

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

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Abstract

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

Keywords

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

Introduction

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

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

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Research Problem and Context

In the classic book, *What Is a Mature Morality?* (1943), Harold H. Titus recalled the integrative role that an ethics course was once thought to play in a college education. Seen as a way of setting students' moral compasses before sending them off into the world of work, family, and citizenship, colleges typically required students to take a course on moral philosophy and ethics in their final year and, to underscore its importance and lend an air of gravitas, the course was traditionally taught by the college president himself (Titus, 1943).

The importance of ethics curriculum in higher education experienced a period of decline through the early and middle decades of the 20th century until it reemerged in the 1960s in the form of practical and professional ethics education (Davis, 1999). Medicine was on the cutting edge of the movement to make ethics a program-specific requirement of graduation and professional certification. From the 1980s, a literature on the ethical and moral dimensions of teaching began to appear (e.g., Goodlad, Soder, & Sirotnik, 1990; Reagan, 1983; Rich, 1984; Strike & Soltis, 1998; Tom, 1984) and, as Warnick and Silverman (2011) observed, efforts got underway to align how ethics education content was handled in teacher education with broader trends in professional education. By the 1990s, survey work had already begun to assess the extent of ethics education implementation in the professions. Today, a considerable cross-professional literature documents the state of ethics education in fields as diverse as medicine (DuBois & Burkemper, 2002; Eckles, Meslin, Gaffney, & Helft, 2005; Fox, Arnold, & Brody, 1995; Goldie, 2000; Lehmann, Kasoff, Koch, & Federman, 2004; Musick, 1999), business (Christensen, Pierce, Hartman, Hoffman, & Carrier, 2007; Swanson & Fisher, 2008), dentistry (Berk, 2001), occupational therapy and physiotherapy (Hudon et al., 2013), neuroscience (Walther, 2013), engineering (Stephan, 1999), and teaching (Glanzer & Ream, 2007).

The degree of methodological variability found in the survey work on ethics education in the professions poses a challenge for establishing comparable figures on how common it is for professional programs to include at least one mandatory ethics-related course. According to the findings of the most recent North American research, however, at least one ethics-related course is a requirement of 50% of MD programs (Lehmann et al., 2004), 17% of undergraduate programs in engineering (Stephan, 1999), 91% of doctoral programs in dentistry (Berk, 2001), and in about one third of business programs both at the master's (Christensen et al., 2007) and undergraduate levels (Swanson & Fisher, 2008).

In contrast to these findings, the limited evidence on ethics education ITE indicates that, despite the growing professionalization of teaching, and the introduction of professional standards of teaching by trustee institutions or accreditation bodies worldwide (Drury & Baer, 2011), the stand-alone course model of professional ethics education has not been

widely adopted (Glanzer & Ream, 2007). Glanzer and Ream (2007) collected information on patterns of ethics education in preservice teacher education and found that among 151 education programs surveyed, a relatively small percentage contained a required ethics course. To determine how common a dedicated ethics course is in different professional programs offered by 156 Christian colleges and universities in the United States, Glanzer and Ream gathered comparative data on ethics education in nursing, business social work, journalism, engineering, computer science, and teaching. They found that, as a general rule, one third to one half of professional majors included at least one course concerned primarily with ethics. Teaching stood out in their findings because an ethics-related course was mandatory in only 6% of the teacher education programs.

The general aim of the study reported in this article was to reexamine Glanzer and Ream's (2007) conclusion that teacher education has "missed out on the ethics boom" in higher education. It was important to attempt to reproduce Glanzer and Ream's results, we felt, because a sample bias built into their survey design suggested that the actual percentage of teacher education programs requiring a mandatory ethics-related course in North America was likely lower than their 6% figure. The Christian colleges and universities that constituted the survey's sample explicitly market themselves as schools that are particularly concerned with students' ethical and moral development and the authors of the survey knew from previous research (i.e., Glanzer, Ream, Villarreal, & Davis, 2004) that this nominal commitment to ethics education is reflected in the tendency of a significant portion of these institutions to require an ethics course in all programs of study. In addition, Glanzer and Ream's definition of "ethics course" was broad. It encompassed not just ethics-related courses dealing with professional ethics and values in teaching—the sense in which "ethics course" has tended to be broadly understood in past surveys on ethics education in the professions—but also courses focusing on the moral education of children and on how to teach and promote community values and character in classroom teaching. For these reasons, it seemed reasonable to assume that there are even fewer opportunities for formal teaching and learning about ethical issues in education in the large nondenominational state and regional public colleges and universities where the majority of North American teachers are trained (Bull, 1993; Goodlad, 1990; Lanier & Little, 1986) than there are in the denominational institutions of higher education surveyed by Glanzer and Ream.

In addition to the aim of replicating Glanzer and Ream's finding on the frequency of a required ethics-related course in preservice teacher education, with this research we wished to take a more in-depth look at the state of ethics education for teacher candidates by drawing on some of the methodological innovations and research questions that have emerged in past survey work on ethics education outside the field of teacher education. Hence, our survey also sought answers to the following questions:

Research Question 1: How do teacher educators perceive ethics content as an aspect of preservice teacher education?

Research Question 2: What institutional factors impede the implementation of dedicated ethics-related courses?

Research Question 3: What are the objectives of dedicated ethics-related courses for teacher candidates where such courses exist?

Furthermore, the survey aimed to take stock of ethics training in ITE internationally. To get a sense of global trends and compare findings from region to region, five Organisation for Economic Co-Operation and Development (OECD) countries from three continents were included in the survey: Australia, Canada, England, the Netherlands, and the United States.

Method

Data Collection

To collect data, a two-part, 64-item survey was created and housed on the online survey platform SurveyMonkey. The survey was designed for two participant groups: administrative heads of academic units offering programs leading to teacher certification, and faculty members or sessional instructors who had taught ethics-related courses in ITE over the previous 5 years. The rationale for including academic unit heads was that, given their managerial and leadership roles, they would be knowledgeable about the structure of the teacher education programs offered by their unit, sensitive to the pragmatic and practical aspects of program development, and more inclined toward a balanced (rather than discipline-specific) vision of the academic content teacher education. Ethics instructors, we thought, would bring the vantage point of teacher educators who have reflected in a sustained way on the contribution that ethics content can make to the college- or university-based education of future teachers, and who have been exposed to education students' reactions to ethics courses. The participation of the instructor group was also essential for providing us with information about teaching and learning objectives in ethics courses.

To maximize the survey's content validity, the questionnaire was sent to at least one expert reviewer in each of the countries involved and the suggested revisions were made. The reviewers were also tasked with adapting the survey questions so that the language of the questionnaire matched the particular national context of teaching and teacher education in their respective countries.

