophies underlying character education may be dichotomized, that is, split along behaviourist/normative (traditionalist, communitarian) and cognitive developmentalist/reasoning (liberal, progressive) lines. These are very general and broad categories and the

distinction between the two is not black and white; rather, each group has a different focus. The behaviourist camp sees society and its norms as being critical, and the cognitive developmentalist camp sees reasoning as being the primary determinant in the pedagogy and content of character education. A third philosophy, moral realism, is a blending of both behaviourist and cognitive developmentalist ideas. Following is a brief overview of each of the three dominant philosophies.

Behaviourist/normative philosophy. Proponents of this philosophy tend to see morals as being normative and formed by the society in which one lives. There is an *ideal* moral state, which one is trying to achieve. Thus, from a behaviourist perspective, it is important to transmit these morals to students through example, discipline and practice. How one acts is what is important. Moral action comes from moral knowing, i.e., one acts morally (moral action) when one is shown/told how to act morally (moral knowing). Proponents of this perspective, such as Aristotle (Keat, 1992; Leming, 1997), view children as needing to be shown (not discover) what is right and good.

Critics of the behaviourist approach point to the fact that this is not moral behaviour as such, but rather following set rules. Another detraction is the difficulty

encountered when one experiences a situation where there are competing principles or rules (White, 1997).

Cognitive developmentalist/reasoning philosophy. The focus of this philosophy is on individual reasoning; it is in learning how to reason correctly that one can perceive the principles of justice and decide how to act morally. It is believed that one generally travels through stages in reasoning as one matures. Moral action comes from moral reasoning. Proponents of this view, such as Kant (Keat, 1992; Leming, 1997), feel that correct reasoning is enhanced through dialogue and problem solving around moral issues. There is not necessarily a correct answer to a moral dilemma; each individual, according to the developmental reasoning stage they are at, justifies their own proposed action.

Detractors from this cognitive developmentalist approach point out that the context in which moral decisions are made is ignored. Another criticism is the lack of direction given over what is right and what is wrong (White, 1997).

Moral realism. Ternasky (1992) considers a different philosophical perspective, moral realism. This philosophy recognizes that morality is influenced by society, yet at the same time acknowledges that objective moral truths are

also a reality. This is accomplished through the paradigm of scientific theory. Ternasky (1992) makes this comparison, "If the objectivity of science derives not from adherence to a fixed, known standard but from successive approximations to the truth, then we might consider a comparable objectivity for morality" (p. 204). Thus, moral realism contends that our current thinking of objective morals is contiguous to moral truths. The approximations get closer when interfaced with corroboration from the environment. It is not certain if the *truth* will ever be known but, as with the sciences, we are moving incrementally closer to it.

Strike (2000) offers a slightly different perspective of moral realism. Like Ternasky (1992) he recognizes that both the normative and the reasoning philosophies of morality are valid but they need to be brought together. He categorizes the groups as liberals and communitarians. Communitarians feel morals are grounded in the norms of the society whereas liberals are more concerned with universal justice. Strike claims that between these opposing viewpoints there is room for what he calls "an ethic for strangers" (Strike, 2000, p. 133). He does not deny that community has an impact on morals nor does he discount that there is a place for autonomy or justice, however, he feels

that each perspective is too constricting and his *ethic for strangers* rationale allows for a needed expansion from both sides toward the middle. He argues that this middle position embodies sentiments such as empathy and sympathy, which lead to acts of decency and kindness and he uses the parable of 'The Good Samaritan' to symbolize this stance.

Strike (2000) feels this perspective causes the communitarians to reach out and become engaged with others outside of their shared belief system while at the same time, it challenges liberals to interact with people on an emotional level, not solely on the basis of cool justice.

In summary, the principal philosophies underlying character education continue mainly to be the behaviourist/normative and the cognitive developmentalist/reasoning perspectives; however, there are other philosophies that attempt to unite, or at least bring the two paradigms closer together.

Here the Deductive Reasoning Model shows the second premise highlighted.

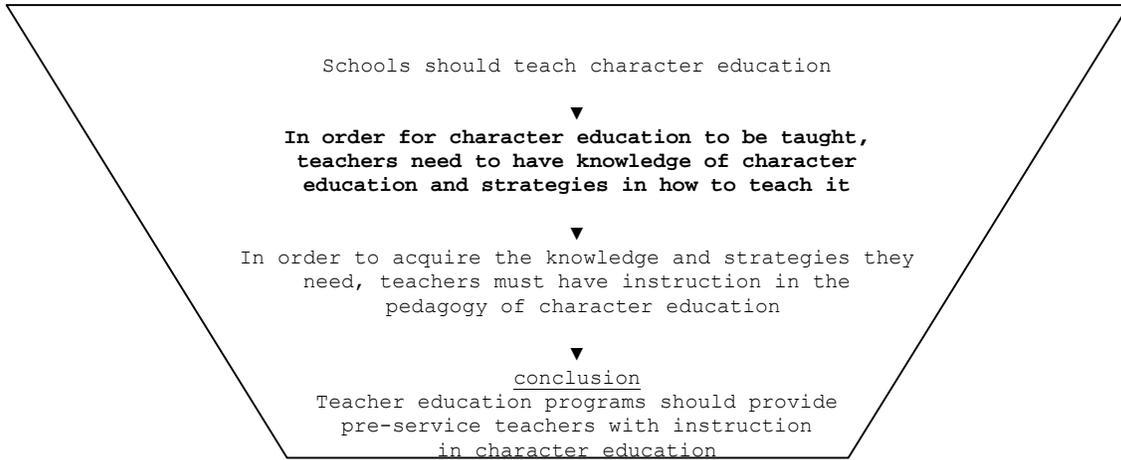


Figure 1b. Second premise highlighted

This section is evidence for the second premise of the Deductive Reasoning Model. Teachers need to understand these philosophies in order to fully appreciate the concept of character education. The next section reviews some educational theorists' perspectives on character education.

Educational Theories

Having examined some of the philosophies in the previous section that are the underpinning of character education, this section is now an investigation of some perspectives held by educational theorists who have pondered the educational implications of the three dominant moral philosophies (i.e. normative, reasoning, and moral

realism). The following researchers have considered what it is that the moral philosophies mean for teachers in an educational setting. These theories are not character education programs that teachers can add to the curriculum, but rather, are the precursors to character education programs in that they attempt to point the direction in which to go when constructing a sound character education program.

Vandenberg (1992) sets forth Harry Broudy's position on character education. Vandenberg feels Broudy worked from a "Neo-Aristotelian realism" (Vandenberg, 1992, p. 8) in which Broudy reflected that universal values are embedded in the human condition and the way to explore them is through the humanities. This is because the humanities symbolize the tradition passed on by society in the analysis and redefinition of the virtues one needs to have a good life.

The deliberations of Emile Durkheim seem to fit into the first (normative) philosophical category underlying character education (Cladis, 1995). Durkheim, as cited in Cladis (1995) stated, "We are moral beings only to the extent that we are social beings" (p. 37). He believed that education was a vehicle for the transmission of a shared moral culture. However, Cladis (1995) shows how

Durkheim tried to synthesize the normative/reasoning themes. Durkheim (as cited in Cladis, 1995) felt that autonomy and critical thinking were fostered in a democratic society and that criticism of that society and its traditions were to be encouraged, as that is how a society improved. He still leans more to the normative camp though, as he discounted the interpretation that universal moral principles could be found solely through self-examination and reflection.

Callan (1992) explores the educational relationship between the normative/reasoning philosophies, which he labels as traditionalism and liberalism, and posits a familiar complaint with traditionalism; namely, how does one improve morally if what one is taught (by society or other group) is seen to be what is absolutely right? How does one begin to think outside the box? He sees the role of the liberal state in education as being one that is neutral, with his idea of neutrality not being one of presenting different perspectives of morality and then letting students choose what suits them best, but rather a neutrality which respects the desires of all parents. This type of liberalism lies not in the school curriculum but in state policies. Callan (1992) perceives it in educational applications to embody such practices as respect for others

and what he calls "imaginative sympathy" which is "an acute sense of the value that different lives can have for the people who live them." (Callan, 1992, p. 20).

Delineating the educational perspectives generated by the normative/reasoning philosophies, Carr (2002) labels the two groups as traditionalism and progressivism. He explains the purpose of education for the traditionalist is to pass on the culture (knowledge, values, virtues) of society, thus, the end product is known and therefore the goals are fairly explicit and easy for educators to follow.

Carr (2002) further states that the common bond shared by those in *progressive* education, is a rejection of the assumption that what is wanted to be passed on (by traditionalists) is worthwhile. Here, there is no known end product; it is a pedagogy of process. This makes it difficult for educators, as there is no consensus as to what processes should be taught or as to what the goals are. The rationale for this, according to progressives, is that of human development or human flourishing, which is explained as healthy human growth. Hence, the educator's job is to empower children to make the best of themselves, not try to mould them into a given shape.

Carr (2002) points out some difficulties with the progressive perspective. He considers Kohlberg's theory of

moral development as fulfilling the philosophies of Kant on moral autonomy, however, his caution is that this theory discounts the affective element of personality. He points out that Gilligan, among others, have criticized Kohlberg's theory based on this lack, i.e., not taking into account feelings or motivations.

Without the affective dimension taken into consideration, it is difficult to explain the gap between what moral action *should* be taken and what moral action *is* taken. This dilemma becomes more definite when considering moral decision-making in real life situations. Haviv and Leman (2002) conducted a study wherein they examined two suppositions.

The first related to Gilligan's criticism of Kohlberg's stages of moral reasoning. Gilligan (1982, as cited in Haviv & Leman, 2002) postulated that women scored lower than men on Kohlberg's test of moral reasoning because women tend to make care-oriented judgments and men tend to make justice-oriented judgments with the care-oriented judgments being scored lower than the justice-oriented ones on Kohlberg's test. Gilligan (1982, as cited in Haviv & Leman, 2002) felt that even though people used both types of judgments in solving moral dilemmas, one of the orientations was dominant and this dominance was gender

related. Haviv and Leman (2002) wanted to examine this perspective.

The second aspect of the study was to see if consequences (to self and others) affected moral decision-making. Haviv and Leman point out a difficulty with Kohlberg's stage theory; that is, the difference between moral judgments when considering Kohlberg's philosophical dilemmas and moral judgments when considering real-life dilemmas. Krebs et al. (1997, as cited in Haviv & Leman, 2002) show how some people use lower levels of moral reasoning (according to Kohlberg's stages) when dealing with real-life situations than they use when considering the hypothetical situations presented by Kohlberg. This does not seem to follow Kohlberg's stage replacement presumption (i.e., people make moral judgments based on the moral reasoning stage at which they are) but rather that people pick and choose the stage according to other factors or motivations. Haviv and Leman (2002) explore the hypothesis that, "Although people believe hypothetical characters should act in a certain way and although they provide reasoning to support that belief, they themselves would not have made that decision in real life due to the consequences of their decision" (p. 124).

The results of the study by Haviv and Leman (2002) did not support Gilligan's perspective on dominance of orientation in that they found no clear gender differences. They also found that consequences did have more of an impact on moral judgments when faced with a personal antisocial dilemma (where one is directly involved in a dilemma involving breaking rules of some sort) rather than an impersonal antisocial dilemma (one is not involved personally, but rather, is commenting on what someone else should do in a dilemma involving breaking rules of some sort).

Haviv and Leman (2002) argue that research now shows that the type of moral dilemma being deliberated upon is an influence on the judgment being made; motivations have to be taken into account, not just level of moral reasoning in a hypothetical situation. They posit that having children reflect on their own real-life moral dilemmas rather than hypothetical ones, may be what will lead them to a higher level of moral decision making.

Here the second premise of the Deductive Reasoning Model is again highlighted.

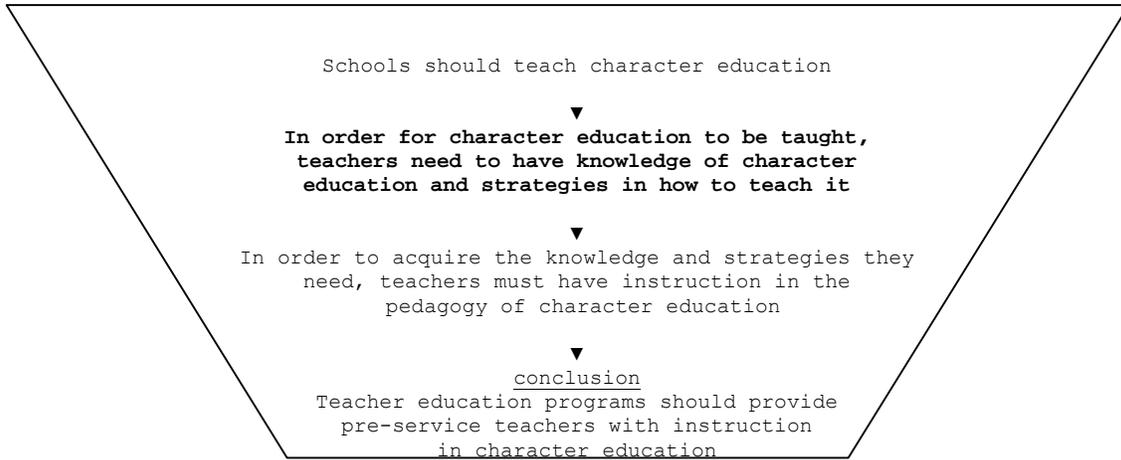


Figure 1b. Second premise highlighted

This section is more evidence for the second premise of the Deductive Reasoning Model. Teachers need to understand the educational theories from which programs are derived if they are to fully implement character education in the classroom. To summarize this section, despite the differences in pedagogy, there is agreement that there are three basic levels of moral development (Leming, 1997). John Rawls (Mabe, 1993) calls these morality of authority, morality of association, and morality of principle where morality of authority is when the rules are imposed upon the child, morality of association is the recognition that there are certain social rules that are followed because they help society function, and finally, morality of

principle is where one acts morally, not because of external or societal pressures, but because one knows it is the right action to take.

