

## RESEARCH ARTICLE

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### MORAL INTELLIGENCE OF FACULTY AND PROSPECTIVE TEACHER GRADUATES OF PNU NORTH LUZON: BASIS FOR THE DEVELOPMENT OF A FRAMEWORK FOR A VALUES TRAINING PROGRAM FOR PRE-SERVICE TEACHERS

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#### ABSTRACT

*Using descriptive-correlational method, the study aimed to determine the perception of faculty, prospective teachers and stakeholders on the Moral Intelligence (MI) of faculty and prospective teachers of PNU-North Luzon. Subjects and participants of the study were 34 faculty members, 142 graduating students and 174 stakeholders.*

*The analysis of data gathered through a questionnaire showed the differences in perception among the participant. While faculty self-report MI is high, prospective teachers' self-report MI average. Stakeholder perceived faculty MI is high and average for that of prospective teachers. The findings have practical significance for the moral development of teachers in that they verify the moral virtues in action, and provide PNU-North Luzon faculty with a foundation for leadership and moral intelligence development program. Moreover, the research offers a functional view of what direction educators, teachers and prospective teachers (graduates) can take in deliberately fostering moral intelligence in-service and pre-service.*

**Keywords:** *morality, moral intelligence, ethics, values, training*

## INTRODUCTION

Intelligence is the ability to take old patterns of thought and feeling -- existing patterns of knowledge and response -- and apply them appropriately to familiar circumstances, producing predictable results. One part of intelligence is the ability to observe when these patterns no longer work and, informed by feedback from our environment, to create new patterns of thought, feeling, knowledge and response that work better in the novel circumstances individuals face (Clarke, 2009). The creation of new information and behaviors is called *learning*. This means intelligence is vital in acquiring knowledge, feeling and response appropriate in a given situation. One situation an individual has to learn is having good relationship with people in the community. It is common knowledge that learning to be good people involves a never ending communication, feedback, socialization, and education. No one has learned to do everything right all the time (diNorcia, 2003). For it entails development of an individual's morality and moral intelligence, since one of the purposes of the human being's life is to be able to live in harmony with the significant others.

Today, the role of morality and moral intelligence has been challenged. Many moral teachings seem "out of date". Intelligences that get one wealthy and powerful are more valuable than a moral intelligence that promotes ethical ideals such as integrity, truth, justice, love, and compassion. The lack of morality can be seen in economic, political and environmental crisis. The scenario shows the need to develop moral intelligence is becoming a primal concern of education.

Education influences both individual and collective moral development. Education is a moral endeavor (Goodlad, 1990) for institutions such as homes and the schools where values are developed. Parents teach and model values at home that the children apply outside their homes. Teachers explicitly or implicitly teach children to determine how universal human principles such as integrity, responsibility, compassion and forgiveness—that cut across the globe and, therefore, are not gender, ethnic, cultural or religious specific so that they should be applied to personal values, goals and actions. Since the school is filled with moral meaning,

teachers are expected to provide a moral environment in their classrooms where fairness and caring prevail.

As Clarcken (2010) said, teachers occupy the center stage in the holistic development of students- intellectual, physical, social and moral. Expectedly, they need to demonstrate ethical behavior; however, despite the expectations of the public and presence of government directives, teachers and students' moral and ethical development seems to be regarded as peripheral in teacher training institutions. There are graduates, for instance, that destroy the good image of the teacher training institutions, just as some school officials and teachers facing charges and complaints in the Department of Education, Civil Service Commission, Ombudsman and Trial Courts due to involvement in controversial issues such as immorality, drugs, and other civil and criminal cases. Aquino (2010) conducted a survey to determine cases filed against school officials, teachers and non-teaching personnel for violations of administrative, criminal and penal laws ranging from drug pushing, dishonesty, abuse of authority, sexual harassment and immorality. Involvement in the different cases causes public loss of trust and respect on teachers, let alone disgraces the teaching profession. The present study calls for teacher training institutions to conduct moral intelligence assessment.

Responding to the public demands on levels of professionalism and trust, concerns about perceived falling moral standards in education, teachers' responsibility (Luke,2004) for declining moral values, this study was conducted.