Prior to the validation phase, an initial version of the questionnaire was elaborated on the basis of the principal investigator's familiarity with the literature on the teaching and learning of ethics and professional values in preservice teacher education (e.g., Bruneau, 1998; Bull, 1993; Campbell, 2008a; Carr, 2000; Coombs, 1998; Goodlad et al., 1990;

Heilbronn & Foreman-Peck, 2015; Howe, 1986; Maruyama & Ueno, 2010; Nash, 1991; Soltis, 1986; Strike & Soltis, 1998; Strike & Ternasky, 1993; Warnick & Silverman, 2011) and in reference to similar published surveys conducted in professional fields other than teaching. Part 1 of the survey, which was to be answered by all participants, elicited information about requirements and opportunities for ethics education, resources dedicated to ethics education in teacher training, whether ethics is required or elective, and at which stage of the program ethics is taught. It also contained questions about respondents' views on the role of ethics education in preservice teacher education and on challenges to the implementation of dedicated ethics-related courses in preservice teacher education. Part 2 of the survey, which was to be answered only by the instructor participants, elicited information about the teaching and learning objectives of courses in professional ethics, learning activities used to teach professional ethics, instructors' qualifications, the type and quality of material (textbooks, course manuals, journal articles, case studies, etc.) used to teach ethics to future teachers, and evaluation methods. To supplement the responses to Part 2, instructor participants were asked to provide the syllabi of dedicated ethics courses they had recently taught. In the introduction letter received by all participants, "ethics course" was defined as any course that has as its central focus ethics, morality, or values in teaching.

Participant-reported survey responses on the frequency of a required ethics-related course was triangulated by way of a manual search of academic calendars, following the method adopted by Hudon et al. (2013), Walther (2013), and Stephan (1999) in previous surveys on ethics education in the professions. The manual calendar aimed to determine how common a mandatory ethics-related course is in teacher education by collating information on courses that met our definition. To ensure the maximal consistency of results between the online survey and the manual calendar search, the definition of "ethics course" we adopted for the manual search mirrored the definition provided to survey participants in the online survey's letter of introduction. Hence, we searched for program-required courses which, judging by the title and course description given in the college or university calendar, had as their primary content focus ethics, morality, or values in teaching.

The application of this definition required discernment and borderline cases were not uncommon. Courses that focused on teacher professionalism presented one ambiguity. We counted professionalism-focused courses as ethics courses as long as the themes of ethics or values featured prominently in the course description. Similarly, courses on educational law were not considered ethics courses unless the course description indicated that the course dealt extensively with both education ethics and law in at least equal measure. Unlike Glanzer and Ream (2007), we excluded so-called "teachables" on moral, religious, or ethics education and required ethics courses linked to a teachable subject

(e.g., a course on applied ethics for education students preparing to teach high school philosophy in Ontario or the Ethics and Religious Culture program in Quebec). Also excluded from the manual calendar search were required courses on ethical philosophy (e.g., the ethics courses required as part of a concurrent degree in teaching and philosophy offered by some Dutch universities) and mandatory units on research ethics (which were found in several teacher education programs in England). In the few highly ambiguous cases, we erred on the side of inclusion.

Data Sources

To reach the survey's target sample of academic unit heads, the recruitment strategy in the first instance was to request the contact lists of unit representatives from umbrella groups overseeing teacher education in each of the five countries surveyed. The approach was met with varying degrees of success. In the case of Canada and the United States, the Association of Canadian Deans of Education and the American Association of Colleges for Teacher Education provided a contact list of the chief administrative representatives of all departments, faculties, and schools of education offering accredited programs leading to teaching certification. An information letter containing a link to participate in the online survey was sent by email to all the individuals on these lists. In the case of England, the Universities' Council for the Education of Teachers agreed to circulate an invitation to participate in the survey to all its members, which met our participation criteria. In the case of the Netherlands and Australia, we compiled a contact list of academic unit heads by searching the websites of institutions listed on a publicly available register of the universities offering programs leading to teacher certification in those countries.

To reach teacher educators directly involved in ethics education, in the information letter sent to academic unit heads, we initially asked the chief representatives to connect us with colleagues who were currently responsible for teaching ethics-related courses in preservice teacher education. As the results of this recruitment strategy proved disappointing, we resorted to snowball sampling (Goodman, 1961) through the principal investigator's professional networks in the case of Canada, and through the professional network of each of the country-specific principal research partners in the case of the other four countries.

The online survey data collection period began with Canada in September 2013 and ended with Australia in May 2015.

For the manual academic calendar search, course information was accessed through institutional websites. We were able to obtain institution-provided course information for Australia, Canada, and the United States. In England and the Netherlands, access to detailed course information is restricted to prospective and registered students, and staff.

The approach to generating the list of colleges and universities to be included in the manual academic calendar search

was adapted to the specific circumstances of data collection in each country. For Canada, program and course information were accessed through the institutional websites of the departments, faculties, or schools of education at 40 Canadian universities. This sample, which represented 42% of the 96 academic units offering academic programs leading to teacher certification in the country, was generated on the basis of the comprehensive list available on the website of the Association of Universities and Colleges of Canada. The list of institutions was chosen to represent Canada's geographic diversity and its range of institutional types, from small regional centers to large research universities. For the United States, to improve comparability between the participant-reported data and the manual calendar search data, the online survey questionnaire asked participants to give the full official name of their employer. This allowed us to search the academic calendars of all and only the institutions to which the online survey participants were affiliated. For Australia, given the relatively small number of academic institutions offering programs leading to teacher certification (i.e., 24), an exhaustive calendar search was conducted.

Considering how diverse and varied programs in ITE are both within a given country and internationally, to make the task of collecting data on required ethics-related courses manageable, we organized the range of preservice education programs into program categories or "blocks," which tended to have in common a shared set of mandatory core courses. On the basis of an initial scan of the education programs typically available at Canadian universities as described in the academic calendars, we created four analytic categories of programs that tended to share the same set of core courses. The program blocks were primary, elementary, or early years education; secondary education; special education; and master's in teaching. Replicating these analytic categories in all three country-specific calendar searches, information was collected on the program blocks offered by each academic unit (BEd primary, BEd secondary concurrent, master's in teaching, etc.), on program-specific required ethics-related or other foundations courses, and the placement on the program schedule of any required ethics-related course found.

The findings were collated using a specially designed data collection tool housed on the SurveyMonkey platform and accessible only to the members of the research team. The manual calendar search began with Canada in July 2014 and ended with Australia in April 2015.

Data Analysis

Descriptive statistics were calculated for each questionnaire item. To compare and assess academic unit heads' and instructors' responses to survey questions, we conducted independent *t* tests and one-sample *t* tests and, in the case of ordinal questions, Pearson's chi-square test. To compare and assess responses according to country group, one-way ANOVA tests were conducted. Furthermore, to determine

Table 1. Recruitment and Response Rate Information Vis-à-Vis Academic Unit Head Participants.