There is more of a consensus today to take a stance between the inculcating of values (normative perspective) and moral reasoning (reasoning perspective); it is recognized that both are necessary (White, 1997). The next section reviews program approaches, which are character education program models that can be used by teachers in the classroom.

Program Approaches

Program approaches evolve from the educational theories being posited; they are the classroom implementation of the educational theories. The normative perspective is indicative of one type of pedagogy where the focus is mainly on the actions (one is told/shown how to behave and behaviour is what counts) and the reasoning perspective points to a pedagogy more focused on process (reasoning skills are what is important); however, both alone might not be enough. Values education programs and character education programs of the past have not been shown effective in changing behaviour (Leming, 1993; Lockwood, 1991). An important aim, if not the only aim of

character education, is to have the children act morally in all circumstances.

What is missing from character education programs.

Straughan (1993) states that much attention has been paid to developing moral judgments but not enough attention is focused on how to have the judgments actualized in real-life situations. Adding weight to this position is Lockwood (1991) who explains that numerous studies have shown that there is no causal link between holding certain values and the end behaviour. It is a complicated relationship. Something is still missing; something that perhaps is best described by Clabaugh (1994) as *knowing to*.

Clabaugh (1994) states, that when speaking of morals, there are three types of knowledge. The first is, *knowing that* - factual knowledge, followed by *knowing how* - procedural knowledge, and finally, *knowing to* - knowledge which leads to action. Schools have taught the *knowing that* and *knowing how* but this has not led to a *knowing to*. What is wanted is a change in behaviour. Character education programs need to address this missing element.

In order for character education to be effective, it must address how a student thinks and behaves. Orteza y Miranda (1994) posits that there is a gap between moral judgments and moral actions. This gap is accounted for by

the personal motivations that exist in any given situation. These motivations need to be addressed if the goal is a change in student behaviour. This premise agrees with the research done by Haviv and Leman (2002). Keller (1995) points out that research in the relationship between cognitive development, real-life contexts and personal motivations, is just commencing.

What is needed in character education programs. This raises the question as to what else is needed to have children act morally. What factors need to be addressed that theory has not yet accounted for? How can educators stimulate children to moral action?

The basic tenet "children learn what they live" acknowledges one component in the acquisition of morals, which is the fact that the adults in the children's lives must be examples of the morals that are being taught. In schools, this means the teachers (Delattre & Russell, 1993; McKay, 1997; Clabaugh, 1994). Morals cannot be taught without the example of the teachers. This does not mean teachers setting an example just through interactions among themselves; it also includes interactions between teachers and students (Tigner, 1993; White, 1992; Wright, 1993). These examples do not just happen in a certain class; moral education must be integrated into all aspects of the school

including the academic subjects (Schaeffer, 1999). It is necessary that the important adults in a child's life be exemplars of the morals wanting to be imparted (Whitmer & Forbes, 1997).

Schaeffer (1999) contends that service is another component that warrants attention because it is through service that students are able to understand and practice what they are being taught. Service programs are "character education in action" (O'Keefe, 1997, p.60).

The impact of reflection cannot be discounted when it comes to moral behaviour (Brabeck, Kenny, Stryker, Tollefson & Sternstrom, 1994; Schaeffer, 1999; White, 1992). Keat (1992) emphasizes that this reflection becomes more important as students mature because, as an ultimate goal, they must be able to comprehend their responsibilities and the consequences of their possible actions. Following are four models, which incorporate some or all of these components.

Character education models. Minnameier (2001) presents a character education model based on Piaget's theory of cognitive development. He has applied Piaget's general developmental principles to create a stage theory of moral development. This model has three major levels, each of which contain three levels, each of which contain

three stages, so the model shows progression through 27 stages.

The three divisions (at each major level, level and stage) are based on Piaget and Garcia's (1989, as cited in Minnameier, 2001) cognitive development model of concept formation. First is the *intra* step (where concepts are differentiated), then comes the *inter* step, (where concepts are related), and finally, concepts are integrated in the *trans* step. To move up the stages, one has to confront a problem (causing disequilibrium), which comes to a resolution when the principle of the next stage is acquired.

Minnameier (2001) sees productive education, within the Piagetian framework, as knowing exactly where the child is developmentally and being able to initiate new development from that point. He sees his model as being particularly useful for educators in two respects; first, it allows for pinpointing where the child is with regard to moral development and second, because the stages are laid out so systematically and explicitly, the model makes it easy for educators to bring out the disequilibrium at the stage where the child is and in doing so, to stimulate the acquisition of the principle at the next stage to allow for resolution of the problem.

Another model of character education is based on Vygotsky's theory of concept formation where Crawford (2001) takes Vygotsky's zone of proximal development and applies it to moral development. He proposes five similarities between Vygotsky's theory of conceptual thinking and moral behaviour.

First, both develop as a child matures; they help to control thought and relationships between self and others. Second, changes from one level to another are not quantitative but qualitative; the changes signify a different way of thinking, not just more. A third similarity is that more than one level of thinking (or moral reasoning) can co-exist within a person; just because a person has attained a more complex level does not mean that they never function using a simpler one. Fourth, both conceptual thinking and moral development are processes of analysis and synthesis that are integrated; different elements are united as well as abstracted. Finally, both are to help the person make sense of their environment.

Crawford (2001) wants to make two essential points regarding this model and moral education. He sees the model as providing a counterpoint to relativism in that it puts morality in a social context that recognizes interdependency. He also sees the model as providing a

vehicle for gaining proficiency in being reflective with both thought and deed in the present moment.

In contrast to traditional stage models of moral development, Crawford (2001) asserts that in this model, people advance toward ever increasing interdependency. It is a going *deeper*, not a going *higher* into ever increasing states of autonomy; this is because it progresses, depending on deepening reflections based on current social interactions. Crawford (2001) points to another problem with traditional hierarchical or stage models of reasoning in that they, in essence, have behaviour set out. Although this is a criticism often laid at the door of traditionalism, Crawford feels it applies to hierarchal moral reasoning models as well in that they espouse the following of a principle without taking into consideration the context. He shows how this model avoids that situation because it focuses on reflection in the present moment, which means the context is integral to the process. Consequences must be considered, hence, the main focus when it comes to education, is to provide children with opportunities that "promote the ability to reflect deeply, immediately and meaningfully on personal experiences" (Crawford, 2001, p.125).

The service and reflection components of character education programs are combined in a model proffered by Keat (1992). She calls it a service-learning model, which has three parts to it: study, action, and reflection. To use Clabaugh's (1994) terminology again, *knowing that* would be the study aspect, *knowing how* would be the action aspect, and hopefully the reflection aspect of the model would lead to the *knowing to*.

Keat (1992) sees this model as overcoming some of the detractions of previous models, which were based on behaviourist or cognitive developmentalist theories. First, the action taken is in the environment of the student; it is a real-life situation. Thus, the criticism of moral judgments, constructed from abstract moral dilemmas as not being indicative of true behaviour (as leveled at Kohlberg) is avoided. This model also avoids a main criticism directed at the behaviourists. The reflection aspect allows meaning to be gained from the action. It is not just mindlessly following rules; it is thinking about and understanding why those actions are being taken. As Keat (1992) describes the model, "It suggests a moral education that acknowledges both the reality of the situatedness of moral life and the possibilities of transcending it" (p.459).

Lickona (1997) has derived a model that takes a comprehensive approach to character education. In addition to other strategies, the model has nine classroom components. First, is the teacher as caregiver, moral model, and moral mentor; he avers that everything else to do with moral education is founded on the relationship between the teacher and the student. The second component is creating a caring classroom community, which he maintains, speaks to the dynamics within the classroom and the teacher's responsibility in producing respect and caring among the classmates. Moral discipline comprises the third component, which is discipline with regard to self-control and moral reasoning. Fourth, is creating a democratic classroom environment in which students learn responsibility through making decisions together about classroom issues. Teaching values through the curriculum forms the fifth area, Lickona (1997) states, and the academic curriculum abounds with material that teachers may use to further moral education. A sixth component is cooperative learning, which provides students with an opportunity to practice and develop social skills. Conscience of craft forms the seventh part of the model. This is an understanding that moral and academic learning are not separate entities, but rather, it shows character

to do a job to the best of one's ability. The eighth element is ethical reflection, which speaks to moral reasoning, moral self-knowledge and an understanding of responsibility for one's own moral development. The final component is teaching conflict resolution. This gives the student skills in dealing with difficult situations without violence.

Here the second premise of the Deductive Reasoning Model is highlighted.

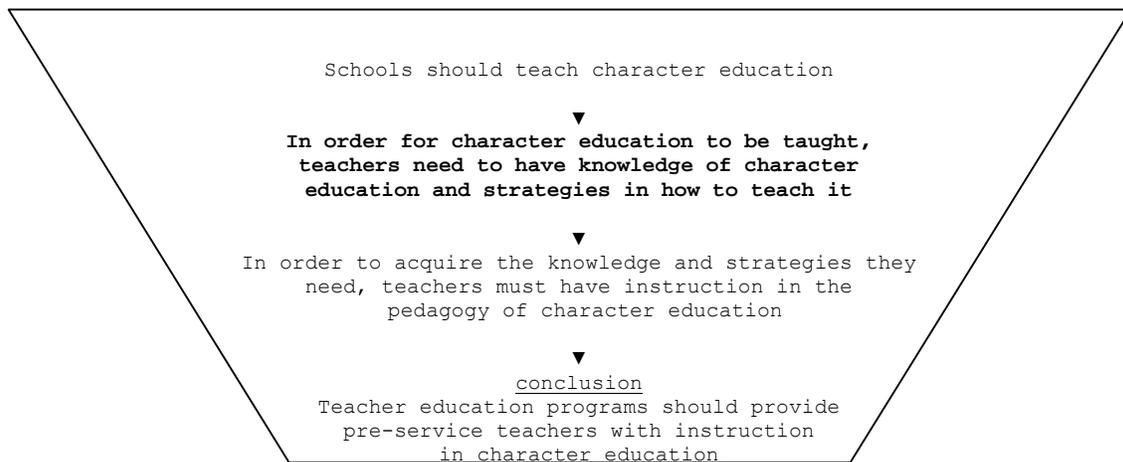


Figure 1b. Second premise highlighted

Once more, evidence for the second premise of the Deductive Reasoning Model is presented. Teachers need to know what research shows as the essential components of a comprehensive character education program. This section also presented evidence to support the theory that teachers need to be concerned with their own character, not just

that of their students; hence the importance of the enhancement of pre-service teachers characters.

To summarize this section, there is recognition that in character education programs there seems to be a gap; the students are learning factual and procedural knowledge, but this is not transferring into the wanted behaviours. Research has highlighted three core areas that need to be addressed if a change in behaviour is the goal; these are adults setting a good example, a service component where students can practice what they have learned, and a period of reflection so the meaning of the behaviour can be integrated into the student's schemata. Both Keat's (1992) and Lickona's (1997) models incorporate these three components. The next section examines some character education programs from other cultures, specifically, non-Western cultures.

A Cross Cultural Look

In the above section, some models of character education used by Western cultures were examined. Looking at the Universal Declaration of Human Rights, adopted by the United Nations in 1948, is looking at the ethics of a world community (Reardon, 1994), and this can provide a more global outlook of character education. Character

education in this context encourages students to ponder how to respect cultural diversity while trying to come to an understanding of universal values. Starkey (1992) avers that when people talk of getting back to the basics, they should not just mean reading, writing and arithmetic, but also included in the meaning of that phrase, should be an understanding of getting back to the basic values, which are found in human rights.

It may be informative to examine how other cultures deal with the issue of character education. Torney-Purta & Schwille (1986), after doing a cross-national analysis, assert that there are varying degrees of acceptance among nations for individuality/competition or collectivity/cooperation. They posit that by looking at how diverse nations approach character education, the character education in one's own country can be improved.

Cummings (1995) provides an Asian perspective. He contends that one of the foci of human resource development in several Asian nations consists of state coordinated education, which stresses the transmission of national values. Character education emphasizes proper behaviour such as respect for parents and authority and hard work. There is an expectation that teachers will act in such ways as to set good examples for the students. Religious

preferences are not commented on, in so far as they do not interfere with the national values being promulgated.

Cummings (1995) contrasts the Asian approach with that of the Western nations. The Asian nations accentuate cooperation and getting along in society while Western nations are more concerned with individualism. Pedagogically, Western nations tend to lean toward moral reasoning while Asian nations are interested in the transmission of cultural values.

Chew (1998) looks at a moral education program that was introduced in Singapore schools in 1992. She indicates that the main purpose of this program was for citizenship training, which was to be explored through three perspectives: cultural, political and economic. Among the stakeholders in the planning of the national Civics and Moral Education program (CME) were government leaders and Chew (1998, p.516) ponders how they may have influenced the content of CME, "Thus political leaders' concerns and priorities, and the perceptions of curriculum team members of how these are best represented in official textbooks, become the stuff of much of the official curriculum."