The Philippine Normal University as a premiere teacher education institution is tasked to produce teachers who would nurture the young generation of learners (Ogena, 2014). One of its objectives rests on equipping prospective teachers with the knowledge, attitudes, behaviors and skills to allow them to perform their tasks effectively (Kohlberg, 1976) through multidisciplinary studies, in this case, study on moral intelligence. The result of the study will give data on the students' moral intelligence as prospective teachers (pre-service) to serve as basis for a possible values training program framework for incoming fourth year students.

### Statement of the Problem

The study aimed to develop a Values Training Program for pre-service teachers based on the perceptions of faculty, students and other stakeholders on the moral intelligence of faculty and prospective teacher graduates (fourth year students) of PNU Isabela. Specifically, the study sought answers to these questions:

1. What is the profile of the faculty in terms of:
  - 1.1 Age?
  - 1.2 Gender?
  - 1.3 Ethnicity?
  - 1.4 Civil Status?
  - 1.5 Number of dependents?
  - 1.6 Years in service?
  - 1.7 Educational attainment?
  - 1.8 Training in values?
2. What is the profile of the prospective teachers as to:
  - 2.1 Age?
  - 2.2 Gender?
  - 2.3 Ethnicity?
  - 2.4 Civil Status?
  - 2.5 Training in values?
3. What are the perceptions of the faculty and the prospective teachers on their Moral Intelligence based on the following sub-constructs:
  - 3.1 Integrity?
  - 3.2 Responsibility?
  - 3.3 Compassion?
  - 3.4 Forgiveness?
4. What is the perception of the stakeholders on the moral intelligence of faculty and prospective teachers?
5. How do their perceptions compare?
6. What Values Education Training Program can be developed as a result of the perceptions?

## CONCEPTUAL FRAMEWORK

Intelligence, considered a general unified concept, is largely related to cognitive ability, the general mental ability to reason, think, understand and remember that draws upon the powers of learning, memory, perception and deciding (Clarke, 2010). Plato, Kant, Leibnitz, Wundt, May and others believed that intelligence includes aspects of knowing and thinking (cognition), valuing and emotion (affection) and volition and ethics (conation) (Johnston, 1994 in Huitt, 2011).

Gardner (1999) considers social and emotional intelligences as related to a person's intrapersonal and interpersonal intelligences. His interpersonal intelligence theory reflects the ability to recognize the intentions, feelings and motivations of others and his intrapersonal intelligence the ability to understand oneself and use that information to regulate one's own life.

Lennick and Kiel (2005) define moral intelligence as the mental capacity to determine how universal human principles should be applied to personal values, goals, and actions. Their construct of moral intelligence consists of four competencies related to integrity, three to responsibility, two to forgiveness and one to compassion. The four competencies of integrity are: 1) acting consistently with principles, values, and beliefs, 2) telling the truth, 3) standing up for what is right, and 4) keeping promises. Responsibility's three competencies are 1) taking personal responsibility, 2) admitting mistakes and failures, and 3) embracing responsibility for serving others. Forgiveness involves 1) letting go of one's own mistakes and 2) letting go of others' mistakes, while compassion is defined as actively caring about others.

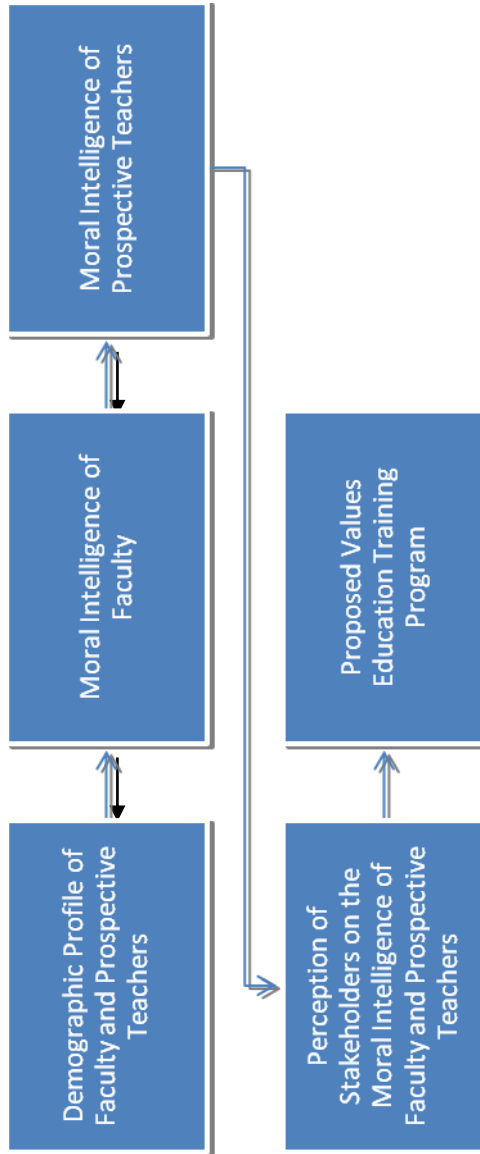
Comparably, Borba (2001) defines moral intelligence as the capacity to understand right from wrong, to have strong ethical convictions and to act on them to behave in the right and honorable way. She identifies seven virtues related to moral intelligence—empathy, conscience, self-control, respect, kindness, tolerance and fairness.