Country	Invitations sent	Responses received	Response rate	Notes on country-specific recruitment issues
Australia	29	17	59%	Contact list based on a manual online search of the 24 institutions offering teacher education in Australia Email invitations were thus addressed personally, which likely contributed to high response rate
Canada	63	14	22%	Contact list provided by the ACDE The ACDE has 95 member institutions but the list comprised 63 individuals The ACDE's membership represents all the institutions offering teacher education in Canada but the contact list included only members in good standing
England	96	16	17%	A representative from the UCET agreed to circulate the invitation to member institution representatives The UCET has 96 member institutions but was unable to confirm the number of invitations sent The UCET's membership represents all the institutions offering teacher education in England
The Netherlands	76	12	16%	Contact list based on a manual online search of the 57 institution offering teacher preparation programs in the Netherlands Invitations were sent to primary and, where available, secondary contact persons
The United States	740	46	6%	Contact list provided by the AACTE The list of approximately 850 contact persons did not include email addresses 740 individuals were connected with institutional email addresses via a manual online search The AACTE represents approximately 40% of the institutions offering teacher education in the United States
Total	1,003	105	10%	

Note. ACDE = Association of Canadian Deans of Education; UCET = Universities' Council for the Education of Teachers; AACTE = American Association of Colleges for Teacher Education.

participants' degree of assent to specific statements, one-sample *t* tests were conducted against the midpoint of the rating scale. Finally, 95% confidence intervals were calculated where we wished to assess levels of participant consensus on certain items. All statistical calculations were performed using the data analysis software SPSS.

Limitations

The main methodological drawbacks of online surveys stem from the fact that they rely on self-reported data and nonrandom sampling (Fowler, 2002). Efforts were made to verify the precision of participants' responses regarding the frequency of required ethics-related courses in ITE programs, but some degree of participant self-selection was to be expected. Academics regularly receive requests to participate in online surveys and it can be assumed that those who have a particular investment or interest in the theme of the research will be more likely to respond to the invitation and take the time out of their busy schedules to complete the survey. As a result, the results reported for this study are based on a nonprobabilistic sample thus limiting their generalizability to the overall population of

teacher educators and teacher education programs. This is particularly problematic in the case of the U.S. sample. As detailed below and in Table 1, the response rate for the U.S. sample is much lower than for any of the other five countries. Furthermore, the U.S. contact list was derived from the membership list of the American Association of Colleges for Teacher Education, which itself constitutes a nonrandom sample of U.S. institutions offering teacher preparation and, due to missing contact information, we only managed to send invitations to 80% of the individuals on that list.

The results of this study are of limited generalizability beyond Anglo-American countries and smaller European countries whose academic cultures are most closely aligned with those emanating from England and the United States.

Results

Participant Information and Response Rate

In total, we gathered 217 individual participant responses from the survey, distributed over the five countries, and representing the two participant groups and varying levels of

workplace seniority. The proportionally highest number of respondents was from the United States (61), followed in descending order by the Netherlands (50), England (47), Canada (33), and Australia (26).

Even though, overall, academic unit heads and ethics instructors were close to being equally represented in the total sample (academic unit heads comprised 48% of the total respondents or 105/217), there was considerable variability in the balance between ethics instructors versus academic unit heads making up the samples within each country. In the Netherlands and England, ethics instructors were more strongly represented (76% or 38/50 and 66% or 31/47, respectively), whereas in the United States and Australia, ethics instructors made up significantly less than half the country-specific samples (25% or 15/61 and 35% or 9/26). Canada came closest to equal representation by participant group. Fifty-eight percent (19/33) of the respondents in the Canadian sample were ethics instructors. In terms of the participants' degree of work experience, 9% (20/217) of the total respondents reported having worked for 5 years or less in higher education, 45% (97/217) from between 5 and 15 years, and 29% (62/217) from 16 to 25 years. Seventeen percent (38/217) of participants had spent more than 25 years working in higher education.

The response rate for the online survey was approximately 10%. Two factors made establishing a precise figure for the online survey's response rate a challenge. The first was the use of snowball sampling as the primary method for reaching the instructor participant group. The word-of-mouth character of snowball sampling means that, unless specialized email tracking technology is employed, the number of people who were forwarded the initial invitation to participate in the study is a matter of speculation (cf. Atkinson & Flint, 2001). The second confounding factor was the need to adapt the recruitment strategy to the particular institutional culture and patterns of available contact information in each of the countries involved in the survey. For the academic unit head participant group, approximately 1,003 invitations were sent out across the five countries, from which we received a total of 105 responses. A summary of participation rates by country, with notes on country-specific recruitment issues, can be found in Table 1.

Frequency of a Mandatory Ethics-Related Course

To gain a fine-grained picture of the availability of ethics education for teacher candidates, we conducted a manual search of academic calendars to gather information about the frequency of a required ethics-related course both by academic unit and by program block.

By academic unit. The online questionnaire asked participants whether some, none, or all their academic programs leading to teacher certification included at least one mandatory ethics-related course. According to the overall

participant-reported results, 30% (52/175) of academic units included at least one ethics-related course in all their initial teacher programs, 26% of academic units required an ethics course in some of their programs, whereas 44% of academic units had no ethics requirement in any teacher education programs offered. It is noteworthy that a considerable percentage of respondents, 20% (44/291), did not provide an answer to this question. With respect to country-to-country results, a mandatory ethics-related course in all ITE programs was reported to be highest in Australia (50% or 7/14) and lowest in England (18% or 7/40). To avoid double-counting, if more than one representative from a single institution was found in the database, duplicates were removed when these calculations were performed.

What participants reported differed quite significantly from the results of the manual calendar search. The general findings of the manual search were that 22% of programs had at least one required course in ethics in all (26/115) or some (25/115) of their programs and that 56% (64/115) of programs did not require teacher candidates to study ethics in a stand-alone course. What could be qualified as dramatic differences between the participant-reported results and the results of the manual calendar search were recorded for the Australian and U.S. participant groups. While the U.S. participant-reported results showed that 33% (19/57) of academic units required an ethics-related course in all their programs, the manual calendar search showed that this figure was closer to 6% (3/51). For Australia, only 8% (2/24) of the programs surveyed had an ethics requirement in all programs compared with 50% (7/14) according to participant-reported numbers. A detailed breakdown of the results on the frequency of a required ethics-related course by academic unit can be found in Figure 1.

By program of study. In the manual calendar search, we sought another more nuanced perspective on the frequency of a required ethics course in ITE by analyzing frequency in terms of program blocks. Working with the four analytic categories—primary or elementary education, secondary education, special education, and master's in teaching—we collected data on how many programs had a stand-alone ethics course on their lists of core courses. For the three countries for which this information was available, we found this to be the case in 30% (44/146) of primary or elementary programs, 26% (38/148) of secondary education programs, 31% (9/29) of special education programs, and 8% (6/78) for the master's in teaching program block. In total, 24% (97) of the 401 programs surveyed included at least one mandatory ethics-related course. Comparatively by country, ITE programs in Canada were the most likely to contain an obligatory stand-alone ethics course. In both Australia and the United States, 16% (14/88 and 31/189, respectively) of all ITE programs were found to have a required dedicated ethics-related course, whereas in Canada, 42% (52/124) were found to have a required ethics-related course. Table 2 presents the details of the frequency results by program block.