A team from the Curriculum Development Institute of Singapore developed the materials for CME. The program consists of six modules that contain various units. Each

unit has four parts: stimulus activity, concept development and formulation, practice and application, and further discovery. Student books and teacher guides were provided for each grade level, in-service training was given to over 1300 teachers and CME coordinators, and principals were given an overview of the program.

An evaluation of the program was done by the National Institute of Education in 1995/96 and Chew (1998) also conducted her own set of interviews, looking at the impressions that the various participants had regarding CME. Based on those two sets of information, Chew (1998) offers some observations. She states that the main thrust of moral education in Singapore has been functionalist; it has a strong citizenship development focus. CME programming continued with this theme.

With regard to the teachers, they were seen as the implementers of the program; it was not part of their duties to point out difficulties with the content. Chew (1998) found that the teachers, in general, took this perspective and it showed when they were interviewed; they were more concerned with the delivery of the program rather than its merits or detriments.

Chew (1998) concludes with the reflection that both students and teachers see character education as being

secondary to the academic subjects. They do it because they have to, but comparatively, it is perceived as being a trivial part of school programming.

Another approach to character education which is also rooted in community, is one described by Dror (1993). He details a model used within an Israeli kibbutz, which has two dimensions: the community dimension and the activity framework dimension.

The community dimension consists of three widening circles of group identification; first is the close community (e.g., class, school group), next comes the local community (e.g., the neighbourhood, regional area), and finally is the remote community (e.g., country, world).

The activity framework is made up of three areas of learning; there is formal education (e.g., typical academic curricula), informal education (e.g., youth movements), and semi-formal education (e.g., an area between the two groups). Dror (1993) contends that all three of these spheres must be laid out explicitly by the educational system in order to build national values.

Dror (1993) relates how this model worked in one case study. City children were brought out to a kibbutz and the two groups of children were schooled together, with the results showing that the city children learned Zionist and

socialist values while the kibbutz children learned to accept people different from themselves into their group.

In summary, it seems that some nations have focused more on the transmission of cultural or community values rather than on taking a reasoning perspective when it comes to character education. As such, the state may play quite a large role in delineating what is to be taught in those programs. When speaking of international human rights, the emphasis is on understanding and appreciating (a more reasoning perspective) the diverseness among peoples. The next section will examine how teacher education programs are dealing with character education.

Teacher Preparation

An important aspect in school reform is teacher preparation (Boyd & Arnold, 2000; Ryan, 1997). Boyd and Arnold (2000) state, "In fact, all aims expressed through educational programmes-including those of antiracism education and moral education-are, in practice, filtered through *teachers'* understanding of those aims and, ultimately, succeed or fail through teachers' practical activities intended to effect those understandings"(p. 24). If we want character education to work in schools, work must first be done in teacher training.

Here the third premise of the Deductive Reasoning Model is highlighted.

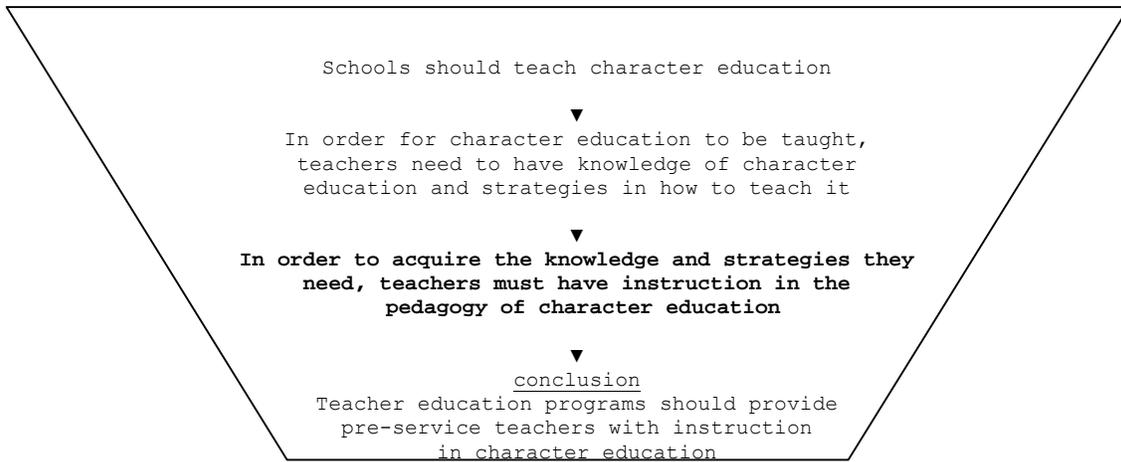


Figure 1c. Third premise highlighted

This section is evidence supporting the third premise of the Deductive Reasoning Model. Without giving teachers instruction in the pedagogy of character education, the effect which is being sought (students with better character) may well be elusive.

The remainder of this section examines why teachers should be given training in character education and what training teachers are receiving in character education.

Education as a moral enterprise. According to Maslovaty (2000) there is disagreement among academicians over the part teachers play in character education. Some state that moral development is relatively unimportant in the overall pedagogy of teaching while others assert that

it is integral to the educational process and should be the core of both teacher training and the professional development of teachers. Ryan (1997) is in favour of this latter notion and propounds, "We have forgotten what great educators from the Greeks to John Dewey knew: at heart, education is a moral enterprise" (p. 82). Pring (2001) also views teaching as a moral practice and he shares a poignant story about a principal endeavoring to create a moral climate within a school. The principal wrote the following to the staff (Pring, 2001):

Dear Teacher,

I am a survivor of a concentration camp. My eyes saw what no man should witness:

Gas chambers built by learned engineers.

Children poisoned by educated physicians.

Infants killed by trained nurses.

Women and babies shot and burned by high school and college graduates.

So, I am suspicious of education.

My request is: Help your students become human.

Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmans.

Reading, writing, arithmetic are important only
if they serve to make our children more human.

(p.111)

Lickona (1997) sets out some of the difficulties for teachers when it comes to moral education and illustrates this by citing a teacher in Atlanta, "Our children have learned the lesson of relativism well. They say, 'There are no absolutes - what's right is just your opinion.' We have produced kids who think that the individual is the center of the moral universe and who believe, 'You need to do what works for you'" (p.74).

Teachers are shying away from implementing character education because there seems to be the impression that everyone has a right to their own values (opinions?) and so it would be imposing on someone's freedoms (rights) to teach other values (Delattre & Russell, 1993). This attitude is explained quite vividly by a comment from a recently certified teacher. The quote comes from a qualitative study about ethical perspectives of novice teachers done by Boyd and Arnold (2000):

I don't think I really want to [talk about moral education]...you know, moral issues is one of my least favourite things to talk about...It's something you

learn not by being told, but you learn by what's around you. And I don't think it's something you should tell somebody...Who am I to tell somebody else what's right and wrong or what's good and evil? I mean, my perception of what those things are may be different from somebody else's (p. 31).

How prepared are teachers to deal with this moral quagmire? Ryan (1993) feels few teachers are ready to deal with this issue. He postulates that perhaps part of the reason for this is the teacher's anxiety of offending either religious fundamentalists on one side or, on the other extreme, far left groups who feel any discussion of morals is a way of sneaking religion back into the schools. Mabe (1993) concurs with this position. This is not just idle speculation on the part of some scholars. Burrton (1994) outlined the difficulty some traditionalist Christians had with outcome-based education that dealt with affective goals. The traditionalist Christian group felt that these goals promoted relativism and undermined their children's religious belief system.

Jarvis (1993) further shows how some teachers are avoiding the topic of character education by contrasting how educators act, with how some other groups behave; his point being, that while teachers are careful not to give

offence or offer opinions on moral issues, there are many factions (e.g., rappers, rock stars, teen magazines, the movie industry) that are more than willing to share their views on any matter. White (1997) posits that students need to know that there are some things worth standing for but, unfortunately, teachers, through omission, are leading them to believe that there is nothing worth standing for. If we accept that teachers should be concerned with character education, the question then becomes one of where does the training for character education occur?

Teacher education. Whitmer and Forbes (1997) raise the seminal question of how to best educate teachers so they are prepared to foster moral development in themselves and in their students. They quote William Kilpatrick, Professor of Education at Boston College, "None of us want to go to untrained doctors, or fly with untrained pilots, or have untrained soldiers protect our country, but for some reason we have come to believe that one can be a good person without any training in goodness" (Whitmer & Forbes, 1997, p.111). They relate the beginning of character education in their teacher-training program at Simpson College in Redding, California where the intent was to provide strategies to be used in the classroom that would enhance the development of student character. Whitmer and

Forbes (1997) believe that teachers must be unvarying examples of what they want to impart to their students.

One place where teachers usually get some training in the domain of character education is in the area of professional ethics, which has to do with dealings between teachers themselves, between teachers and parents, and between teachers and students. Husu and Tirri (2001) delve into this aspect of educational ethics. They present three approaches to the teaching of professional ethics for teachers; the first two are reminiscent of the educational models traditionally taken for the instruction of students in character development, i.e., normative/reasoning perspectives and the third is a combination of both.

The first model Husu and Tirri (2001) discussed is one of setting out principles to be followed (normative perspective), however, the problem with this is consistent with the problem students have, what happens when two principles are in conflict? Another twist on this, is that people can perceive a problem in various ways. If a problem is perceived differently, different principles may be applied to the same problem, which may lead to more conflict. Husu and Tirri (2001) also examined a second model, which is based on moral reasoning; instruction is undertaken to improve teachers' moral decision making.

Again, we know from previous research that this does not necessarily lead to a higher level of moral decision making in real-life. They then presented a third model called the moral discourse view. This approach attempts to have all parties involved (e.g., teacher, parent, colleague, student) reach consensus on a decision within the practical-moral context in which the situation is embedded.

The conclusion Husu and Tirri (2001) present in this discussion is that teacher education programs should cultivate moral discourse; however, they do not lay all the responsibility for this at the door of teacher training programs. They feel the school should also advance this approach through support for moral reflection and action. Teachers would then get the initial impetus for this moral development through their teacher training program and would then continue to refine their skills through dealing with dilemmas and reflecting on them while on the job.

Reiman and Peace (2002) propose a further model for enhancing the character development of teachers, called the learning/teaching framework (LTF). They state that research has shown that the moral development of adults does make a difference to how they perform in professions such as teaching and they feel that LTF addresses the moral development of novice as well as experienced teachers. LTF

is comprised of six key concepts. First is contextualised learning and development in which the experiences of the learners in the expansion of their new professional role must be taken into account. Second is new role-taking; teachers experience being action researcher, mentor and peer coach. The third concept is integrated inquiry, which includes analysis and reflection on the new role taken. Balance is the fourth concept and this implies that there will be a sensible amount of time (generally not more than a week) between action (role-taking) and inquiry. Fifth is continuity, which means at least four to six months of LTF is necessary in order for development to occur. Last is support and challenge and this concept is referred to as being analogous to Vygotsky's zone of proximal growth.

Teacher education in both the methodology of character education and the enhancement of the teacher's own character is taking place, however, to reach all teachers, character education has to become part of teacher preparation programs at colleges and universities.

Teacher preparation program perspectives. Examining what is currently taking place in the United States, Ryan (1997) looked at two studies that explored teacher training with regard to character education. One study (Wakefield, 1996, as cited in Ryan, 1997) found that most teacher

training programs did not have significant instruction in character education. The study did find, however, that there was a big gap between what the teacher education administrators believed should be taught and what was being taught. The second study (Thayer et al. 1996, as cited in Ryan, 1997) discovered that though 95 percent of teacher training programs felt character education was important, less than 25 percent had it as part of their program.

An organization whose purpose is to promote character education in American schools, the Character Education Partnership (CEP), feels that teacher education programs are not doing enough to emphasize the importance of character education to pre-service teachers (CEP, 2003). CEP avers that it is especially significant for teachers today, given the pressures they face to concentrate on academic standards, to comprehend the moral dimension of the teaching profession.

Farkas, Johnson and Duffet (1997) did a report for Public Agenda on the views of teacher educators regarding public education. One of the interesting findings that came out in the report was the fact that teacher educators' priorities for skills pre-service teachers should hold are not always in accord with the priorities of the general

public. This is illustrated in the report, where Farkas, Johnson, and Duffet (1997) state:

When asked how essential it is to impart to future teachers a series of qualities - ranging from life-long learning to theories of child development to maintaining order in the classroom - education professors put the public's priorities squarely at the bottom of their list. Only 12% consider it 'absolutely essential' for teachers to expect students to be neat, on time, and polite (p. 15).

Being "neat, on time and polite" speaks to character education, which the teacher educators who participated in the survey did not rank highly. It may perhaps be surmised that qualities, which teacher educators do not see as being very important, would not receive a major focus in the teacher preparation programs.

Ryan (1997) proffers three possible reasons why administrators and faculty of teacher training programs do not feel compelled to offer instruction in character education. First, perhaps the administrators and faculty are just as perplexed and unprepared as the teachers are to deal with this issue. The second reason may be that professors are more interested in asking questions than in giving answers; they partake more in the role of a critic

of society rather than a proponent of the norm. A third possible reason is that there is no pressure upon administrators or faculty to adopt such programming; the pressure for character education from the public, which is felt quite intensely by elementary and secondary school systems, does not reach to colleges and universities.