The Association of Supervision and Curriculum Development (ASCD) Panel on Moral Education (1988) defines a moral person as “one who respects human dignity, cares about the welfare of others, integrates individual interests and social responsibilities, demonstrates integrity, reflects on moral choices and seeks peaceful resolution of conflict.”

Pursuant to the provisions of Article II, of RA No.7836, otherwise known as the Philippines Teachers Professionalization Act of 1994 and paragraph (a), section 6, PD No. 223, as amended, the Board of Professional Teachers (hereby) adopts and promulgates the Code of Ethics for Professional Teachers: “Teachers shall at all times, be imbued with the spirit of professional loyalty, mutual confidence, and faith in one another, self-sacrifice for the common good, and full cooperation with colleagues (Art. V, Sec.1, 4, 5); maintain cordial relations with parents, and shall conduct himself/herself to merit their confidence and respect (Art. IX, Sec.1); shall live with dignity, self-respect, and self-discipline in all places at all times (Art. XI, Sec.1 & 2).”

Moral Intelligence helps people understand right and wrong and directs life. People who are truly moral do not do things right only when an authority is present rather develop principles of good behavior and empathy and apply them in various situations (Berk, 2006). Sternberg (2011) believes that putting moral science into practice is difficult and teaching reasoning technique in moral situations and then upholding it are as important as training them.

Teachers, as role models of moral values, are expected paragons of integrity, responsibility, compassion and forgiveness along with justice and dignity to earn the respect of their students and trust of their stakeholders and other agency that support their institution, including its programs and activities. Since prospective teachers are taught and trained by faculty members who are believed to be morally intelligent, they are equally expected to manifest high moral intelligence at all times.



**Figure 1. Paradigm of the Study**

Stakeholders are the people whom the faculty and prospective teachers interact with. Their observations on the daily encounter with the faculty and prospective teachers would provide insights into how the teachers and students actually behave and reason in different situations outside the university. Hence, their input on the strength and weakness of faculty and prospective teachers' moral intelligence would determine the content and competencies to be developed and enhanced through the Values Education Training Program for the Philippine Normal University-North Luzon.

Moral intelligence is believed to be influenced by age, gender, ethnicity, civil status, educational qualification, training, years in service, and other factors (Kohlberg, Harris, 1990; Elm, 2001 and Ford and Richardson, 1994 in Kruger, 2012; Hoseinpoor and Ranjdoost, 2013).

To understand and determine the moral intelligence of faculty and prospective teachers, there is a need to assess the different dimensions related to it, as described by Lennick and Kiel (2006), Borba (2000) and Code of Ethics for Professional Teachers. Consequently, they study may develop a customized values training program framework for PNU-NL students.

## **METHODOLOGY**

Using the descriptive method, the study made possible predictions of the future on the bases of findings on prevailing conditions, correlations, as well as reactions of people toward certain issues (Calderon & Gonzales,2013).

Apart from faculty and students, the respondents of the study comprised of 34 faculty, 142 fourth year graduating students, SY 2013-2014, and 174 stakeholders.



All faculty, staff and other employees of the University, cooperating teachers, and boarding house owners were involved in the study, but random selection was used for the student respondents.

The study made use of a standard questionnaire developed by Lennick and Kiel (2005) on Moral Intelligence, since the virtues by Borba (2001) and ethical standards in the Codes for Professional Teachers are embedded in the instrument. The 40 competencies were categorized into four sub-constructs or virtues, with the range score of self-assessment and rating moral intelligence questionnaire from 1 to 5, where a high score indicates high moral intelligence and a low score low moral intelligence.

