

# SELF-PERCEIVED MORAL INTELLIGENCE OF FACULTY AND STUDENTS: ITS IMPLICATION TO TEACHER EDUCATION

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## ABSTRACT

The study used descriptive-correlational method. It aimed to determine the perception of faculty, prospective teachers and stakeholders on the Moral Intelligence of faculty and education students of Philippine Normal University-North Luzon. Subjects and participants of the study were 34 faculty members and 142 graduating students, School Year 2013-2014.

Data were gathered through a questionnaire. For statistical analysis, frequency, percentage, mean, standard deviation, and Pearson moment correlation were used. Findings revealed that faculty and students come from different cultural backgrounds; faculty self-perceived Moral Intelligence is high while students' self-report Moral Intelligence is average; Faculty MI has significant relationship to gender and civil status but the other variables yield no significant relationships. The other demographic variables are weak indicators of moral intelligence for the faculty. Students' moral intelligence shows positive relationship with gender, and ethnicity. Learning about the various demographical variables and how they relate to moral intelligence provides a practical departure for students' moral development. The study affirms that integrity, honesty, respect and acting in line with values and principles are of key concerns for educators, teachers and students. It underscores the complexity of the domain and the need for a better understanding of it. It provides a functional view of what direction faculty (educators), teachers and prospective teachers (graduates) can take in deliberately fostering moral intelligence. This offers an opportunity for a development of a program or training in values to enhance the moral intelligence of prospective teachers.

**Keywords:** Teacher, Morality, Moral Intelligence, Ethics, Education.

## **INTRODUCTION:**

Teaching requires a high level of competence, a process of achieving worthwhile results in ethical ways. Being moral is a crucial teacher competence that enables teachers and educators to self-lead and teach students and future teachers as well. Adding a moral/ethics component to education is a part of the holistic development of students. This includes their intellectual, psychological and moral development. Kruger (2012) said if educators and teachers do not examine moral intelligence and the relationship between moral awareness, moral reasoning and moral competence in their endeavors to a better understanding of moral intelligence, they will not be able to identify learning and development initiatives that enhance moral values.

Moral intelligence is derived from the trait cognitive intelligence. The term moral identifies behavior as right or wrong. Moral intelligence includes the concepts of moral awareness, moral reasoning, and moral competence. Moral awareness means being conscious of matters that are right or wrong. Moral reasoning is the cognitive ability to form new propositions about moral issues and concerns, argue for or against retention of opinions to understand moral contents and consequences of situations and circumstances in terms of what is morally right or wrong. Moral competence is an effective evaluation of issues or events that results in sound decision making and consequent successful conduct ( Kruger, 2012).

Windmiller (1980) defined morality as the difference between right and wrong, where a set of universal principles guides what is right. Lennick and Kiel (2005) proposed that moral intelligence be evaluated based on a set of principles understood and accepted by all. However, cultural influences cause different interpretation of universal moral issues. It implies that intelligence and intelligent behavior is embedded in culture. It is therefore important to identify common moral framework since a measure for moral competence must be based on a universal set of values.

Moral Intelligence resembles well-researched constructs such as integrity, conscientiousness, responsibility, trust, credibility. Moral awareness enables the person recognize that his/her action or decision could affect the interests, welfare or expectations of the self or others. It acts as mediator for moral reasoning and subsequent moral decisions. However, moral awareness is influenced by many outside factors such as family, friends, education, religion, and the work environment (Aupperle,2008). Understanding the human traits will increase individual's capacity to learn from experience, make them more effective in adjusting to the environment and make them more conscious of the effect of their own thinking process (Sternberg,2006). In this sense, Moral Intelligence can be defined as the mental act whereby a person applies universal values to guide his or her behavior, and in so doing is able to differentiate right and wrong, and do the right.

Moral competence, according to Brytting (2001), is a capacity that combines perception, reflection and action into a holistic unit; involves the ability to understand choices and actions, and understands the self as a responsible entity. Kohlberg's (1976) pre-conventional and conventional levels of moral reasoning relates to cultural rules regarding right and wrong, consequences of behavior and conformity to social order that guide individual's behavior. In studying moral intelligence, the aim is to determine the post conventional level at which values and moral principles are defined in the teacher education context.

As regards teacher education, the public expect teachers to be morally upright. They expect future teachers to be morally upright. They do not expect teachers to join rally or to be involved in questionable activities. Today, an underlying problem is that people seem to find incongruence and inadequacy on the moral competence of teachers and on the moral development or moral training of teacher education students. The ideal image of teachers and school officials is slowly diminishing. Their reputation is being questioned by the public because of many issues that teachers get mangled with.

The study of Aquino (2010) reveals an appalling and disconcerting findings on decided cases in public educational institutions. Cases were filed against school officials, teachers and non-teaching staff. The cases are administrative, criminal, and civil. Complainants in the administrative cases are secretaries of department of education, public school teachers, university or college presidents, guidance counselor, Board Of Regent (BOR) secretary, school principal, faculty, and Commission On Audit (COA), while the respondents are public school teachers, school principals, faculty members of state universities and colleges, dean, university physician. On criminal cases, the accused are college president and DECS

regional director. On civil cases, the complainants are administrative officer against a college president and a parent against a school principal.