Despite these possible reasons for character education to be left out of teacher education programs, Ryan (1997) feels the time has come for these institutions to start heeding the need for this type of instruction. He offers eight points for institutions to reflect upon when preparing teachers for this field of instruction.

The first step is to ask questions about what teachers should know about character education and how they are to acquire the skills they need. Second, Ryan (1997) suggests that faculty retreats be organized around this topic. Third, is for the college to create a mission statement, part of which addresses character formation. Initiating service clubs and encouraging the student teachers to participate is a fourth step. A fifth point is to create a ceremony, complete with oath, to underscore the importance of the students dedicating themselves to the teaching profession; sixth, an honour code would also be part of the plan. Celebrating the examples of good character shown by

individuals of the institution is the eighth suggestion and finally, Ryan (1997) proposes that networking between institutions to share successes, mistakes and insights would be valuable.

Here the concluding statement of the Deductive Reasoning Model is highlighted.

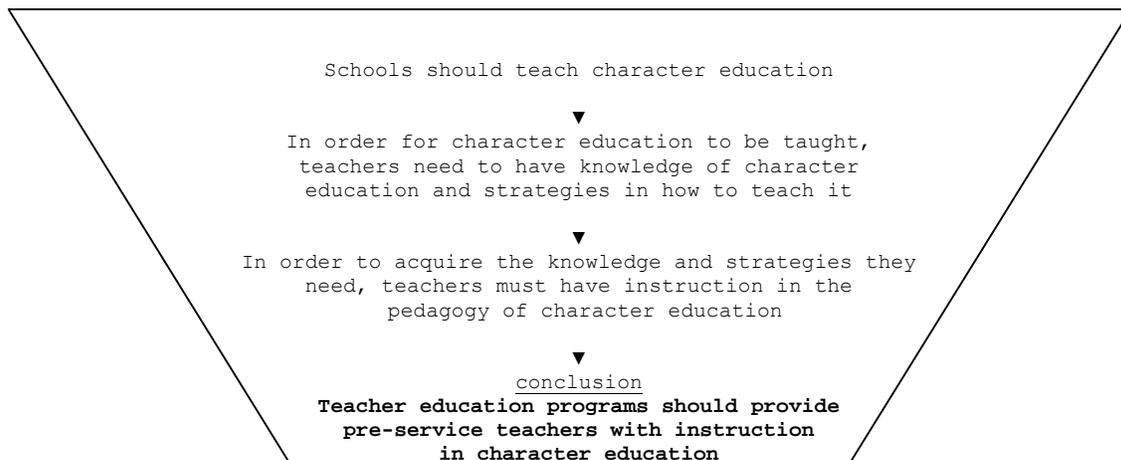


Figure 1d. Conclusion highlighted

This last section provides evidence for the conclusion in the Deductive Reasoning Model. Character education instruction must be offered in the teacher preparation programs in order for all teachers to receive the understanding they need to teach character education in their classrooms.

In summary, we know that teacher understanding is a critical part of the implementation of effective programming and that teacher preparation programs are

integral to this understanding. There is ambivalence, however, among teacher educators and teachers, over whether or not character education is appropriate to teach; because of this, teachers are not prepared, and therefore hesitant, about addressing the issue. Some teacher preparation programs have instituted explicit training in character education methodology as well as addressed the topic of enhancing character in pre-service teachers, but the majority of teacher preparation programs, even if they deem character education as important, have not implemented courses or practices that deal with this issue specifically.

Chapter Three

Methodology

As was stated in the Introduction, the purpose of this study was to discover the extent to which character education has a place in teacher education programs in Saskatchewan. This chapter describes the methodology that was used to acquire and analyze the data for the purpose of the research outlined previously. The chapter is divided into the following sections: general research design and rationale, data collection, data analysis, and ethics procedures.

General Research Design and Rationale

The present study utilized a descriptive research design methodology, i.e., a study that gathers information which describes a situation as it currently exists (Ary, Jacobs, & Razavieh, 1985). The study addressed the following research questions as described in the Introduction:

The global research question is: To what extent does character education have a place in teacher education programs in Saskatchewan? To answer this, other questions needed to be asked.

1. Do teacher educators/teachers believe it is appropriate for classroom teachers (K-12) to provide character education instruction?
2. Are teacher educators/teachers aware of any courses that may be offered within the teacher education program in the pedagogy of character education?
3. To what extent do teacher educators/teachers believe it is appropriate for teacher education programs to stress the importance to pre-service teachers of enhancing their own characters?

It was determined that a questionnaire (Appendix A) would be the best method to obtain the data that would answer the questions posed by the study. This was decided based on the consideration of the following criteria: the number of possible respondents and the amount of time available to collect data. As such, face to face interviews or telephone interviews, which would be extremely time consuming, were deemed as not being feasible. Using a questionnaire, data could be collected in the available amount of time. The next section outlines what was entailed in the collection of the data.

Data Collection

This section describes the various elements involved with the collection of the data, including the sample selection, the instrument to be used, and the procedures to be followed.

Sample selection. The study examined the extent to which character education is addressed in teacher preparation programs in the province of Saskatchewan. The participants of this study came from two groups. The first group was comprised of faculty and sessional lecturers (N=104) involved in the teacher education programs at the two universities in Saskatchewan (University of Regina and University of Saskatchewan). The second group was comprised of new teachers (N=250) from a public school division and a Catholic school division. Faculty and sessional lecturers from the teacher preparation programs in Saskatchewan were invited to participate, as they are the group that provides the classes offered to pre-service teachers which are related to character education. New teachers, those with five or less years of teaching experience, were also invited to participate as they had recently have been through their teacher preparation program and could thereby offer insight into what they experienced in the way of character education training.

The faculty and sessional lecturers of the teacher preparation programs were the teacher educators and this group encompasses: sessional lecturers, professors, department heads, and deans. New teachers were those who had been teaching for five years or less.

Instrument. There were two survey instruments, one for teacher educators and one for new teachers (Appendix A). The questions on both surveys were essentially the same, but adapted to be relevant to each audience. The surveys contained a series of questions that provided information, which led to both qualitative and quantitative analysis. The questionnaires were developed based on two surveys on the subject of character education and teacher education programs (Nielsen Jones, Ryan & Bohlin, 2003; Wakefield, 1996). Selected heads of teacher preparation programs in the United States were surveyed by Wakefield (1996). The survey consisted of eight questions and dealt specifically with the teaching of character education methods in teacher preparation programs. Selected deans and department chairs of teacher education programs in the United States were surveyed by Nielsen Jones, Ryan and Bohlin (2003). The survey consisted of 32 questions; it was quite comprehensive, encompassing areas of character education such as the teaching of character education

methodology, the importance that is put on the character of pre-service teachers, specific approaches to character education that are used within the teacher education program, characteristics of good character, and political considerations. This current study is broader in scope than the one presented by Wakefield (1996) and narrower in scope than the one presented by Nielsen Jones, Ryan and Bohlin (2003). This study differs as well from the previous two in the selection of the participants; this study surveyed faculty and sessional lecturers as well as department heads and deans in teacher education programs and new teachers.

The questionnaires contained instructions and definitions on the first page and were then split into three parts. Part A consisted of one demographic question and seven questions which required categorical responses (Yes, No, Don't Know). On the teacher educator questionnaire, the demographic question asked the participants to indicate if they held the position of faculty or sessional lecturer, but no other identifying information of themselves or of their institution was requested. On the new teacher questionnaire, the demographic question asked the participants to indicate if they attended a teacher preparation program in Saskatchewan; this was necessary as the study limited

itself to examining character education in teacher preparation programs in Saskatchewan and therefore, responses from a new teacher who had received their training in another province would not be included in this study. The remaining seven questions were intended to elicit information pertaining to **policy/curriculum** on character education in teacher preparation programs. These were questions which dealt with the specifics of how character education was seen to be implemented within the teacher education program. For example, "Our teacher education program has an elective course on character education methodology."

Part B consisted of seven questions. The first four were meant to elicit information pertaining to the **instruction** of character education in teacher education programs. These questions dealt with how instruction in character education was seen to be delivered. For example, "The teacher education program directly teaches character education methodology." The next three questions were meant to elicit information pertaining to who held the **responsibility** for delivering character education. These questions dealt with whether or not character education should be taught and by whom. Each question required a response on a Likert-type scale (1-strongly agree, 2-agree,

3-disagree and 4-strongly disagree) and also had a space for an explanation of the response given. Figure 2 shows the three areas of questions present in the survey.

The final section of the survey, Part C, was one open-ended question which was intended to obtain the perceptions of participants not revealed in the other questions. It was anticipated that the questionnaire would take approximately twenty minutes to complete.

Neither a test/retest nor an alternate form test was conducted with the instrument before it was used, so a reliability coefficient for the instrument was not calculated prior to its distribution to the participants. However, factors that relate to reliability such as the clarity of the questions, the clarity of the instructions, and the test length (Grosf & Sardy, 1985) were taken into consideration. The clearer the questions and instructions, the less chance there is of misinterpretation by the participants and so the reliability is enhanced.

The length of the test was also taken into consideration. If the test is too short it is difficult to get an accurate representation, whereas if the test is too long, participants may not give deliberated responses but rather rush through the survey to get done; in both of these cases reliability is reduced.

Policy/Curriculum

Instruction

Responsibility

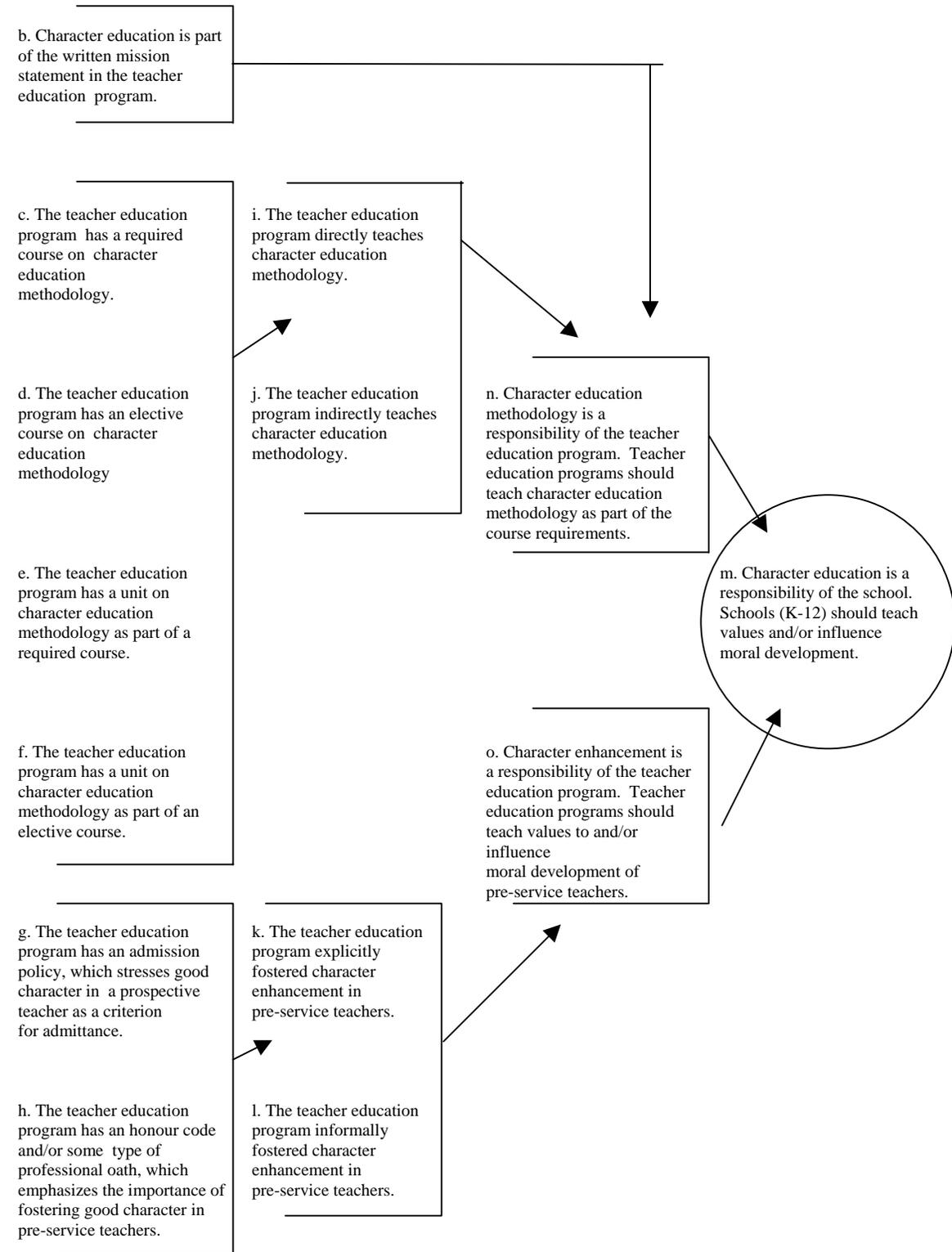


Figure 2. Model showing three areas of questions.