To test their validity, the questionnaires were administered to fourth year students, not included in the study, and submitted to an expert for reliability test using Cronbach's alpha coefficient, which yielded the following results: integrity,  $r = 0.800$ ; responsibility,  $r = 0.891$ ; compassion,  $r = 0.729$ ; forgiveness,  $r = 0.715$ . The result shows that the instrument is reliable and valid.

### **Data Collection Process**

To facilitate the administration and retrieval of the questionnaires, all participants were personally contacted by the researchers and informed about the nature of the study. They were asked to answer the questionnaires in their free time and on their own.

The data gathered were analyzed to determine the perception of faculty, students and stakeholders on the faculty and the prospective teachers' moral intelligence.

### **Statistical Tests**

The data were subjected to descriptive statistics, using frequency, percentage, and mean. While Pearson  $r$  sought to determine the correlation between variables, T-test and one-way ANOVA established the differences between means.

## RESULTS AND DISCUSSION

Table I shows that ages of faculty members range from 25 to 50 above, while the prospective teachers from 18 to 24. The faculty can be considered relatively young, since most of them are in their mid-30s and early 40s. For the students, their age corresponds to the normal age of graduating college students.

**Table 1.** Profile of Faculty and Prospective Teachers in terms of age, gender, civil status, ethnicity and training in values

Profile		Faculty		Prospective Teachers	
		F	%	F	%
Age	18-24			134	94.4
	25-30	6	17.60	8	5.6
	31-36	6	17.60		
	37-43	9	26.50		
	44-50	8	23.50		
	50-above	5	14.80		
	Total	34	100.00	142	100.00
Gender	Male	11	32.40	28	19.7
	Female	22	67.60	132	79.6
	Missing			1	.7
	Total	34	100.00	142	100.00
Civil Status	Single	11	32.40	135	95.1
	Married	20	58.80	6	4.2
	Other	2	5.90		
	No answer	1	2.90		
	Missing			1	.7
Total	34	100.00	142	100	
Ethnicity	Ibanag	6	23.50	8	5.6
	Ilocano	21	61.80	113	79.6
	Ifugao	1	2.90	6	4.2
	Itawes	1	2.90	2	1.4
	Tagalog	1	2.90	8	5.6
	Yogad	2	6.00	3	2.1
	Others			2	1.4
	Total	34	100.00	142	100
Training in Values	None	23	67.60	101	71.1
	Yes	11	32.40	30	21.1
	Missing			1	7.8
	Total	34	100.00	142	100.00

The female faculty and prospective teachers outnumber the males. A greater number of faculty is married just as there are also married

students.

The faculty and prospective teachers belong to different ethnic groups representing many cultures. The presence of multiculturalism in the University affirms its brand as “The Indigenous Peoples Education Hub” in North Luzon.

Many of the faculty members lack formal training in value formation; only those teaching Values Education and those working in Office for Student Services have such. Very few prospective teachers have trainings in Values Education either, showing that the majority of faculty and students possess only the basic knowledge they have learned from Values Education courses taken in college.

**Table 2.** Profile of Faculty as to Educational Attainment, Years in Teaching and Number of Dependents

<b>Educational Attainment</b>	<b>Frequency</b>	<b>Percentage</b>
Masters Degree	18	52.94
Doctorate	16	47.06
Total	34	100.00
Years in Service		
1-5	1	2.90
5-10	9	26.50
10-above	23	67.70
No Answer	1	2.90
Total	34	100.00
Number of Dependents		
None	6	17.60
1	7	20.60
2	5	14.70
3	9	26.50
4-above	4	11.80
No answer	3	8.80
Total	34	100.00

Data show that the faculty possessed the educational qualifications to teach in the tertiary level, with the majority having been in the service for ten years or more. Most of them have dependents—children, grandchildren and parents.

The profile of the faculty and prospective teachers shows demographic commonality and differences that would affect individual behaviors. It can suggest that the school can take a

particular action to create a “moral community”, defined as “a group that shares an explicit commitment to a common life characterized by norms embodying high moral ideals” (Powers, 2004).