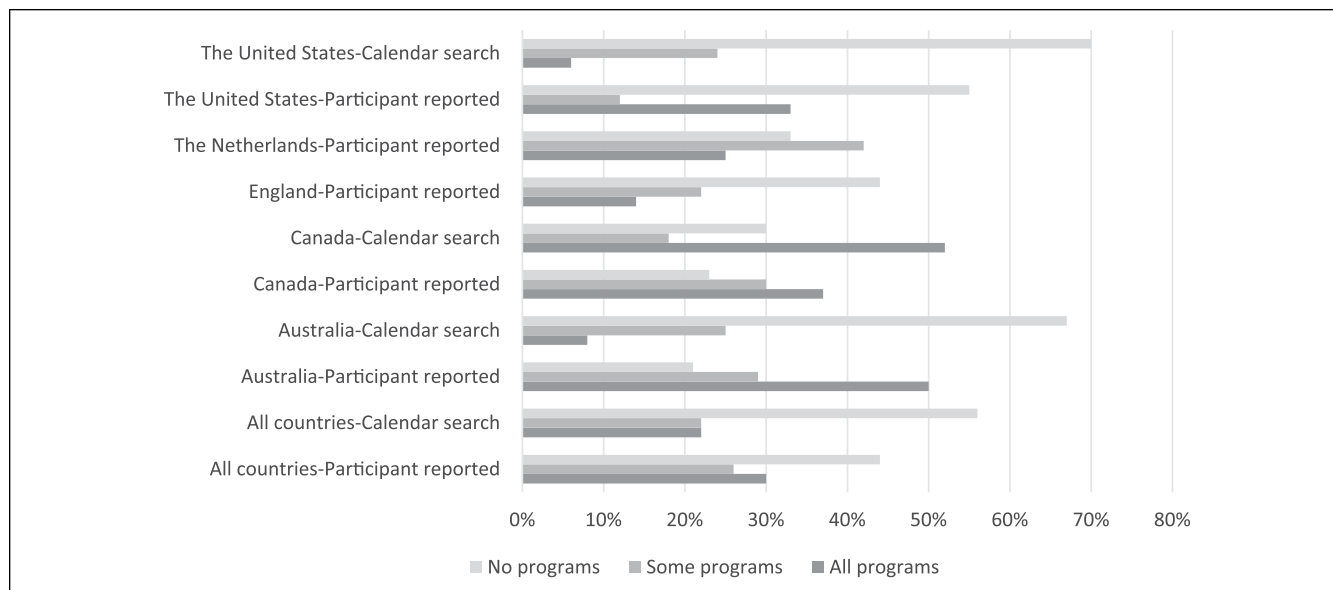


Figure 1. Frequency of a required ethics-related course by academic unit.

Table 2. Frequency of a Required Ethics-Related Course by Program.

Program block	Examples of constitutive programs	Australia	Canada	The United States	Total
Primary, elementary, or early years education	BEd primary, elementary, or early years (3 or 4 years/90-120 credits)	20% (5/25)	44% (25/57)	22% (14/64)	30% (44/146)
	BA, BSc, MMus, or similar/BEd primary, elementary, or early years concurrent (3 or 4 years/90-120 credits)				
	BEd postundergraduate professional degree in primary, elementary, or early years teaching (1-2 years/30-60 credits)				
Secondary education	BEd secondary (3 or 4 years/90-120 credits)	18% (6/33)	40% (22/54)	16% (10/61)	26% (38/148)
	BA, BSc, MMus, or similar/BEd secondary concurrent (3 or 4 years/90-120 credits)				
	BEd postundergraduate professional degree in secondary teaching (1-2 years/30-60 credits)				
Special education	BEd special education (3 or 4 years/90-120 credits)	NA	50% (3/6)	26% (6/23)	31% (9/29)
Master's in teaching	Master's degree in primary, elementary, or early years teaching (1-2 years/30-60 credits)	10% (3/30)	29% (2/7)	2% (1/41)	8% (6/78)
	Master's degree in secondary teaching (1-2 years/30-60 credits)				
Combined results		16% (14/88)	42% (52/124)	16% (31/189)	24% (97/401)

Teaching and Learning Objectives and Format of Mandatory Ethics-Related Courses

To shed light on teaching and learning objectives of existing ethics-related courses in ITE, Part 2 of the online survey, which was answered by the instructor group, presented participants with a rating matrix listing 15 possible teaching and learning objectives in a course on the ethics of teaching and asked them to rate the importance of each item. Table 3 lists

these objectives in order of most to least important according to the global mean score obtained for each. The table also indicates the percentage and number of respondents who rated each item as “important” or “very important,” identifies cases where statistically significant differences were found between respondents’ ratings depending on their country group, and gives a breakdown of country-to-country ranking differences.

The results suggested a broad consensus among instructors about the teaching and learning objectives of an

Table 3. Teaching and Learning Objectives in Ethics-Related Courses.

	<i>M</i> ^{a,b}	% (n) agree	Ranked order by country ^a				
			Australia	Canada	England	The Netherlands	The United States
Develop sensitivity to ethical issues in context	1.17	100 (58)	4	3	2	3	2
Raise students' awareness about teacher professionalism	1.32	97 (56)	8	4	6	2	5
Promote the professional values of teaching (e.g., human development, getting a fair chance)	1.36	98 (57)	7	2	5	5	6
Help students clarify their values	1.39	93 (53)	2	8	3	1	8
Help students develop their own personal philosophy of education	1.39	93 (52)	1	9	1	4	9
Develop professional qualities (e.g., honesty, fairness, empathy)	1.41	97 (55)	10	7	4	6	4
Understand teachers' professional obligations (e.g., to evaluate fairly)	1.48	90 (52)	3	1	8	11	7
Develop ethical reasoning skills	1.53 ^b	91 (50)	6	5	10	12	1
Familiarize students with ethically relevant concepts in teaching (e.g., in loco parentis)	1.61	80 (45)	12	6	7	10	12
Provide ethically meaningful experiences (e.g., watching a film or reading literature)	1.70 ^b	81 (46)	11	11	12	9	3
Encourage students to become ethically better people	1.70	84 (48)	9	10	11	7	10
Acquaint students with the local legal and regulatory context (e.g., laws, ethics codes)	1.78	78 (45)	5	12	9	13	13
Improve communication skills	1.93	79 (45)	13	14	13	8	11
Learn about the literature on the ethics of teaching	2.27 ^b	61 (34)	14	13	14	14	14
Learn about theories of normative ethics (e.g., deontologism, consequentialism)	2.66 ^b	45 (25)	15	15	15	15	15

^aMeans and rankings based on a 5-point Likert-type scale ratings (1 = very important to 5 = not important).

^bA one-way ANOVA test revealed a value of less than .05 indicating a statistically significant difference between the country groups' responses.

ethics-related course designed for future teachers. With only one exception, all the objectives the respondents were asked to rate achieved a global mean score of “important” or higher. The survey responses pointed toward four course objectives as being considered particularly salient in the sense that more than 95% of participants rated them as “important” or higher: developing sensitivity to ethical issues in a context, raising awareness of the demands of teacher professionalism, promoting professional values in teaching, and developing professional qualities like honesty, fairness, and empathy. As indicated by mean ratings, the course objectives that participants regarded as the least important were learning about the academic literature on the ethics of teaching and becoming familiar with philosophical theories of normative ethics.