It is recognized that validity is a unitary concept (Messick, 1989) that has categories of validity evidence. The type of validity evidence required for an instrument depends on the use of that instrument. For the purpose of this questionnaire, an examination of the content validity is most appropriate; how well the questions on the survey sample the desired information that is to be collected on character education. In order to address this issue, four university doctoral students comprised a panel of judges and were asked to give feedback on the content validity of the survey; did the survey ask the questions needed to get the appropriate data for gaining information pertaining to the research questions? Each judge was provided with: an explanation of the study and the research questions, a copy of the surveys, and a list of guiding questions (Appendix B). Changes to the surveys were made based on the responses (Table 1) from the judges. The changes involved rewording parts of the survey to make the instructions, definitions and questions clearer. One of the panel members observed that the match between the content and the research questions was not clear when it came to the questions b to h on Part A of the survey, hence the 3 given for content/research match. The panel member felt the

Table 1

| <i>Responses of Panel Members to Survey Instrument</i> | | | | |
|--|---|---|---|---|
| | A | B | C | D |
| Format | 2 | 2 | 1 | 1 |
| Clarity of instructions | 2 | 1 | 1 | 2 |
| Clarity of definitions | 1 | 1 | 1 | 2 |
| Clarity of questions | 3 | 3 | 2 | 1 |
| Match between content/research questions | 1 | 3 | 1 | 1 |

1-very good 2-satisfactory 3-needs improvement

answers could be obtained by looking at a university calendar or making a few phone calls. However, the intent of these questions was to see if the **participants** were aware of these aspects of character education within the teacher education program. The inference being made here was that if character education was a priority in the teacher education program, then the participants would know about it.

Procedures. Packages for each potential participant were compiled, with each package containing: a cover letter (Appendix C) that explained the study and invited the sample population to become participants, a copy of the appropriate survey, and a self-addressed stamped envelope so that the participant would be able to complete the

questionnaire, place it in the envelope and send it back to the researcher. These packages were mailed to the Dean of Education at the University of Saskatchewan and the Assistant Dean of Education at the University of Regina where they were distributed in the mailbox of each teacher educator. Similarly, the principals of the schools in the one public school division and one Catholic school division that had new teachers on staff, received the packages and they distributed them in the mailbox of each of the new teachers. The participants were given instructions, in the cover letter, to complete the survey and mail it back to the researcher using the self-addressed stamped envelope. A thank-you/reminder card was sent and distributed in the same way as the surveys, a week before the deadline for accepting responses.

Data Analysis

Responses to the questions in Part A and Part B were analyzed using Excel (Version, Microsoft Office XP) a computer software package. Descriptive statistics were used to summarize, organize and display the information collected. This was done by reporting the frequencies and percentages of the responses for all the questions on the survey. As well, the means and standard deviations were

reported for Part B (questions i to o) of the survey. Inferential statistics were used to compare responses between the teacher educators and the new teachers. ANOVAs were conducted on the responses in Part B (questions i to o) to see if there was any significant differences between the teachers' and the teacher educators' responses to these questions. F and p values were reported to show these results. Written comments were inductively analyzed by summarizing them, looking for patterns among the responses and coding them, and then examining the themes that emerged.

Ethics Procedures

An application (Appendix D) was submitted to the University Of Saskatchewan Office Of Research Services. All guidelines were followed and completed questionnaires were returned to the researcher anonymously by mail. After the data had been examined, the questionnaires were securely stored according to the University of Saskatchewan regulations.

This chapter has outlined the methodology that was used, first of all to gather the data and then to analyze them. In the next chapter, the results of the analysis are presented.

Chapter Four

Results

This chapter presents the results of the analysis of the data. A discussion of the survey return rate is followed by the examination of the survey results. In order to best present the results, the survey questions are delivered in five sections: the first section consists of one question pertaining to demographics, the second section is comprised of seven questions pertaining to the policy/curriculum of character education within the teacher education program, the third section consists of four questions pertaining to the instruction of character education within the teacher education program, the fourth section is composed of the three questions pertaining to the responsibility of teaching character education, and finally, the fifth section embodies results from the open-ended question.

Survey Return Rate

Of the 354 surveys distributed, 104 (29%) were returned to the researcher; however, of the 104 surveys returned, only 97 (27%) could be used in the study. Of the 104 surveys sent out to teacher educators, 34 (33%) were

returned to the researcher; however, only 32 (31%) could be used in the study. Of the 250 surveys sent to new teachers, 70 (28%) were returned to the researcher; however, only 65 (26%) were able to be used in the study. Some surveys were not used because they were returned blank and some new teachers did not take their teacher training from a program in Saskatchewan and therefore were ineligible to participate.

Survey Results

There were two forms of the survey (Appendix A), which consisted of fifteen questions, one for Teacher Educators (defined as faculty and sessional lecturers in a teacher training program) and the other for Teachers (defined as teachers with less than five years of teaching experience). Aside from Question a), the forms were basically identical with just minor word changes being made from one form to the other to enhance the clarity of the questions (ex. Teachers - **My** teacher education program **had...**, Teacher Educators - **Our** teacher education program **has...**).

Demographics. All of the teacher educators in the two teacher training programs in Saskatchewan, the College of Education in Saskatoon and the Faculty of Education in Regina, were invited to participate in the study. Teachers

from a public school division and a Catholic school division who fit the definition of new teachers, were also given the opportunity to participate in the study.

Question a) on the survey dealt with the only demographic information that was collected. With the Teacher Educators form, the participant was asked to indicate whether they were faculty members or sessional lecturers. Twenty-five teacher educators (78%) identified themselves as faculty members and seven (22%) identified themselves as sessional lecturers, thus, there were 32 participants from the teacher educators' group. On the Teachers form, Question a) asked the participants to indicate if their teacher training program was in Saskatchewan. The reason for this question was to eliminate participants who did not take their training in Saskatchewan, as this was a study about the state of character education training in teacher training programs in this province. Seventy surveys were returned, however, five were found to be ineligible, thus, there were 65 participants from the teachers' group.

Policy/curriculum questions. These consisted of the seven questions (b to h) on the survey and required a Yes, No, or Don't Know response; the questions and responses are shown in Table 2. There was not space left specifically

Table 2

*Frequency and (Percentage) of Teacher (n = 65) and Teacher Educator (n=32)
Responses to Policy/Curriculum Questions*

| Question | Yes | | No | | Don't know | | No Response | |
|---|----------------|-----------------|--------|--------|------------|--------|-------------|------|
| | T ^a | TE ^b | T | TE | T | TE | T | TE |
| b. Character education is part of the written mission statement in the teacher education program. | 8(12) | 6(19) | 17(26) | 13(41) | 40(62) | 13(41) | 0(0) | 0(0) |
| c. The teacher education program has a required course on character education methodology. | 4(6) | 1(3) | 49(75) | 22(69) | 12(18) | 9(28) | 0(0) | 0(0) |
| d. The teacher education program has an elective course on character education methodology | 14(22) | 7(22) | 21(32) | 12(38) | 30(46) | 13(41) | 0(0) | 0(0) |
| e. The teacher education program has a unit on character education methodology as part of a required course. | 13(20) | 10(31) | 32(49) | 6(19) | 20(31) | 16(50) | 0(0) | 0(0) |
| f. The teacher education program has a unit on character education methodology as part of an elective course. | 15(23) | 10(31) | 16(25) | 2(6) | 34(52) | 19(59) | 0(0) | 1(3) |
| g. The teacher education program has an admission policy, which stresses good character in a prospective teacher as a criterion for admittance. | 36(55) | 15(47) | 12(18) | 9(28) | 17(26) | 6(19) | 0(0) | 2(6) |
| h. The teacher education program has an honour code and/or some type of professional oath, which emphasizes the importance of fostering good character in pre-service teachers. | 37(57) | 14(44) | 13(20) | 8(25) | 15(23) | 8(25) | 0(0) | 2(6) |

Note. The percentages are rounded to the nearest whole number.

^aT=Teachers (n=65)

^bTE=Teacher educators (n=32)

for comments in this section, but some participants wrote in a few of their thoughts.

Question b) was an attempt to gauge the level of importance given to character education in the teacher education programs. Mission statements are generally broad, visionary goals that give direction for an organization; 62% of the teachers were not aware if the mission statement for their teacher education program addressed character education. It may be argued that the mission statement is really more relevant to teacher educators (as opposed to pre-service teachers) and yet approximately 41% of the teacher educators did not know if their mission statement addressed character education. However, this may be due to the difficulty of operationalizing the concept. For example, "Yes, but it depends on how you define the term". Another 41% of teacher educators felt their mission statement did not have a character education component. This means that 82% of teacher educators either did not know or felt that their mission statement did not have a character education component.

The next four questions, c), d), e), and f), dealt with the extent to which pre-service teachers' education programs included character education methodology (skills,

strategies, best practice methods). There was large agreement between both teachers and teacher educators (75% and 69% respectively), in response to Question c), that their teacher education programs did not have a required course on character education methodology. However, both groups were uncertain (Don't Know response, 46% and 41% respectively) whether or not there was an elective course offered, Question d), on that topic.

Questions e) and f) asked whether or not units on character education methodology were taught within required or elective courses. About half (49%) of teachers felt no unit on that subject was taught as part of a required course, whereas 50% of teacher educators stated they did not know. When it came to a unit on character education methodology being taught in an elective course, both groups were not sure, with 52% of teachers and 59% of teacher educators stating they did not know.

The last two questions in this section, g) and h), dealt with enhancement of the character of pre-service teachers within the teacher education program. About the same proportion of the teachers (55%) and teacher educators (47%) felt that the admission policy to their teacher educator program did stress good character, Question g), however, some teacher educators indicated in their comments

the difficulty again with terms. For example, "Who decides what good character is? If society then this is problematic.", "good character, meaning what." In Question h), a similar proportion of teachers (57%) and teacher educators (44%) felt that the importance of good character in pre-service teachers was stressed; the Saskatchewan Teachers Federation Code of Ethics being mentioned by both teachers and teacher educators in their comments.

Instructional questions. The next four questions on the survey (i to l) required a response (shown in Table 3) which indicated how strongly a viewpoint was held (strongly agree, agree, disagree, strongly disagree). The responses are grouped according to agreement, i.e., strongly agree and agree, disagree and strongly disagree, and no response. Space was left after each of the questions for the participant to comment on the reasons for the given answer if they so wished.

Question i), was an attempt to gauge how strongly the participants agreed whether or not their teacher education program taught character education methodology directly. This is an overarching question which is related to the responses given previously to questions c), d), e), and f). Given the large number of No and Don't Know responses from

Table 3

Frequency and (Percentage) of Teacher (n=65) and Teacher Educator (n=32) Responses to Instructional Questions

| Question | Strongly Agree(SA) Agree(A) | | Disagree(D) Strongly Disagree(SD) | | No Response | |
|---|--------------------------------|-----------------|--------------------------------------|---------|-------------|-------|
| | T ^a | TE ^b | T | TE | T | TE |
| i. The teacher education program directly teaches character education methodology. | (SA) 0 (A) 9 | 1 3 | (D) 36 (SD) 18 | 11 9 | | |
| | 9(14) | 4(13) | 54(83) | 20(63) | 2(3) | 8(25) |
| j. The teacher education program indirectly teaches character education methodology. | (SA) 7 (A) 42 | 10 15 | (D) 12 (SD) 3 | 1 1 | | |
| | 49(75) | 25(78) | 15(23) | 2(6) | 1(2) | 5(16) |
| k. The teacher education program explicitly fostered character enhancement in pre-service teachers. | (SA) 2 (A) 22 | 5 10 | (D) 27 (SD) 13 | 8 2 | | |
| | 24(37) | 15(47) | 40(62) | 10(31) | 1(2) | 7(22) |
| l. The teacher education program informally fostered character enhancement in pre-service teachers. | (SA) 4 (A) 48 | 7 19 | (D) 7 (SD) 6 | 0 0 | | |
| | 52(80) | 26(81) | 13(20) | 0(0) | 0(0) | 6(19) |

Note. The percentages are rounded to the nearest whole number.

^aT=Teachers (n=65)

^bTE=Teacher Educators (n=32)

both teachers and teacher educators to those previous four questions, it is not surprising that a large number of teachers (83%) and teacher educators (63%) disagreed or strongly disagreed that their teacher education program taught character education methodology directly. Despite the many teacher educators who disagreed with the statement, comments show that some are teaching character

education methodology in their courses. In the comments, certain courses were listed and a typical response was, "instructors model the methodology in class." Other teacher educators mentioned that certain courses looked at "moral character" or "moral development" but not the methodology of teaching the subject. Responses from some teachers indicate the methodology of character education was not taught. For example, "I can't recall specific instances where the methodology was discussed."

The position was reversed when the question became one of indirectly teaching character education methodology, Question j); the results showed that the majority of teachers (75%) and teacher educators (78%) strongly agreed or agreed that their teacher preparation program indirectly taught character education methodology. Comments from teacher educators show various ways in which character education methodology was indirectly taught to pre-service teachers: "through modeling, readings, case studies", "modeling, social norms", "the way you treat students and parents and colleagues and others respectfully", "the way that professors teach their courses and the values they espouse." The responses from the teachers showed that this was not lost on them: "discipline techniques focus on character development", "through class discussion and

consideration of case studies", "encouraged to foster morality debates/discussions."

The next two questions, k) and l), dealt with the enhancement of the pre-service teachers' character and whether or not the teacher education program fosters this development. Almost half (47%) of teacher educators strongly agreed or agreed that the teacher education program explicitly fostered character enhancement. Some typical comments were, "I hope so. We want them to become less racist, more tolerant, more understanding of difference. We do talk directly to students about this", "their final evaluation looks at professional and personal qualities conducive to effective teaching", "strong emphasis on teacher professionalism." The majority of teachers (62%) disagreed or strongly disagreed that their teacher education program explicitly fostered character enhancement of pre-service teachers. Although a majority of teachers disagreed, no reasons came forth, as the written responses were given by those teachers that did agree. With Question l), there is sizeable agreement by both teachers (80%) and teacher educators (81%) that their teacher education program informally fosters character enhancement of pre-service teachers. Comments from both groups cited such practices as: reflective journaling,

modeling, social norms, interpersonal relationships, and awareness of justice.