**Table 3.** Descriptive Statistics of Faculty and Prospective Teachers MI, as perceived by themselves and by stakeholders

Moral Intelligence	Faculty			Prospective Teachers			Stakeholders			
	Mean	SD	D	Mean	SD	D	Mean	SD	D	
Integrity	4.15	.47	M	3.82	.44	SA	Fac	4.13	.59	M/H
			H			PT	S/A			
Responsibility	4.24	.44	M	4.01	.43	MH	Fac	4.11	.66	M/H
			H			PT	S/A			
Compassion	4.29	.47	M	4.05	.47	MH	Fac	4.16	.69	M/H
			H			PT	S/A			
Forgiveness	4.29	.58	M	4.15	.52	MH	Fac	4.12	.64	M/H
			H			PT	S/A			
Overall	4.22	4.28	M	3.97	.39	A	Fac	4.13	.61	M/H
			H			PT	S/A			

M - most of the times; H - high; S-sometimes; A - average; Fac - faculty; PT - prospective teachers

### Self-perceived Faculty MI

The grand mean of 4.22 indicates that the perception of faculty on their moral intelligence is high, but the SD = .43 also indicates the variability of their perceptions. This finding implies that they act or display moral intelligence by living in alignment—the interconnections of their respective basic moral principles, values and beliefs; their goals, and their own behaviors, including their individual thoughts, emotions and external actions (Lennick and Kiel, 2006).

### Self-perceived MI of Prospective Teachers

The table about the participants' moral intelligence in the different subconstructs reveals that generally the participants have a high spirit of forgiving, as depicted by the mean of 4.14, followed by being very responsible and very compassionate with the same mean of 4.01. The subconstruct of moral intelligence which the participants perceived to be low is on integrity, as it garnered the mean of 3.82. Integrity appears the lowest, because they believe that they have still many things to do and improve in their lives. In

other words, they are still involved in monitoring their own feeling and those of others, to discriminate against them, as well as use such emotions to guide their thinking (Mayer and Salovey, 1990) for the participants to function as competent moral agents (Berkowitz and Hoppe, 2009).

### **Stakeholders' Perception of Moral Intelligence of Faculty and Prospective Teachers**

#### A. Faculty Moral Intelligence

The stakeholders perceived that the faculty moral intelligence is high in that they act with integrity, responsibility, compassion and forgiveness most of the times, enough to discern that faculty members are imbued with the professional code of ethics. As Clarken (2010) aptly said "*Ethics is concerned with the moral actions of people—teachers, administrators and students. Educators and teachers are ethically guided through professional and institutional ethical codes and they are required to demonstrate high ethical standards in their interactions and communications with parents, peers, and other individuals.*"

#### B. On Prospective Teachers' Moral Intelligence

The stakeholders perceived the prospective teachers' Moral Intelligence is average for they act with integrity, responsibility, compassion and forgiving *sometimes*. Some stakeholders mentioned, though, that at times the students do not act appropriately, show no respect and consideration for other people. They have held that the prospective teachers need to have all the moral virtues and positive traits available: patient, friendly, forgiving, caring, trustworthy, and many more since they have a lot of responsibilities to take care of and must be able to adapt to different personalities and situations around them.

Generally, the stakeholders' perceptions on the multiple intelligences of Faculty and Prospective teachers imply that teachers shall at all times, "be imbued with the spirit of professional loyalty, mutual confidence, and faith in one another, self-sacrifice for the common good, and full cooperation with colleagues ( Art. V,

Sec.1, 4, 5); maintain cordial relations with parents, and shall conduct themselves to merit their confidence and respect (Art. IX, Sec.1); shall live with dignity, self-respect, and self-discipline in all places at all times" (Art.XI, Sec.1 & 2).

The data show correlation between gender and compassion, civil status and integrity, but none between age and integrity, responsibility, compassion and forgiveness. Ethnic group, number of dependents, years in service, educational attainment and training in values do not correlate as well to the four subconstructs.

**Table 4.** Correlation between perceived MI of Faculty and their demographic profile

Variable	Integrity	Responsibility	Compassion	Forgiveness	Overall Perception of faculty
Age	-.038	-.021	-.039	.087	-.003
Gender	.273	.221	<b>.439**</b>	.336	.310
Ethnic Group	.182	.269	.240	.238	.256
Civil Status	<b>.418*</b>	.295	.276	.138	.34
Number of Dependents	.182	.044	.311	.140	.152
Years in Service	.115	.005	-.106	-.160	.000
Educational Attainment	-.006	.086	.114	-.076	.038
Training in Values	.199	.221	.239	.239	.240

\*\*Significant at the 0.01 level. \*Significant at the 0.05 level.