Statistically significant country-to-country differences in participants’ assessment of the learning goals of an ethics-related course were noted in connection with four items: developing reasoning skills and providing ethically meaningful experiences like watching films or reading stories plus the two objectives that received the lowest global mean rating. Even though the latter items appeared last or second-last on all five countries’ ranked-order lists of teaching and learning priorities in an ethics course in ITE, U.S. and Canadian respondents were much more likely to consider learning about theories of normative ethics and learning about the literature on the ethics of teaching important course objectives than their English, Dutch, or Australian counterparts. Another statistically significant split was observed between the European respondents and the North American and Australian respondents over the importance of developing reasoning skills in an ethics course, with Canadians, Americans, and Australians rating this item relatively higher. Finally, providing ethically meaningful experiences appeared in the top five most highly ranked items for the U.S. group only. For all the other country groups, this item was found toward the bottom one third of the 15-item list of teaching and learning objectives.

Credits/teaching hours attributed to required ethics-related courses. To refine the picture of ethics education in teaching programs, the manual calendar search collected information about the number of credits and teaching hours attributed to required ethics-related courses. Unexpectedly, detailed course credit information was not systematically available in the Australian or U.S. academic calendars or institutional websites. We can report, however, that in about 70% of Canadian ITE programs, when a stand-alone ethics course is on the list of core courses, the ethics course takes the form of a full three-credit/45-hr course, rather than a short or half course.

Perspectives on Ethics Education and Ethical Influences on Professional Development

The online survey asked participants to indicate their level of agreement with 10 statements on the importance of ethics education in preservice teacher education. This question was

meant to gauge participants’ views on how the planned teaching of ethics, exposure to ethical role modeling, and institutional culture contribute to students’ ethical development as professionals.

Overall, academic unit heads and ethics instructors concurred that ethics is an important aspect of preservice teacher education and that an ethics-related course can have a positive impact on students’ ethical behavior and development as teachers. A statistically significant divergence of opinion was found over other issues. Ethics instructors tended to agree that an introductory ethics course should be a requirement of teacher certification ($p = .01$), that ethics courses have as much or more of an impact on students’ ethical development as teachers than professional role models ($p = .05$), and that the culture of their teaching unit is not optimally favorable to students’ ethical development ($p = .01$). Academic unit heads were generally more neutral about these assertions. Also, ethics instructors were less satisfied than the academic unit heads with the current level of instruction in ethics available in their teacher education programs ($p = .01$). Nevertheless, when asked whether they would support increasing ethics education in their ITE programs, a strong majority of ethics instructors (80% or 75/94) and a majority of academic unit heads responded positively (65% or 57/87).

Several statistically significant differences of opinion were noted between country groups on the role and impact of ethics education in ITE. The English and Dutch participants were relatively more skeptical about the potential effect of a mandatory stand-alone ethics course on student development ($p = .01$). On the question of how favorable the institutional culture of their academic units are to the ethical development of their students, the U.S. and Australian respondents were more optimistic ($p = .01$) than participants from the other countries. One survey question asked respondents whether their student admissions’ process takes into consideration applicants’ ethical qualities. Half the respondents (84/167) said “yes.” The Dutch and the Australian participants, however, were comparatively more neutral about the importance of this aspect of program admissions ($p = .05$).

Institutional Obstacles to Implementation

To determine participants’ perceptions about the institutional factors that affect program committees’ decision-making about how to handle ethics content in ITE, the survey elicited responses on 10 potential impediments to the implementation of a required ethics-related course. These obstacles were as follows:

- Lack of time in program schedules
- Faculty members unavailable
- Qualified instructors unavailable
- Financial resources unavailable to hire qualified instructors
- No established curriculum to follow

- No financial resources available to develop new courses or curriculum
- Resistance from faculty
- Resistance from administration
- Resistance from third-party trustee institutions (e.g., professional association)
- Resistance from students.

In the results, time constraint on program schedules was identified as being by far the most important obstacle to implementation according to both ethics instructors and academic unit heads. About all the other items (see the complete list above), participants were either neutral or disagreed that they constitute an important obstacle to the implementation of a mandatory ethics-related course in their academic units. Country group did not have a significant impact on respondents' perspectives on this issue. No statistically significant work-role-based intergroup differences were found in participants' mean assessments of the importance of the obstacles to implementation mentioned in the survey either.

Why are stand-alone ethics courses less common in ITE? Participants were asked to rank their level of agreement with 11 literature-derived hypothetical explanations that might account for why a required ethics-related course is less common in ITE than it is in other fields of professional formation. Our expectation going into the study was that the frequency of a required ethics-related course would be lower than Glanzer and Ream's baseline of 6%. We did not anticipate that such a high percentage of ITE programs (24%) would require at least some structured and intentional teaching of ethics. This matter is addressed in the discussion of the findings below.

Across participant groups both in terms of work role and internationally, two of the 11 factors put forward in the questionnaire stood out as being compelling for the respondents: intense competition for space on program schedules between ethics and other new content, and a tradition in teacher education to deal with ethics content as integrated curriculum. All the other factors received a mean rating of neutral or lower. The other factors were as follows:

- Teacher education is just slow to adopt new curriculum and keep abreast of trends in higher education.
- Complex and emerging ethical issues are rare in teaching.
- Ethical scandals are rare in teaching.
- The topic of ethics in teaching is not rich or interesting enough to warrant a whole course.
- The link between the ethics of teaching and what students need to know to teach well is too tenuous to warrant a whole course.
- Offering a mandatory ethics course would require a faculty-wide agreement about the ethical obligations and responsibilities of teachers, and it is unrealistic to think that we could all agree about this.

- Offering students specific instruction in ethics may be necessary in fields that need to repair or maintain their relationship of trust with the public, but teaching does not generally have a problem with public trust.
- Local trustee institutions (e.g., professional associations or governmental bodies) have not put any pressure on education schools or provided incentives to offer students specific instruction in ethics.
- Ethics is too personal and subjective to be taught as part of preservice teacher education.

One statistically significant difference of opinion was observed in the instructor and the academic unit heads' responses ($p = .01$). Academic unit heads put more emphasis on the tendency of ITE to integrate ethics content into other mandatory courses. Eighty-one percent of academic unit heads agreed or strongly agreed with the statement about integrated curriculum as a factor explaining the relative absence of mandatory ethics-related courses in ITE compared with 63% (57/90) of instructors.

By country group, statistically significant differences between responses were found in connection with the issue of competition with other new curriculum ($p = .01$). The English, U.S., and Australian participants tended to regard this as a significant obstacle to implementation. Approximately 80% of participants from each of these countries agreed or agreed strongly with the statement that ethics has not been a priority in circumstances of intense competition over the years to introduce more and more new content into ITE programs.

Ethics as integrated curriculum. To probe the extent to which the respondents' academic units weave ethics content into other program areas, the survey asked whether the topic of ethics in teaching is integrated into other mandatory preservice courses or required to be taught in combination with another topic. Academic unit heads were more inclined to respond positively to this question (86% or 76/88) than ethics instructors (66% or 62/94; $p = .01$), but overall most participants agreed that ethics was being taught in their ITE programs whether or not students were required to take a stand-alone ethics course (76% or 139/184).