Responsibility questions. The last three questions on the survey (m to o) focus on the participants' perceptions about the responsibility of teaching character education. The questions and their responses are shown in Table 4. The responses are grouped according to agreement, i.e., strongly agree and agree, disagree and strongly disagree, and no response.

Question m) received the largest agreement from the teachers (94%), who obviously felt that schools (K-12) should be teaching values and influencing moral development. Some typical comments were, "academic education alone is not enough to be successful", "how can we leave out teaching values/morals, it is the most important job we have as teachers", "education isn't just about learning academic subjects but also learning to coexist in a respectful, moral, responsible way with others around you", "this is not always happening at home and is necessary for these young people to become respected and responsible citizens." The majority of teacher educators (69%) strongly agreed or agreed as well. For example, "schools need to improve the social condition, not maintain

Table 4

Frequency and (Percentage) of Teacher (n=65) and Teacher Educator (n=32) Responses to Responsibility Questions.

| Question | Strongly Agree(SA) Agree(A) | | Disagree(D) Strongly Disagree(SD) | | No Response | |
|--|--------------------------------|-----------------|--------------------------------------|--------|-------------|-------|
| | T ^a | TE ^b | T | TE | T | TE |
| m. Character education is a responsibility of the school. Schools (K-12) should teach values and/or influence moral development. | (SA) 45 (A) 16 | 11 11 | (D) 3 (SD) 1 | 3 2 | | |
| | 61(94) | 22(69) | 4(6) | 5(16) | 0(0) | 5(16) |
| n. Character education methodology is a responsibility of the teacher education program. Teacher education programs should teach character education methodology as part of the course requirements. | (SA) 24 (A) 34 | 6 14 | (D) 6 (SD) 1 | 5 2 | | |
| | 58(89) | 20(63) | 7(11) | 7(22) | 0(0) | 5(16) |
| o. Character enhancement is a responsibility of the teacher education program. Teacher education programs should teach values to and/or influence moral development of pre-service teachers. | (SA) 17 (A) 33 | 6 10 | (D) 12 (SD) 2 | 4 5 | | |
| | 50(77) | 16(50) | 14(22) | 9(28) | 1(2) | 7(22) |

Note. The percentages are rounded to the nearest whole number.

^aT=Teachers (n=65)

^bTE=Teacher Educators (n=32)

the status quo”, “to ignore it would suggest that values are not important”, “all significant decisions are value based”, “all education is moral education, there is no knowledge without a moral component.”

The participants who disagreed, tended to cluster their comments around two themes; it is the role of the parents and exactly whose values will be taught? Some responses were, “involves teaching aboriginal children to

conform to white peoples norms for 'goodness' and 'good character'", "whose values, whose children are harmed by teachers who are unaware of their place in the cultural and economic hegemony?", "who's to say our values are intrinsically right?", "it is the role of the parents, spiritual leaders", "it is a parental responsibility", "these values should be taught at home." One comment cut right to the heart of the matter, "ridiculous question, schools already teach values and influence moral development." Another comment states this sentiment as well, "schools are not value neutral, they will inculcate values, we might as well be intentional and thoughtful."

There is a high degree of agreement among teachers (89%) and teacher educators (63%) that teacher education programs should teach character education methodology as part of the course requirement. For example, "new teachers need a basis from which to approach this facet of their work", "need to return to thoughtfully addressing character issues-plans, strategies, resources etc.", "teachers need more than an afternoon workshop to learn about character education", "a teacher should have as many strategies as possible in their toolbox because it is a huge part of our job", "for some it is difficult to guide others without being given any useful strategies." Disagreements tended

to be around program constraints and what was going to be taught. Some typical comments from both teachers and teacher educators were, "there are many mandated requirements for teacher certification that must be addressed through teacher education programs, the programs cannot address all demands", "character education cannot be taught, my values and sense of moral reasoning may be quite different from someone else's, so where is the common base from which to work?", "whose morals/values/standards are they teaching?"

The last question, o), dealt with the teacher education program influencing the moral development of pre-service teachers. Again, the majority of teachers (77%) strongly agreed or agreed with this. For example, "we can't teach our students values effectively if we don't have any ourselves", "we should strive to have well-balanced teachers, academically and morally prepared", "anything that helps you to prepare for the 'job' is beneficial. For me, the character enhancement means not only the ability to project morals, values, and ethics, but also the teacher's ability to deal with problems, conflict and stress, exposure to these in the program is good experience." Half (50%) of teacher educators were in agreement with this; however, they seemed much more

cautious about the whole idea. Some typical comments were, "our mandate should be to enhance character/dispositions. We don't want teachers who are totally corrupt and bereft morally and ethically", "whose values, whose morality?", "who or what defines 'good' or even 'appropriate' character." A prominent reason expressed by teacher educators for disagreement with this question, was that pre-service teachers are adults and as such, come to the teacher education program with a strong set of values. For example, "shouldn't they have good values and morals to begin with? They shouldn't be in the college if they do not", "pre-service teachers should already have a strong sense of morality and character", "I would hope that students would be prepared in this area upon acceptance."

To compare the responses between the teachers and the teacher educators on Part B (questions i to o) of the survey, the Means were calculated and ANOVAs were conducted to see if there were any statistically significant differences. The results are reported in Table 5.

The results show that there was no statistically significant difference between the two groups' responses to Question i), character education methodology being directly taught in the teacher education program, and Question o),

Table 5

Comparison of Responses Between Teachers and Teacher Educators, Questions i – o

| Question | Teacher | | Teacher Educator | | F | p |
|--|---------|------|------------------|------|--------|-------|
| | M | SD | M | SD | | |
| i. The teacher education program directly teaches character education methodology. | 3.14 | 0.64 | 3.17 | 0.82 | 0.02 | 0.89 |
| j. The teacher education program indirectly teaches character education methodology. | 2.17 | 0.68 | 1.74 | 0.71 | 7.43* | 0.01 |
| k. The teacher education program explicitly fostered character enhancement in pre-service teachers. | 2.80 | 0.80 | 2.28 | 0.89 | 7.03* | 0.01 |
| l. The teacher education program informally fostered character enhancement in pre-service teachers. | 2.23 | 0.70 | 1.73 | 0.45 | 11.27* | 0.001 |
| m. Character education is a responsibility of the school. Schools (K-12) should teach values and/or influence moral development. | 1.38 | 0.65 | 1.85 | 0.91 | 7.68* | 0.01 |
| n. Character education methodology is a responsibility of the teacher education program. Teacher education programs should teach character education methodology as part of the course requirements. | 1.75 | 0.69 | 2.11 | 0.85 | 4.50* | 0.04 |
| o. Character enhancement is a responsibility of the teacher education program. Teacher education programs should teach values to and/or influence moral development of pre-service teachers. | 1.98 | 0.77 | 2.32 | 1.07 | 2.73 | 0.10 |

* $p < .05$.

character enhancement is the responsibility of the teacher education program.

With the remaining five questions in Part B, there was a statistically significant difference between the teachers' and the teacher educators' responses. The teacher educators more strongly agreed that character education methodology was being taught indirectly (Question j), that character enhancement of pre-service teachers was fostered explicitly (Question k) and informally (Question l) within the teacher education program. Conversely, the teachers more strongly agreed that character education is a responsibility of the school (Question m) and that character education methodology is a responsibility of the teacher education program.

Open-ended question. At the end of the survey there was space for participants to record their thoughts on the general topic of character education. Within the teacher educator group, three main themes emerged. The first was a strong note of caution when dealing with the topic of character education. For example, "this is problematic. There is a large post-structuralist literature that suggests that those in power construct 'good character' in their own image and use schooling to reproduce society and their own privileged place in it. We would be inclined to

ask whose values", "who will develop the moral curriculum and through what process?", "could easily become dominated by one viewpoint", "enhancement of pre-service teachers' characters begins to impinge on dangerous grounds that conjure up notions of conformity and acceptable values and narrow-mindedness", "need to question whose values? What is good?", "Who determines which social values are taught and to what extent are they taught?", "the danger of providing a theatre for those promoting some ethical-moral advocacy, the separation of church and state."

The second theme to emerge from the teacher educators' comments concerned where character education would fit in the teacher education program. Some typical comments were, "how much can you put in a programme?", "where would this fit?", "society already teaches morality in social studies", "in the EdFdts courses, students learn about what it means to be different." One comment noted that character education was already addressed in the Common Essential Learning, Personal and Social Values and Skills, however, another response illustrated how this was not necessarily so, "although addressed in the CELs, the PSVS CEL needs to be revised and should be included in all teacher ed. (pre-service) programs. Students in their final year appear to have only the most superficial

awareness of this CEL or the issues represented by character ed.”

The third theme brought out was on the importance of critical thinking when dealing with character education. For example, “need to be able to critique what is ‘good’ and ‘bad’”, “look at some scholarship that takes a critical approach to character education”, “I do not think that character/moral education can be adequately dealt with without critiquing and examining the culture and society in which one is educated and in which one lives and works.”

Within the teacher group, two themes were apparent. The teachers were much more pragmatic in their comments. The first theme to emerge centered on the need for resources and strategies to teach character education. Some typical comments were, “introduce pre-service teachers to various existing commercial programs that can be used as classroom resources”, “educators need strategies on how to guide today’s students toward having stronger morals”, “info, resources, programs available should be made available to education students”, “I feel that there are so many varied programs to teach good morals and values it would be nice to see school divisions or all of Sask. adopt one philosophy thus have all of us trained in the same

program", "resources would be an aspect of teaching these skills."

The second theme to emerge was on the various ways in which character education could be taught. For example, "case studies are effective, reflective journaling", "stronger ethics classes", "if the enhancement of pre-service teachers; characters is to be accomplished, it must be on-going, change can take a long time, have a thread in all education classes", "CE methods should be taught explicitly", "admissions standards/procedures should address the issue", "deliver a class that is a required credit entitled 'Moral Education' or 'Character Education'. Specific religious beliefs would not be a part of the curriculum but more so the development of positive characteristics such as responsibility, decision making etc. Perhaps we could piggyback the 'School Plus' model and do some community development and volunteerism!"

There is a marked difference in the themes that emerged from the two groups, teacher educators and teachers. With the teacher educator group, two of the emergent themes dealt with theoretical matters, i.e. what is character education, who defines it and using critical thinking skills when dealing with character education. In contrast, the teacher group had emergent themes which were

very much on the practical side, i.e. we need resources, strategies, programs and specific ways character education could be taught.

This chapter presented an examination of the survey return along with an analysis of the results of the survey. The next chapter offers an interpretation of the analysis conducted as well as a discussion of the findings and directions for further research.

Chapter Five

Discussion

In this chapter, an interpretation of the results using the Deductive Reasoning Model and the research questions will be presented, discussion of the findings will follow and finally directions for further research will be offered.

Interpretation of Results

At this point in the study, another look at the research questions is warranted. The interpretation will be facilitated by using the Deductive Reasoning Model. Each premise of the Deductive Reasoning Model will again be highlighted and discussed with the research question that pertains to it. Where statistically significant differences have been found they have been reported, although it is recognized that these differences may not have practical significance.

- Do teacher educators/teachers believe it is appropriate for classroom teachers (K-12) to provide character education instruction?

This research question must be answered to provide the first premise in the Deductive Reasoning Model.

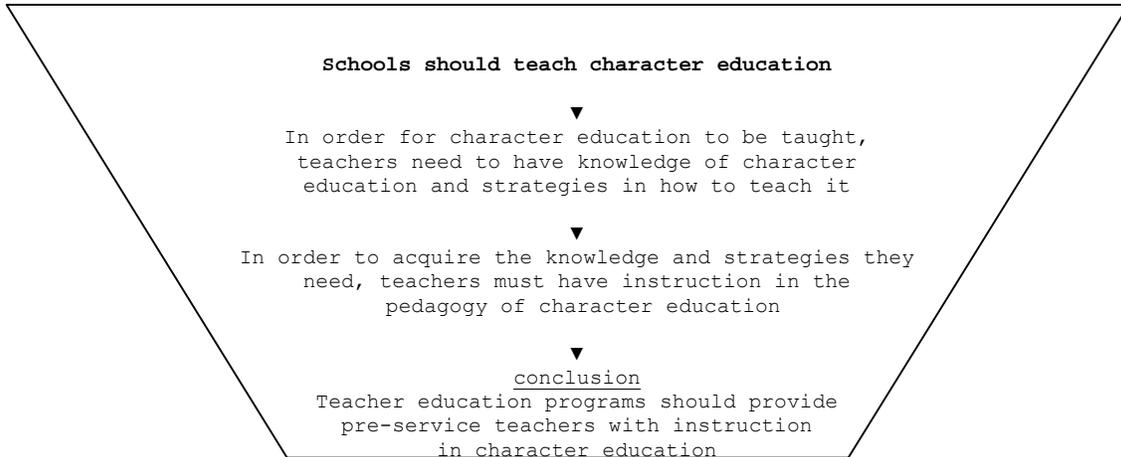


Figure 1a. First premise highlighted

Question m) from the survey responds to this premise of the Deductive Reasoning Model. Over half of the teacher educators (69%) did feel that it was the responsibility of the schools (K-12) to teach values and influence moral development, therefore, it is appropriate for classroom teachers to provide character education instruction; teachers concurred with this sentiment but with a much higher degree of support (94%). The teacher educators, while agreeing that character education is the responsibility of the schools, were not as strong in their agreement as the teachers and there was a statistically significant difference, $F(1,90)=7.68$, $p=.01$, between the scores of the two groups. It seems that the teacher educators and the teachers are in concurrence with what Laud (1997) and Leming (1997) have reported, in that there is notable interest in getting the public school system

more involved in character education. The results mirror the first premise in the Deductive Reasoning Model; both teachers and teacher educators feel that schools should teach character education. The second premise will now be examined.