Moral Intelligence helps people understand right and wrong and directs life. People who are truly morally intelligent do not do things right only in the presence of an authority, rather develop principles of good behavior and empathy and readily apply them in various situations (Berk, 2006). People behave and act according to ethical standards. Faculty members as professionals respect the ethnicity or cultural background of other people apart from their own. The finding proves that moral character consists of the qualities relevant to striving for ethical behavior in one's relationships with other

individuals and communities (Noddings, 1988, 1994.)

The result further shows that while many demographic variables did not yield any significant relationships in Moral Intelligence, a large part of the data provides new evidence:

Gender and civil status are predictors of Moral Intelligence.

The number of dependents as variable does not point to any conclusive trend in Moral Intelligence.

The years in service does not correlate with moral intelligence as far as faculty are concerned. This finding negates that of Harris (1990 in Kruger, 2012) that there is a positive correlation between tenure and moral intelligence of employees.

The Table presents the correlations between the perceived moral intelligence of prospective teachers and their demographic profiles. Notably, age is correlated with subconstructs integrity, responsibility and forgiveness with computed Pearson  $r$  of .002, .008 and .026 respectively which are significant at .05 level.

**Table 5.** Correlations Between Perceived Moral Intelligence of Prospective Teachers and their Demographic Profiles

Variable	Integrity	Responsibility	Compassion	Forgiveness	Overall
Age	-.002	-.008	.051	.026	.008
Gender	.078	.098	.028	.115	.096
Ethnic Group	-.016	.005	.012	-.012	-.003
Civil Status	-.122	-.099	-.068	-.140	-.124
Training in Values	-.015	-.132	-.133	-.097	-.101

Note: None of the correlation coefficient is significant at  $\alpha = 0.05$ .

It also depicts that gender is related with compassion, as it yielded a computed  $r$  of .028.

Ethnic group as a variable is related to all the subconstructs of integrity, responsibility, compassion and forgiveness which expresses that the prospective teachers who are Ilocanos, Itawes, Ifugao, etc perceived themselves as persons of integrity, responsible, compassionate and forgiving. These subconstructs resulted in Pearson r of .016, .005, .012 and .012 respectively.

Moving on the Table, we see that civil status as a variable is not correlated with all the four subconstructs, because the computed r registered a p-value that is greater than 0.05. This finding may be due to the fact that most of the prospective teachers are single, hence they still have no definite perceptions on how married teachers and other individuals deal with everyday situations involving moral decision making. The finding of the present study shows that civil status has significant relationship with integrity of faculty. Married faculty members show more concern to act and behave with integrity.

Finally, training in values as a variable has a computed r of .015 which yields a significant relationship with integrity as a subconstruct. This finding would mean that the prospective teachers perceived the meaning and importance of attending trainings in values as they resulted in their character development.

**Table 6.** Computed t-value of the Mean on Moral intelligence between Faculty and Prospective Teachers (df = 174)

Subconstructs	Mean Difference	t-value
Integrity	.3291	3.848**
Responsibility	.22924	2.805**
Compassion	.24799	2.763**
Forgiveness	.14952	1.483
Overall Perception	.25354	3.325**

\*\*Significant at  $\alpha = 0.01$ .

The computed t of the subconstructs integrity (3.848), responsibility (2.805), and compassion (2.763) yielded significant difference. As to forgiveness with the computed t-value of 1.483 reveals no significant difference. Interestingly, the overall computed t-value of 3.325 shows significant difference at .05 level. The result indicates that the perception on moral intelligence between the faculty members and prospective teacher varies, the faculty behave



differently from their counterpart—the faculty can be said to possess more matured moral intelligence, since they are already professionals who have been engaged in the service for years.

This finding could imply that it is crucial to listen from a moral point of view on what takes place in the affairs of the school that can strongly influence prospective teachers' moral intelligence. They should be focused in particular on how faculty, through their everyday conduct and practice, can create environments in which prospective teachers can catch positive ways of regarding and treating other people and their effort (KENPRO, 2010).