A follow-up question prompted participants to state the topic that ethics is taught in combination with. The relatively small number of participants who provided a response to this question notwithstanding, the most common answer was overwhelmingly that ethics is taught implicitly or explicitly "in most or many courses" (11% or 24/217). Other topics mentioned by participants were, in descending order of frequency, "professional studies or values," "educational foundations," "justice or diversity issues," "philosophy of education," and "introduction to teaching and learning." Predictable and marked country-to-country differences appeared in these answers but the number of responses collected was too limited to be anything more than merely

Table 4. Percentage of Programs With at Least One Mandatory Ethics-Related Course.

Rank	Program of study	% by program	Countries surveyed	Source
1	Dentistry	91%	The United States	Berk (2001)
2	Neuroscience	63%	Australia, Canada, Germany, Great Britain, and the United States	Walther (2013)
3	Medicine	50%	The United States and Canada	Lehmann, Kasoff, Koch, and Federman (2004)
4	Business	50%	“Top 50 MBAs” internationally	Christensen, Pierce, Hartman, Hoffman, and Carrier (2007)
5	Teaching	24%	Australia, Canada, England, the Netherlands, and the United States	—
6	Engineering	17%	The United States	Stephan (1999)

suggestive of where the theme of ethics in teaching intersects with other themes addressed in ITE internationally.

Discussion

This study, which represents the first in-depth survey work aimed specifically at better understanding patterns of ethics education in initial teacher preparation, brings to light insights into the importance that teacher educators assign to ethics content and provides a snapshot of how well existing teacher education programs line up with those aspirations. In addition to setting a new baseline for future survey work in this area, the results of this research give a grassroots view on the hurdles that stand in the way of introducing a dedicated ethics-related course in an ITE program at the institutional level and offer a glimpse into how teacher candidates are currently being prepared to face the ethical challenges of the teaching profession.

Has ITE Missed the “Ethics Boom” in Higher Education?

Based on cross-disciplinary data on the frequency of an ethics requirement in professional formation, and summarized above in the section “Research Problem and Context” (see also Table 4), we believe that it cannot be affirmed conclusively that ITE has missed the “ethics boom” in higher education. Although teacher education is far from the top of the league tables in regard to the structured teaching and learning of ethics in the form of a discrete course, the finding that 22% of academic units offering programs leading to teaching certification had at least one required dedicated ethics course in all their programs and that 24% of programs surveyed contained a mandatory ethics-related course places teacher education above engineering (Stephan, 1999) but still well below the 50% frequency figure found in medicine, the field often considered as being at the vanguard of the ethics education movement (Davis, 1999).

How to explain the gap between our findings and the previous baseline? There appears to be a need, however, to account for the extent to which this study’s findings on the frequency of a mandatory ethics-related course differs from the 6% baseline

set in previous research (i.e., Glanzer & Ream, 2007). Although we are not in a position to offer a decisive explanation for this gap, our best guess stems from certain comments left by respondents on the online survey. In a text field where respondents were prompted to state “other opportunities for teaching and learning about ethics in your teacher education program,” a number of participants (4/94) from Canada and the United States offered one variant or another of the following statement: “At the Christian college where I work, ethics is infused into everything we do.” In our reading, statements such as these suggest that employees of religiously affiliated institutions of higher education may be more likely to perceive a course as being “ethics-related” even if the course titles and descriptions appearing on the academic calendars—that is, the basic data used by Glanzer and Ream (2007) and in this study’s calendar search to determine frequency—do not necessarily reflect that ethics in teaching is the dominant theme of the course. We comment further on the difficulties encountered in this study with regard to the explicit labeling of ethics courses in ITE and the significance of this finding for understanding the results of the survey below.

A comparative review of the self-report results on the presence of a mandatory ethics-related course in ITE programs provides some corroboration for the explanation that the gap between our findings and Glanzer and Ream’s (2007) is attributable to the fact that Glanzer and Ream’s sample consisted exclusively of religiously affiliated institutions. In the U.S. version of the survey, the only version where we collected data on institutional religious affiliation, participants who stated that they worked for a religiously affiliated institution were more likely to state that an ethics course is mandatory in some or all their ITE programs ($p = .01$) insofar as 80% (12/15) of those participants said an ethics course was a requirement of some or all of their programs versus 32% (13/41) for the other participants. As the academic calendar search did not collect information on institutional religious affiliation, unfortunately, it does not afford a further comparative perspective on this issue.

One thing seems certain, however, and it is that self-selecting of participants who work for academic units where an ethics-related course is more likely to be a program

requirement cannot account for the gap between our finding on frequency and that established in previous research. The aim of the manual calendar was to confirm and verify participants' self-reported statements on frequency. In effect, the random sampling of institutions for the calendar search in the Canadian survey and the exhaustive search in the Australian survey operated as a control for a sample bias effect on the frequency finding.

How to explain the gap between the self-reported versus calendar search results? Another aspect of the frequency findings that demands explanation and interpretation relates to the sometimes dramatic differences noted between the participant-reported information and the results of the manual calendar search. As reported in the "Results" section, both the U.S. and Australian respondents provided an exaggerated picture of the frequency of an ethics-related course in ITE. A subject-expectancy effect may account for some of this difference. That is, some participants may have felt that stating that all their programs required an ethics-related course was the "expected" answer on the survey and this perception influenced the answer they provided. However, doubts are raised about this interpretation by the fact that, in the Canadian survey, the participant-reported information on frequency represented an *underestimation* of the figure derived from the manual calendar search. A more plausible explanation, in our view, links back to the one given for the gap between our findings on the frequency of a mandatory ethics-related course in ITE and the previous baseline: It is very difficult for teacher educators, and for teacher educators who are not directly involved in the ethics of teaching in particular, to know whether the students enrolled in the teacher education programs offered by their unit are taking an ethics-related course. Unless one has taught the course meeting our definitional criteria offered by one's academic unit, the unsystematic labeling and the great diversity of ethics-related themes that are addressed in an ethics-related course in ITE, as the manual calendar search revealed, must make the question of whether one's academic unit requires students to take an ethics course hard to answer.

How comparable is ethics education in ITE with other fields? Indeed, this study's findings on the wide variety of forms that ethics education takes in ITE raises difficult questions about the comparability of ITE with other professional fields with respect to ethics education as an aspect of professional formation. In addition to the unexpectedly high frequency rate for dedicated ethics-related courses, another unanticipated and significant finding of this study was how varied ethics education is in ITE. In the academic calendar search, we expected to find ethics courses easily identifiable as such by the course title. While a number of ethics-related courses did use such explicit labeling, at least half the courses that met our definitional criteria did not. To give some examples: "Teacher as leader: the professional role," "School and

society," "Critical issues and policies," and "The self as professional." Furthermore, it was not unusual to find that required courses labeled "Philosophy of education" focused centrally on ethical issues in education—at least as far as could be discerned from the course descriptions available from university calendars. We would advance that the many different kinds of ethics-related courses one finds in teacher preparation programs can be interpreted as a manifestation of a concern for ethics and professional socialization that has evolved in parallel with or even predates the ethics movement in higher education. In other words, like Glanzer and Ream (2007), we assumed initially that we were observing the uptake in ITE of a movement in higher education that first emerged in other fields. Retrospectively, and in light of the study's findings on the highly heterogeneous range of ethics-related courses in ITE, it now appears that we may have been observing instead a phenomenon that has intellectual roots in teacher education itself.