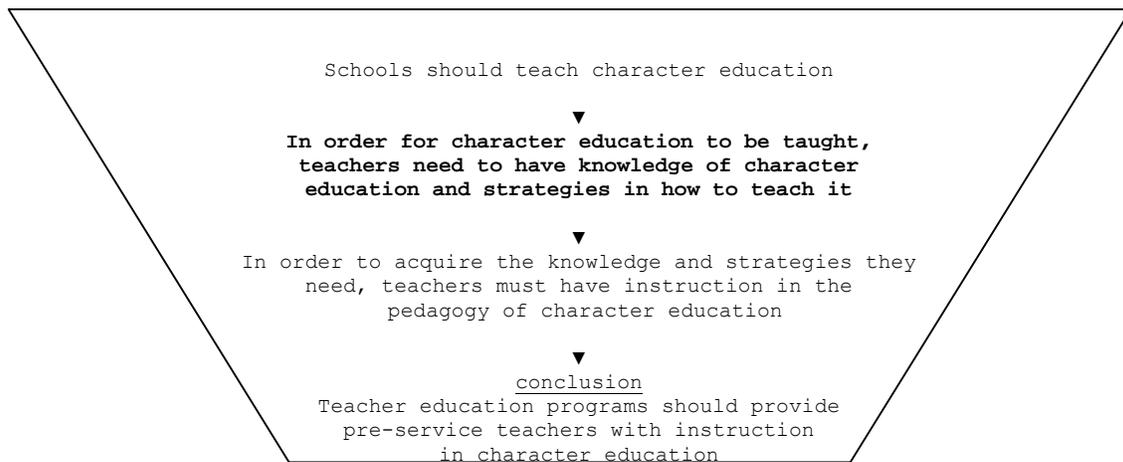


Figure 1b. Second premise highlighted

Question n) from the survey responds to this premise of the Deductive Reasoning Model. The responses showed that teacher educator support (63%, Agreed or Strongly Agreed) was not as strong as the teachers (89%, Agreed or Strongly Agreed) for recognizing that character education methodology is the responsibility of the teacher education program; there was a statistically significant difference, $F(1,90)=4.50$, $p=.04$, between the scores of the two groups. Following the Deductive Reasoning Model, it makes sense that since the majority of teacher educators and teachers

felt that character education should be taught in public schools, that teachers should then have an understanding of what character education is. This would include learning about the underlying philosophies: behaviourist/normative and cognitive developmentalist/reasoning (Keat, 1992; Leming, 1997), and moral realism (Ternasky, 1992). It would also include knowledge of educational theories of character education such as Callan (1992), Carr (2002), Kohlberg and Gilligan (as cited in Haviv and Leman, 2002). As well, it would mean familiarity with different character education models such as Crawford (2001), Keat (1992), and Lickona (1997).

- To what extent do teacher educators/teachers believe it is appropriate for teacher education programs to stress the importance to pre-service teachers of enhancing their own characters?

This question again speaks to the knowledge that teachers must possess to do a credible job of dealing with character education in their classrooms and so must be answered to see if the second premise of the Deductive Reasoning Model holds true. To answer this question, reference can be made to Questions g), h), k), l) and o) from the survey. When it comes to fostering or enhancing the character of pre-service teachers, about half of the teachers (55%) and

teacher educators (47%) felt that the admission policy of their teacher education program had a component which stressed good character. Likewise, a similar number of teachers (57%) and teacher educators (44%) felt their teacher education program emphasized the importance of fostering good character in pre-service teachers (with the STF Code of Ethics being most often cited).

Most teachers and teacher educators agreed that the teacher education program informally fostered character enhancement of pre-service teachers (teachers- 80%; teacher educators- 81%, Agreed or Strongly Agreed). However, the teacher educators were more strongly in agreement with this statement than were the teachers. The results showed that there is a statistically significant difference, $F(1,89)=11.27, p=.001$, between the two groups' responses which is due to the large number of No Response choices in the teacher educator group as opposed to Disagree or Strongly Disagree choices in the teacher group. When it was a question of the teacher education program explicitly fostering character enhancement of pre-service teachers, over half of the teachers (62%) Disagreed or Strongly Disagreed that this happened, while teacher educators were more in agreement (47%, Agreed or Strongly Agreed) that it did take place. There was a statistically significant

difference, $F(1,87)=7.03$, $p=.01$, in the scores between the two groups.

Just half of the teacher educators gave support (50%, Agree or Strongly Agree) to the statement that teacher education programs should influence the moral development of pre-service teachers. The teachers' support for this statement was stronger (77%, Agree or Strongly Agree) but there was statistically no significant difference between the two groups.

It was shown that there was support among both teachers and teacher educators that character education methodology is the responsibility of the teacher education program. However, character enhancement of pre-service teachers being the responsibility of teacher preparation programs received weaker support. Researchers have found that it is important in the teaching of character education that teachers be good moral examples for their students (Delattre & Russell, 1993; McKay, 1997; Clabaugh, 1994). Both teachers and teacher educators feel that character enhancement of pre-service teachers is taking place informally, but there seems to be a reticence on the part of teacher educators to make this explicit within the teacher preparation program. So the second premise of the Deductive Reasoning Model can stand, but with weaker

support than the first premise. The third premise is now examined.

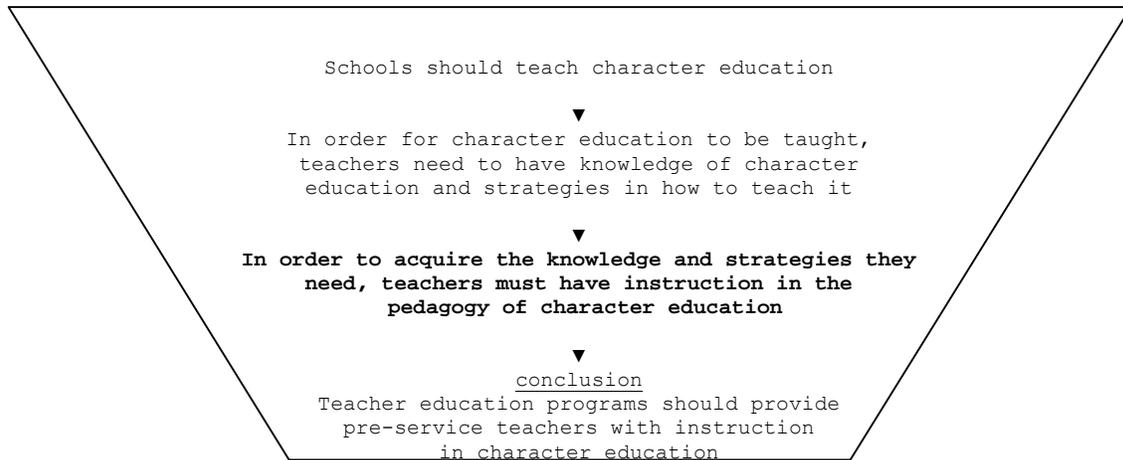


Figure 1c. Third premise highlighted

Questions i) and j) from the survey responded to this premise of the Deductive Reasoning Model. Both groups of participants largely disagreed that any direct teaching of character education methodology was done (teachers- 83%; teacher educators- 63%, Disagreed or Strongly Disagreed). There was no statistically significant difference in these scores. Teachers and teacher educators largely agreed that their teacher education program indirectly taught character education methodology (teachers- 75%; teacher educators- 78%, Agreed or Strongly Agreed). Even though the Agreed or Strongly Agreed percentages are very similar, there is a statistically significant difference, $F(1,89)=7.43$, $p=.01$, between the teachers' and the teacher educators' responses; the teacher educators have stronger agreement with this

statement than do teachers. This is due to the fact that most of the teacher responses which were not in agreement fell into the Disagree or Strongly Disagree categories, whereas most of the teacher educator responses which were not in agreement fell into the No Response category.

Research has shown that in order for programs to be effective, teacher preparation is crucial (Boyd & Arnold, 2000; Ryan, 1997). By not directly teaching character education methodology, teachers will not have the necessary training to fully understand and/or implement character education in their classrooms. Many teachers are unsure or unwilling to deal with this domain (Ryan, 1993; Mabe, 1993; Jarvis, 1993).

The results showed that both teachers and teacher educators feel that there is not much direct teaching of character education methodology in teacher preparation programs. Both groups did feel, however, that the teaching of character education methodology is happening indirectly. The third premise of the Deductive Reasoning Model is not supported by the results of the survey. The instruction in character education methodology is seen by both teachers and teacher educators to be more indirect than direct and this is not conducive to having a teacher well prepared to deal with character education in the classroom. The

concluding statement of the Deductive Reasoning Model is now examined.

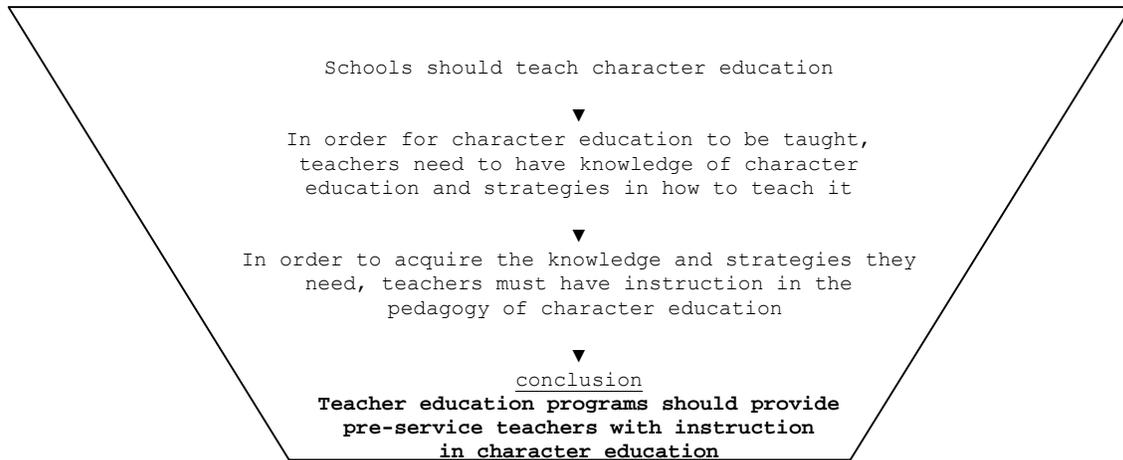


Figure 1d. Conclusion highlighted

- Are teacher educators/teachers aware of any courses that may be offered within the teacher education program in the pedagogy of character education?

This question can be answered with reference to Questions b), c), d), e), and f) from the survey. The responses showed some definite trends. It can be seen that for the majority of teachers (88%, No and Don't Know responses combined) and teacher educators (82%, No and Don't Know responses combined) the mission statement of their teacher education program did not constitute a vision, or direction, for them with regard to character education.

The teaching of character education methodology as a required course or as a unit in a required course, was

largely perceived as not being done or, if being done, not being widely known about by both teachers (required course- 93%; unit in required course- 80%, No and Don't Know responses combined) and teacher educators (required course- 97%; unit in required course- 69%, No and Don't Know responses combined). This same pattern holds when talking about the teaching of character education methodology as an elective course or as a unit in an elective course; if this instruction is taking place, it is not widely known. For whether or not an elective course is taught on character education, 78% of teachers and 79% of teacher educators said No or Don't Know. 77% of teachers and 65% of teacher educators responded No or Don't Know when asked if a unit on character education is taught in an elective course.

These results are consistent with findings reported by Wakefield (1996, as cited in Ryan, 1997) where it was found that most of the teacher training programs that were reviewed did not have significant instruction in character education. So the results do not support the concluding statement of the Deductive Reasoning Model. Both teachers and teacher educators are largely unaware of courses or units on character education methodology being taught in teacher preparation programs.

Discussion

The main intent of the study was to discover the extent to which character education has a place in teacher education programs in Saskatchewan. The results of the study show that for large numbers of teachers (88%) and teacher educators (82%), their mission statement does not offer a vision or direction with regard to character education. The results also showed that the perception is that character education methodology courses are not taught or they are not known about, which then explains why there is a strong feeling among both teacher educators (63%) and teachers (83%) that character education methodology is not being directly taught in teacher education programs. Both groups, however, (teacher educators - 78%; teachers - 75%) do feel that character education methodology is being taught indirectly (modeling, adaptive dimension to curriculum, emphasis on professionalism etc.).

It seems to be that even though most teacher educators and teachers believe it is appropriate for classroom teachers to provide character education instruction, the structures to support it are not being put in place; these are the skills, strategies, tools, plans, and the understanding of what character education means which are denied to the pre-service teachers within their teacher

education programs. It is a testament to the dedication of many teacher educators that even though the teachers did not see much evidence of character education methodology being taught directly, they surely had no difficulty in recognizing it in its indirect form.