**Table 7.** One-way ANOVA of the mean differences among the Moral Intelligence, as perceived by Faculty, Prospective Teachers and Stakeholders on the MI of Faculty and Prospective Teachers

		Sum of Squares	df	Mean Square	F-value
INTEGRITY	Between Groups	8.036	2	4.018	14.889**
	Within Groups	87.165	323	.270	
	Total	95.201	325		
RESPONSIBILITY	Between Groups	1.732	2	.866	2.918
	Within Groups	95.848	323	.297	
	Total	97.579	325		
COMPASSION	Between Groups	2.054	2	1.027	3.059*
	Within Groups	108.420	323	.336	
	Total	110.474	325		
FORGIVENESS	Between Groups	.857	2	.428	1.264
	Within Groups	109.422	323	.339	
	Total	110.278	325		
Overall Perception	Between Groups	2.721	2	1.360	5.258**
	Within Groups	83.564	323	.259	
	Total	86.284	325		

\*\*Significant at the 0.01 level. \*Significant at the 0.05 level.

The overall computed value 0.006 is less 0.05 which means there is very significant difference between and among perceptions of respondents on the MI of faculty and prospective teachers respectively. The respective perceptions lie on the context the individuals apply the principles, beliefs and ethical values. Moral character consists of the qualities relevant to striving for ethical behavior in one's relationships with other individuals and communities (Noddings, 1988, 1994; Walker & Pitts, 1998 in Huitt, 2011). Closer analysis of the perceived MI of prospective teachers

reveals that they need to develop more their sense of compassion and forgiveness. Admittedly, teaching tends to be more of a calling than a profession where a teacher is given power to pass on not only knowledge, but skills and moral values or right attitudes. (<http://www.kenpro.org/paper/role-of-a-teacher-as-a-moral-educator.htm>).

Ethical parameters to regulate social relationships should be prioritized because they can be among the key factors of successful performance in an organization (Siadat, Kazemi, & Mokhtaripour, 2009). Hypothetically, if the ethical atmosphere of a social institution develops, its affiliated people will ethically grow further (Kohlberg, Mussen, Conger, Kagan, Houston, 1990 in Nozari, et al, 2013). Hence, educators and leaders with high moral intelligence will produce teachers with the same high moral intelligence.

The research affirms that integrity, responsibility, respect and acting in line with values and principles are of key concerns for educators, teachers and prospective teachers. Thus, the felt need to develop a contextualized values education training program.

## FINDINGS

Faculty and prospective teachers come from different demographic backgrounds that provide valuable data. The faculty perceived moral intelligence is marked high, while that of the prospective teachers' average. The faculty MI has significant relationship to gender and civil status, but the other demographic variables yield no significant relationships. The other demographic variables are weak indicators of moral intelligence for the faculty, but this finding does not imply that no meaningful inferences can be drawn from the data.

While no exclusive evidence exists much less significant relationship with demographical variables as far as the faculty are concerned, the study increases our awareness in the moral field. It underscores the complexity of the domain and the need for a better

understanding of it.

The prospective teachers' MI shows positive relationship with gender, training in values and ethnicity. Learning about the various demographical variables and how they relate to moral intelligence provides a practical departure for prospective teachers' moral development.

The stakeholders' perception on the MI of prospective teachers represents the impression of the people on how the latter actually behave and act in different situations. Their perception shows that there should be consistency in the way the prospective teachers behave and reason. To achieve this desideratum, prospective teachers need more exposure in human relations and training in values to develop discernment on ethical issues, if not greater integrity, responsibility, compassion and forgiveness.

The findings have practical significance/implications for the moral development of teachers. They verify the moral virtues in action, and provide curriculum planners with a foundation for leadership and moral intelligence development program. The findings could prove valuable for PNU-North Luzon in its attempt to bring about a coherent moral foundation among students.

Moreover, the findings offer an opportunity for developing a program or training in values to enhance the moral intelligence of prospective teachers.

Based on the results discussed above, a framework for **Values Education Training for Prospective Teachers** has been developed.

### **Conceptual framework of the Values Education Training Program**

The education system contends with many complex moral, social and political issues that virtually all prospective teachers must face. To prepare the future teachers, the teacher training institution must develop the students' intellectual and moral virtues or moral intelligence.

The moral intelligence of prospective teachers of the Philippine

Normal University-North Luzon are largely influenced by gender, ethnicity and training in values education. These factors (gender, ethnicity ) and moral competencies in integrity, compassion and forgiveness should be the bases in the development of a Values Education Training Program to develop and produce highly morally intelligent teachers who in turn will teach, model and nurture the students' moral intelligence.