Lending credence to this interpretation is the widespread belief that society expected teachers to be "exemplars to their students" (LaMorte, 2002, p. 215) and the influence that this expectation almost certainly has on the way teacher educators conceptualize ethics education for teachers. Until the middle of the 20th century at least, a principal goal of teacher education in North America and Europe was to prepare teacher candidates to assume this role (Warren, 1985). As Carr (2006) suggested, the responsibility that society continues to place on teachers to contribute to young people's positive development as persons means that ethics content occupies a role in teacher education that has no comparable counterpart in professional preparation in fields like law or medicine. Teachers' privileged access to other people's children imposes on them an imperative to maintain trust with the communities and families they serve by respecting high standards of ethical conduct. Daily direct work with children and young people also makes it inevitable that teachers play an important role in the socialization and upbringing of the next generation of citizens. Qualitative research on teachers' views on ethics content in teacher preparation programs, furthermore, indicates that education students remain on the whole keenly aware of the teacher's role as a model of morality and responsible citizenship and generally accept that society imposes on them moral standards that are higher than average (Boon, 2011; Campbell, 2008b, 2011; for corroborating observations by teacher educators, see Nash, 1991; Stengel, 2013). Considering this unique feature of the professional role of teachers, it should be no surprise if teacher education has developed its own, specially adapted solutions to the problem of professional socialization into the collective ethical norms of the profession. The rich variety of courses dealing with ethics, values, and morality in contemporary teacher education revealed by this study, then, might best be seen as a reflection of continuing endeavors to find an appropriate educational response to this reality of teachers' work—as opposed to an attempt to merely "catch up" with

trends in higher education or “normalize” teacher education by making it resemble more closely the basic conception of professional ethics education that emerged with the modernization of medical education (see Wiggins, 1986).

Potentially worrisome program-based trends. When analyzed by program block, this study’s findings on the frequency of an ethics requirement in ITE reveal a trend that some teacher educators may view as cause for concern. It emerged from the manual calendar search that, as a general rule, the more specialized an ITE program is, the less likely it is that the program will contain a mandatory ethics-related course. To illustrate, while 30% of primary and secondary education programs and 26% of secondary education programs were found to have an ethics requirement, this was the case for only 8% of master’s in teaching programs. Program time constraints alone cannot readily account for this phenomenon. As pointed out in the “Method” section, we elected to group concurrent and postgraduate certificates in secondary education into the same analytic category as regular secondary education programs because we saw from the academic calendars that these three program types usually share the same set of core courses. They differ primarily in terms of the courses linked to the taught subject-area (mathematics, English, social studies, the natural sciences, etc.). Despite the fact that, like the master’s in teaching, the concurrent BE and the postgraduate certificate in teaching are typically 1- or 2-year programs, we did not group them with the master’s in teaching program because the two program types’ core courses rarely overlap. In the discussion of the issue of aligning participants’ perspectives on the value of ethics education with program content below, we return to this matter and the questions it raises about the normative assumptions that may be at play in program-level decision-making about whether to include a mandatory ethics-related course. Hypothetical explanations aside, what is clear is that this finding confirms some teacher educators’ reservations about the master’s route to teacher certification and the teaching profession. That is, because of the tendency for master’s programs to prioritize courses that deal with the more “technical” aspects of teaching (class management, evaluation, pedagogical practices, etc.) at the expense of general foundational courses like sociology of education, multicultural education, philosophy of education, and professional ethics, students coming to teaching via the master’s in teaching are missing out on the crucial opportunities for professional socialization that such courses can provide.

Expanding Ethics Education in ITE: Opportunities, Challenges, and Future Research

A need for network building in ethics education for teacher candidates? In addition to raising questions about the definition of ethics education, and roles assigned to it in ITE, the rich variety of courses found dealing with the topic of teacher ethics

also suggests that there is a currently insufficiently met need for opportunities for relevant constituencies in teacher education to engage in professional and scholarly dialogue about issues such as the role and goals of ethics curriculum and its thematic content in ITE, models for handling ethics content in teacher education, and how to evaluate student teachers’ ethical development in university-based education.

Indeed, the findings of this study on the heterogeneity of ethics education for future teachers are consistent with Elizabeth Campbell’s (2008a) observations about the general state of dissensus in the scholarly literature on the ethics of teaching “the moral essence of teaching and ethical professionalism” (p. 358). Campbell concluded her major review article on the ethics of teaching since 1990 by remarking that, despite extensive scholarly work in this area, no broad agreement has emerged on what a shared ethics of teaching might consist of. Campbell (2008a) suggested, furthermore, that working toward such an agreement may be favorable to the “advancement of a clear professional ethics in teaching,” presumably through the promotion of a shared vision in teacher education and in other forums for the professional socialization of teachers (p. 377). It may be unrealistic for teacher education to strive for a consensus on a core curriculum for ethics education—indeed, the core curriculum ideal frequently discussed in biomedical ethics (DuBois & Burkemper, 2002; Eckles et al., 2005; Lehmann et al., 2004) may be unable to do justice to the necessary regionalism of teaching and teacher education. Nevertheless, and as the results of this survey demonstrate, there is within teacher education itself a rich source of experience in teaching ethics. The multiplicity of courses that can be considered “ethics-related” suggests that course development is often occurring in isolation.

To our knowledge, there exist three networks that bring together teacher educators involved in ethics education for teachers. The American Association for Colleges of Teacher Education supports a Topical Action Group whose mission is to facilitate the integration of material on the moral and ethical dimensions of education in teacher education programs. The membership of the Moral Development and Education Special Interest Group of the American Educational Research Association also includes a number of teacher educators dedicated to improving ethics instruction in teacher preparation programs as does the Ethics Special Interest Group of the Philosophy of Education Society. The continued strengthening of such networks, and the sharing of ideas that occurs within them, could provide enrichment for ethics content in teaching globally and bring corresponding benefits in terms of the quality of ethics education that teacher candidates receive.

One exemplary initiative in this area is the descriptive work, published in Sanger and Osguthorpe’s (2013) edited volume, which documents action research and program-level projects aimed at making ethical issues more central to the preparation of teachers. More work of this kind would

increase the number of resources available to educators seeking guidance on how to design or refine curricula and teaching strategies. Finally, observational case studies, following the lead of Colby and Sullivan's (2008) research in engineering, which involved site visits to document the strengths and weaknesses of different professional schools' attempts to take up the challenge of ethics education for future teachers, would provide access to a greater range of models for strengthening the teaching of ethics and promoting professional responsibility in ITE.