Results from the survey also showed that a large majority of teachers (94%) and to a lesser extent, teacher educators (69%) felt that publicly funded schools (K-12) are responsible for teaching character education. If this is the expectation, then teachers need to be given the knowledge and skills to do the job correctly.

The survey results also showed that most teachers (89%) and a majority of teacher educators (62%) feel that it is the responsibility of the teacher education program to provide pre-service teachers with these tools and yet responses from the survey showed clearly that character education methodology was not being taught, for the most part, directly in the teacher training programs.

Teacher education programs should have a required course on character education methodology. Don't just teach moral development, teach how to develop morals.

Approximately half of the teachers (55%) and teacher educators (47%) felt the admission policy of their teacher education program had a component which related to good

character. Again, about half of both groups (teachers - 57%; teacher educators - 44%) felt their teacher education program had some sort of honour code or oath which emphasized the importance of good character in pre-service teachers. We see that over half of the teachers (62%) felt that explicit fostering of character enhancement in pre-service teachers did not happen; this is in contrast to the teacher educators, where about half (47%) felt that explicit fostering of character enhancement was taking place. However, large numbers of teachers (80%) and teacher educators (81%) felt that the fostering of character enhancement was taking place informally within the teacher preparation program (modeling, reflective journaling, attention to cheating and plagiarism, etc.). Just over 75% of teachers felt that this was a responsibility of the teacher education program, while only half of the teacher educators felt it was a responsibility of the program.

In this instance, as before, tribute must be paid to those many committed teacher educators who, without saying out loud to their students, "I am doing this to foster the enhancement of your character," are obviously being recognized by the pre-service teachers as role models.

As teacher educators in a teacher training program, it may be useful to organize discussions/meetings where ideas may be examined around the topic of fostering character enhancement in pre-service teachers. Nothing more explicit will happen in this area until teacher educators become less wary of the idea.

Directions for Further Research

The concept of character education is extremely complex and multilayered. This study did not delve deeply into the intricacies of this theme, but rather tried to give a general sense of the state of character education in teacher training programs. From some of the respondents' comments it was realized that this approach was frustrating for some participants; stories are waiting to be told and to be heard. It would be worthwhile to undertake a case study of the views teachers/teacher educators on aspects of character education; a study in which the participant's context is explored and understood.

When speaking of the character enhancement of pre-service teachers, some participants commented on the fact that pre-service teachers, as adults, have their own set of values/morals which do not need to be enhanced. This raises an interesting question; is moral growth complete at twenty

years of age? This might lead to an investigation of adult moral development as an area for further research. This also raises the question of how best to teach adult character education. Investigation into best practices for teaching character education to adults warrants further consideration.

This study has set out to describe a situation as it currently exists, namely, that of character education content in teacher education programs in Saskatchewan. Responses from the teachers indicate that they would value such content within their training programs. Hopefully this study will have initiated some discussion among teacher educators with regard to the role character education should have within the teacher training programs.

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Appendix A

Character Education Questionnaires

Character Education Questionnaire Faculty and Sessional Lecturers

- Instructions: Please read the definitions carefully and complete the following questions.
-

Definitions

- Character education - encompasses a wide range of approaches used to foster good values and character traits in young people; is often used synonymously with terms such as moral education, moral development, moral reasoning, values education, values clarification, ethics, etc. (Nielsen Jones, Ryan & Bohlin, 2003)
- Teacher education program - the courses/activities taken in the College of Education at university to obtain a teaching degree
- Faculty - Professors, Department Heads, and Deans in teacher education programs
- Sessional Lecturers - people who have taught one or more courses in the College of Education but are not members of the faculty
- Pre-service teachers - students in teacher education programs
- Course - a course of study that lasts one term
- Unit - one or more lessons within a course

Questions

Part A: Circle the appropriate answer.

a. The position you currently hold.

Faculty

Sessional Lecturer

b. Character education is part of the written mission statement in our teacher education program.

Yes

No

Don't know

c. Our teacher education program has a required course on character education methodology.

Yes

No

Don't know

d. Our teacher education program has an elective course on character education methodology.

Yes

No

Don't know

e. Our teacher education program has a unit on character education methodology as part of a required course.

Yes

No

Don't know

f. Our teacher education program has a unit on character education methodology as part of an elective course.

Yes

No

Don't know

g. Our teacher education program has an admission policy, which stresses good character in a prospective teacher as a criterion for admittance.

Yes

No

Don't know

h. Our teacher education program has an honour code and/or some type of professional oath, which emphasizes the importance of fostering good character in pre-service teachers.

Yes

No

Don't know

Part C: Comments

Please comment on any aspect of character education within your teacher education program that you felt the survey did not cover. You may wish to comment on:

- How character education methodology should be delivered within a teacher education program
- How the enhancement of pre-service teachers' characters should be fostered within a teacher education program
- The strengths of including character education within a teacher education program
- The weaknesses of including character education within a teacher education program

Thank you for taking the time to complete this questionnaire. Your cooperation is much appreciated.

Character Education Questionnaire Teachers

- Instructions: Please read the definitions carefully and complete the following questions.
-

Definitions

- Character education - encompasses a wide range of approaches used to foster good values and character traits in young people; is often used synonymously with terms such as moral education, moral development, moral reasoning, values education, values clarification, ethics, etc. (Nielsen Jones, Ryan & Bohlin, 2003)
- Teacher education program - the courses/activities taken in the College of Education at university to obtain a teaching degree
- Pre-service teachers - students in teacher education programs
- Course - a course of study that lasts one term
- Unit - one or more lessons within a course

Part C: Comments

Please comment on any aspect of character education within your teacher education program that you felt the survey did not cover. You may wish to comment on:

- How character education methodology should be delivered within a teacher education program
- How the enhancement of pre-service teachers' characters should be fostered within a teacher education program
- The strengths of including character education within a teacher education program
- The weaknesses of including character education within a teacher education program

Thank you for taking the time to complete this questionnaire. Your cooperation is much appreciated.

Appendix B

*Guiding Questions
For Panel of Judges*

Dear Expert Participant: I am inviting you to help validate two survey instruments designed to elicit information on character education in teacher education programs. Following is: the purpose of the study and the research questions being asked, a copy of both of the surveys, and a Response Guide. Please read the purpose of the study and the research questions and then use the Response Guide in your examination of the surveys. Feel free to make any comments/changes on the surveys themselves that you feel are appropriate. When you have finished making your comments/changes please hand in the Response Guide and both of the surveys to Dr. Brian Noonan. I thank you for your cooperation; your time was much appreciated.

Purpose: Character education encompasses a wide range of approaches to foster values and character traits in the education of young people. Although character education programs and practices have been investigated in teacher education programs in the United States, there is little evidence of such examinations within Canadian teacher education programs. The purpose of this study is to explore the perceptions of both teacher educators and beginning teachers as to the appropriateness of character education for Saskatchewan schools and in particular, its appropriateness in teacher education programs. Data will be collected through a survey of teacher educators and beginning teachers (N=230). The results will provide a framework for future research and policy development in character education in Saskatchewan.

Research Questions

1. To what extent do teacher educators/teachers feel character education is appropriate to be taught in public schools?
 - Do teacher educators/teachers feel it is appropriate for classroom teachers to provide character education instruction?
 - Are programs offered within the teacher education program in the pedagogy of character education?
2. To what extent do teacher educators/teachers feel it is appropriate for teacher education programs to stress the importance to pre-service teachers of enhancing their own characters?
 - Are there criteria in place (ex. character being addressed as part of entrance requirement to teacher education program) that cause pre-service teachers to contemplate the importance of their own character?

Rate the following components of the survey by circling the appropriate response where:

| 1 - very good | 2 - satisfactory | 3 - needs improvement | |
|--|-------------------------|------------------------------|---|
| ➤ Format: | 1 | 2 | 3 |
| ➤ Clarity of instructions | 1 | 2 | 3 |
| ➤ Clarity of definitions: | 1 | 2 | 3 |
| ➤ Clarity of questions: | 1 | 2 | 3 |
| ➤ Match between the content of the survey and the research questions | 1 | 2 | 3 |
| ➤ Comments/suggestions: | | | |

Appendix C

Cover Letter

Dear Participant:

You are invited to take part in a study entitled "Character Education in Teacher Education Programs." Please read this form carefully and feel free to ask any questions you might have.

Researcher: Constance Sacher, M.Ed. student
Department of Educational Psychology &
Special Education
(306) 242-8393
Dr. Brian Noonan, Thesis Supervisor
Department of Educational Psychology &
Special Education
University of Saskatchewan
(306) 966-5265

Purpose and Procedure: Character education encompasses a wide range of approaches to foster values and character traits in the education of young people. Although character education programs and practices have been investigated in teacher education programs in the United States, there is little evidence of such examinations within Canadian teacher education programs. The purpose of this study is to explore the perceptions of both teacher educators and beginning teachers as to the appropriateness of character education for Saskatchewan schools and in particular, its appropriateness in teacher education programs. **This is in no way an examination of the character of teacher educators or teachers.**

Data will be collected from two groups of respondents through a survey questionnaire. The survey will be distributed to Education faculty members and sessional lecturers at the University of Saskatchewan and the University of Regina. As well, beginning teachers (those in their first five years of teaching) in an urban school jurisdiction will be surveyed.

I invite you to fill out the enclosed questionnaire and return it in the self-addressed stamped envelope. It should take approximately 20 minutes to complete the questionnaire. Please do not put your name or the name of your institution/school on the questionnaire or the return envelope.

Potential Risks: There are no known risks.

Potential Benefits: By completing this questionnaire, you are helping to form a picture of how relevant teacher educators and new teachers feel character education is within public schools and in particular, within teacher education programs. This picture is not very clear right now, especially in Canada. The results will provide a framework for future research and policy development in character education in Saskatchewan.

Storage of Data: Raw data (survey forms) and data that has been analyzed, will be securely stored by the researcher's Thesis Supervisor at the University of Saskatchewan (Room 1259, Education Building) for a minimum of five years according to university regulations.

Confidentiality: Data will be reported in an aggregated form using descriptive statistics. The confidentiality of the respondents is not compromised and no individual respondent or institution will be identified.

Right to Withdraw/Consent to Participate: You are under no obligation whatsoever to participate in this study. Completion and mailing in of the questionnaire will be considered as Consent to Participate.

Questions: If you have any questions concerning the study, please feel free to ask at any point; you are free to contact the researcher or the researcher's Thesis Supervisor at the numbers provided above.

Debriefing and Feedback: A summary report will be provided to the participating institutions.

Appendix D

Ethics Application

Application for Approval of Research Protocol

1. Dr. Brian Noonan
Department of Educational Psychology & Special Education
University of Saskatchewan
(306) 966-5265
 - a) Constance Sacher – M.Ed. student
Department of Educational Psychology & Special Education
University of Saskatchewan
(306) 242-8393
 - b) Anticipated start date of research: May 15, 2004
Anticipated end date of research: October 15, 2004
2. Title of Study: Character Education in Teacher Education Programs
3. Abstract: Character education encompasses a wide range of approaches to foster values and character traits in the education of young people. Although character education programs and practices have been investigated in teacher education programs in the United States, there is little evidence of such examinations within Canadian teacher education programs. The purpose of this study is to explore the perceptions of both teacher educators and beginning teachers as to the appropriateness of character education for Saskatchewan schools and in particular, its appropriateness in teacher education programs. Data will be collected through a survey of teacher educators and beginning teachers (N=230). The results will provide a framework for future research and policy development in character education in Saskatchewan.
4. Funding: None required
5. Participants: Data will be collected from two groups of respondents through a survey questionnaire. The survey will be distributed to Education faculty members and sessional lecturers at the University of Saskatchewan and the University of Regina. As well, beginning teachers (those in their first five years of teaching) in an urban school jurisdiction will be surveyed.
6. Consent: Instructions to respondents state that by completing the survey, respondents understand that they are giving their consent. Survey responses are anonymous; no person, school or institution will be identified.
7. Methods/Procedures: A cover letter and the surveys (cover letter and draft copies of surveys are attached) will be distributed to faculty and sessional lecturers at each of the universities and to the beginning teachers through the

school internal mail system. The participants will be asked to complete a survey and return it in a self-addressed stamped envelope to the researcher (postage paid). There will be no school or institutional identification on the survey or on the return envelopes.

8. Storage of Data: Raw data (survey forms) and data that has been analyzed, will be securely stored by the researcher's Thesis Supervisor at the University of Saskatchewan (Room 1259, Education Building) for a minimum of five years according to university regulations.
9. Dissemination of Results: In addition to providing data for the researcher's M.Ed. thesis, the results of the study will be shared with the participating faculties of education and school divisions. The results will also be used to prepare a research article for a refereed journal and for a presentation at a major Canadian education conference.
10. Risk or Deception: There is no known risk to the survey respondents.
11. Confidentiality: Data will be reported in an aggregated form using descriptive statistics. The confidentiality of the respondents is not compromised and no individual respondent or institution will be identified.
12. Data/Transcript Release: The anonymity of the respondents is not compromised in the study.
13. Debriefing and Feedback: A summary report will be provided to the participating institutions.
14. Required Signatures:

Dr. V. Schwean, Head
Department of Psychology & Special Education

Date

Dr. B. Noonan, Assistant Professor
Department of Psychology & Special Education

Date

Constance Sacher, Graduate Student
Department of Psychology & Special Education

Date

15. Contact Name and Information:

Dr. Brian Noonan – Thesis Supervisor
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