To develop the future teachers' moral intelligence, the College of Faculty and Teacher Development (FTD) must create a number of experiences that represent models charged with meanings and importance for the students to make them explicitly aware of the experiences. To achieve this goal, their experiences should have the three elements : actual situation; framework of attitudes, desires, and values; and interpretation or conceptualization of the situation (Paul, 1993 retrieved November 20,2014 from <http://www.criticalthinking.com>). Ideally, the content of the Values Education Training Program should foster the development of personal moral and intellectual virtues (integrity, self-respect and dignity), social and civic responsibility, concern for others and forgiveness, and suggest strategies to develop and enhance to prospective teachers' moral intelligence.

## **CONCLUSIONS**

The future teachers' moral development is both implicit and inevitable in standard educational practice, as mandated by the professional code of ethics and universal values. The challenge for teacher educators then is to allow moral intelligence formation foster an intentional, transparent, and deliberative approach that considers the moral dimensions of teaching. When teachers are morally intelligent, they can provide students with a deliberative and positive influence on their individual and group behaviors.

The research provides a functional view of what direction faculty (educators) , teachers and prospective teachers (graduates) can take in deliberately fostering moral intelligence in-service and pre-

service.

First, teacher educators help teachers and students identify the moral virtues and ethical skills that enhance, better yet support a morally intelligent life.

Second, they assist their students develop techniques to help them foster moral intelligence.

### **The Proposed Values Education Training Program for Pre-service Teachers**

Objectives	Topics	Strategies	Time Allotment
1. To equip prospective teachers with the knowledge, values, attitudes, and behaviors required to allow them to perform their tasks effectively (Wikipedia, 2001, cited in Ogena 2014).	1.1 Moral Intelligence: Definition, Concepts, and Characteristics	Orientation on the VE Training Program	2 hours
	1.2 Moral Intelligence and The Professional Code of Ethics	Lectures/ Discussions	
	1.3 Moral Intelligence and Gender		
	1.4 Moral Intelligence and Ethnicity		1 hour
	1.5 Moral Intelligence and Cognitive Development and Critical Thinking	Film Viewing	1 hour
	1.6 Moral Intelligence and Emotional Intelligence and Spiritual Intelligence	Lecture/	1 hour
	1.7 Moral Intelligence and the Multiple Intelligences	Discussion	1 hour
	1.8 Moral Intelligence and the Universal Values	Universal Values Awareness Test (To be constructed and validated)	2 hours

2. To offer opportunities for students to achieve Personal Moral Excellence	Moral Intelligence in Teacher Education	. Lectures/	1 hour
2.1 Integrity	2.1 Development of Moral Intelligence and Development of Identity	Discussions	1 hour
2.2 Responsibility	2.2 Moral Intelligence in School		
2.3 Compassion		Sharing Activity	1 hour
2.4 Forgiveness	2.3 Moral Intelligence in the Workplace		
	2.4 Moral Intelligence in the Community	Film Viewing	1 hour
	2.5 Moral Intelligence and Leadership		
	2.6 Ways to foster Moral Intelligence in Everyday Life	Moral Competency Index Test (Lennick & Kiel,2011)	1 hour

3. To equip prospective teachers with strategies in integrating development of moral intelligence in teaching	3.1 The Moral Dimension of Teaching	Lecture	30 minutes
	3.2 The Moral Intelligence Approach (MIA) in Teaching	Lecture Presentation	2 hours
	3.2.1 Elements of the Approach	/Demonstration	
	3.2.1.1 Situation/s		
	3.2.1.2 Framework of attitudes, beliefs and values/virtues		
	3.2.1.3 Interpretation or conceptualization of values		
	3.2.2 Steps/Format		
	3.2.2.1 Experience with Moral Intelligence Virtue		
	3.2.2.2 Personal Reflection		
	3.2.2.3 Moral Intelligence in Reality		
	3.2.2.4 Small Group Discussion		
	3.2.2.5 Sharing		
	3.2.2.6 Write Wrap		

## RECOMMENDATIONS

1. Submit the Values Education Training Program for validation.
2. Conduct the training to fourth year students before they go out for off-campus.
3. Conduct a forum once a year on Moral Intelligence for faculty, staff, students and stakeholders, particularly those from indigenous multicultural origin.
4. Evaluate the relevance and effectiveness of the training program on the moral intelligence development among prospective teachers.
5. For a more inclusive generalization on moral intelligence of

faculty and prospective teacher graduates, conduct a collaborative research with other state colleges and universities in the region.

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