Aligning perspectives on the value of ethics education with ITE programs. This study provides evidence that existing ITE program structures are to some extent out of step with teacher educators' beliefs about the potential contribution of ethics content and curriculum to the college-based education of future teachers. More than 90% (168/184) of participants said that they consider ethics to be an important aspect of the ITE curriculum, independently of whether or not the topic is taught as integrated curriculum or in a dedicated course. Although participants were generally neutral about whether the level of instruction that their students currently receive in ethics is adequate, nearly 75% (134/183) of respondents expressed support for increasing ethics education in their academic unit's ITE programs and nearly two thirds (110/184) agreed that at least one introductory ethics course should be mandatory in all ITE programs. These results suggest that there exists within teacher education internationally a will to expand ethics education in preservice teaching programs and possibly for greater integration of the stand-alone course model for the delivery of professional ethics content for teachers.

The results of this study make it just as clear, however, that the obstacles standing in the way of making progress in this direction are perceived by teacher educators as being very practical ones, as opposed to being philosophical or ideological. One of the study's aims was to generate, by petitioning input from a sizable sample of teacher educators, a point of comparison with various hypotheses that have been put forward in the literature on professional ethics in teaching on why teacher education appears to have been left behind by the ethics movement in higher education (e.g., Bruneau, 1998; Bull, 1993; Coombs, 1998; Glanzer & Ream, 2007; Kerr, Mandzuk, & Raptis, 2012; Maruyama & Ueno, 2010; Strike & Ternasky, 1993; Warnick & Silverman, 2011). This study makes an important contribution to this debate, we believe, because it challenges a view sometimes expressed in this literature that many teacher educators dismiss professional ethics content as having too tenuous a link to what students need to know to teach well to warrant sustained curricular attention. Even though there was broad-based agreement about the importance of ethics content in ITE programs and broad support to increase ethics content, participants generally agreed that resistance from neither faculty, administration, nor third-party trustee institutions amounts to a

significant obstacle to implementation. Crucially, ethics instructors and academic unit heads were of one mind on this point, to the extent that work role was not a predictor of the view expressed by respondents on this issue. According to participants, the key challenge to increasing ethics content is, by far and away, competition with other teaching and learning content for space on program schedules.

Having said that, however, the results on the frequency of a required ethics course in master's in teaching programs raise concerns about the extent to which teacher educators' perceptions about the obstacles to implementation should be taken at face value. As mentioned above, the sizable difference between frequency rates of a required ethics course in the master's programs versus the concurrent BEd and the postgraduate certificate in secondary teaching (8% as opposed to 26%) is difficult to account for in terms of scheduling constraints. Taking into consideration that, as a general rule, master's programs tend to be a relatively new addition to institutions' palate of program offerings, coupled with the perception that, in recent years, the "practice" camp has been gaining the upper hand in the long-standing struggle between theory and practice in teacher education, it would be hasty to rule out the role of normative assumptions about what content should be prioritized in teacher education in decision-making about including or excluding an ethics-related course at the program level. Be that as it may, the tension that is revealed when the findings on teacher educators' perceptions of the obstacles to implementation are compared with observable patterns in program structures underscores the limitations of this survey-based research as a tool for gaining accurate insights into this complex social phenomenon.

Ethics as integrated curriculum or in a separate course? In addition to time constraints and intense competition with other teaching and learning themes, participants in this study singled out one other point of resistance in the implementation of a mandatory ethics-related course in ITE: the tradition in the field of education to deal with ethics as integrated curriculum. For the purposes of this discussion, it is important to entertain the possibility that ITE programs may on the whole be quite effective in integrating ethics content throughout the curriculum because, if they are, the study's finding that relatively few ITE programs require students to take an independent ethics course would be cast in a very different light. As Bruneau (1998) has argued, one reason why a mandatory course on professional ethics is relatively uncommon in teaching is because many teacher educators believe that ethical issues are routinely dealt with as integrated curriculum in other mandatory courses that deal with topics such as educational foundations, educational law, philosophy of education, and multicultural education. For anyone who holds this view, she points out, adding a distinct ethics course to a program that contains such courses would appear to be redundant—and, we would add, possibly even gratuitous in a context of stiff competition for teaching hours.

Whether or not ethics is being taught as integrated curriculum in ITE and whether curricular integration is a more effective mode for delivering ethics content is the subject of some debate in the scholarly literature on teacher education and views on these issues have evolved over time. Following the introduction of the National Education Association's code of ethics in 1975, and against the background of the major drive to professionalize teaching and teacher education (Wiggins, 1986), there was, in the 1980s, a period of apparent confidence that it was only a matter of time before ethics in teaching would have a central place in teacher education programs (Brown, 1983; Goodlad, 1990; Howe, 1986; Reagan, 1983; Sichel, 1983; Soltis, 1986; Strike, 1990; Strike & Soltis, 1998; Watras, 1986). In those early days, great hopes were invested in the idea of teaching ethics as integrated curriculum (see discussions in Bull, 1993; Goodlad, 1990) but by the early 1990s, teacher educators had already begun to raise doubts about the progress being made in this direction (see Bruneau, 1998; Bull, 1993; Campbell, 2008b; Coombs, 1998; Maruyama & Ueno, 2010; Nash, 1991). There is a general agreement among commentators on this issue that, considering the fundamentally moral nature of teaching, ethics content would ideally be taught as integrated curriculum. At the same time, many scholars hold that it is nevertheless preferable for teacher candidates to take courses that are specifically dedicated to professional ethics (see Bruneau, 1998; Campbell, 2013; Howe, 1986; Watras, 1986). Unless they do, these authors argue, there is a danger that the topic of ethics will become diluted within teacher education programs or taught by instructors who lack the necessary familiarity with professional ethics in teaching.

Although different opinions about the pros and cons of the stand-alone versus integrated curriculum models for delivering ethics content in terms of their capacity for advancing teacher professionalism are frequently exchanged in the conceptual and scholarly literature, the empirical evidence surrounding this issue is scant. The most direct research that we are aware of is a qualitative study conducted by Campbell (2011). On the basis of an analysis of documentary evidence describing courses and programs in teacher education at several Canadian universities, and interviewing more than 60 teaching students and teacher educators, Campbell (2011) concluded that when ethics is taught as integrated curriculum, its delivery is patchy and unequal across programs. In a similar study involving approximately 100 participants enrolled in a preservice teaching degree at one Australian university, Boon (2011) found that preservice teachers felt a need for training in ethics that was not being adequately met by their program and, like Campbell (2011), Boon concluded that courses dedicated to ethics in teaching are not the dominant mode of delivering ethics content. There are reasons to believe, then, that integrated ethics curriculum is quite widespread in ITE, but do stand-alone ethics courses have any real educational advantages over integrated curriculum? And does providing ethics education to future teachers via a

stand-alone course versus an integrated curriculum have a significant impact on the particular ethics content that preservice teachers are exposed to in college-based education? Clearly, future research on these questions would provide a crucial complementary perspective to the one afforded by this study on whether ITE has missed the "ethics boom" in higher education and, more importantly perhaps, on what modes of delivering ethics education are most apt to contribute to ethically responsible conduct, professionalism, and quality teaching.

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