The nature of the complaint are grave misconduct, conduct prejudicial to the best interest of the service, absence without approved leave, gross neglect of duty, gross insubordination,, dishonesty, gross violation of civil service rules, refusal to perform official duty, falsification of official documents, conduct unbecoming of a dean, disrespect of authority, violation of the Magna Carta for public teachers, and disallowance of health care allowance. Most respondents were charged of grave offenses and were adjudged guilty of the offenses. This situation triggers doubt on the person of teachers and credibility of teacher training institutions.

PNU-North Luzon is a premiere teaching institution in the Philippines. It aims to produce teachers equipped with knowledge, skills, attitudes, and behavior that will make them effective in teaching and in human relations. Its mission, vision and objectives are geared toward development of transformative, innovative and morally intelligent teachers. It implies that faculty members are morally intelligent in order to teach and train prospective teachers who are equally morally intelligent. Teachers are expected to pass high ethical standards, good values, and positive attitudes to the young generation. There should be an alignment in their moral principles and ethical values.

This study of Aquino (2010) has prompted the researcher to look into the moral intelligence of the faculty and students of Philippine Normal University-North Luzon.

## **THEORETICAL FRAMEWORK:**

### **Georg Lind's Dual Aspect Model**

Kohlberg (in Lind,2006) defined moral judgment competence as a capacity to make decisions and judgments which are moral and to act in accordance with such judgments. Based on this definition, Georg Lind has developed a dual-aspect theory of moral behavior and development. The model highlights moral behavior as a competence that is based on internal (personal) accepted principles and connects the affective, cognitive and behavioral components of moral decision making process, which in this study would be referred to as moral intelligence represented by moral awareness s (ideal/knowing),moral competence (reasoning), and moral action (behavior).

Lind's Model puts emphasis on competence as a skill that can be acquired which means moral competence can be taught and learned. Lind suggests focusing on morality as capacity or ability rather than as a personal value or attitude. And moral action is the culmination of ideals (personal standards) and a well-trained reasoning ability and moral maturity.

Kohlberg's post-conventional level of moral reasoning is the ideal reasoning level characterized by a utilitarian approach that implies greater good for all, and is based on universal values. The consistent application of this level of reasoning is the greatest contribution to moral competence.

Universal values have significant impact on moral decision making and moral Intelligence. Moral decision making is based on moral reasoning which in turn is founded on moral awareness or recognition. Without moral awareness, moral reasoning has no context.

Culture plays an important role in the conditioning and moral development of an individual. differences in moral perceptions can be attributed to cultural differences (Ho, 2010). The study shows that similar moral perceptions can occur in situations that are perceived as acceptable to all. Universal principles form a collective base; without this common cause, what is acceptable in one culture might be ignored upon in another. Universal values do form a part of moral development ,as Piaget and Kohlberg have proposed. The importance of globally shared values contribute to what is globally morally accepted and provide guidelines for moral reasoning and conduct. Hence, acceptance of a set of universal values can advance moral intelligence through purposive training endeavors.

Moral ideals are moral principles that guide behavior that manifests moral intelligence. Lennick and Kiel (2005) offered four moral competencies that characterize moral intelligence. These are integrity, responsibility , compassion and forgiveness. These are the universally accepted values that should be in proper alignment to actions or behavior of individuals.

**CONCEPTUAL FRAMEWORK:**

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, Ford and Richardson, 1994). Although earlier research reveal significant differences in the moral reasoning of men and women (Elm, Kennedy and Lawton,2001) other studies find no significant difference between genders (Lan, Gowing, Rieger, McMahon and King ,2010).

Ethics are concerned with the moral actions of people (Clarcken,2010,) – teachers, administrators and students. The code of ethics provides ethical standards that people associated with the school are expected to follow in relation to working with others. 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.

It is a common expectation that a teacher has to enable students to be taught in ethics. Teachers need to have all the moral virtues and positive traits available: patient, kind, honest, friendly, calm, smart, forgiving, caring, trustworthy, loving and many more because they have a lot of responsibilities to take care of and must be able to adapt to different personalities and situations around them.

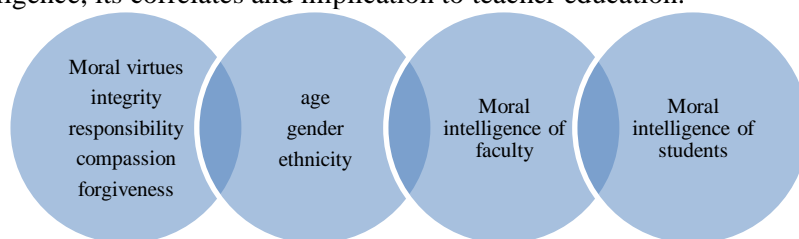
Pursuant to the provisions of Article II, of RA No.7836, otherwise known as the Philippines Teachers Professionalization Act of 1994 and paragraph (a), section 6, PD No. 223, as amended, the Board of Professional Teachers hereby adopts and promulgates the following Code of Ethics for Professional Teachers. 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 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).

A person’s moral intelligence is a product of many factors. First , the family- the parents, the siblings. The beliefs, the culture, the values the student has been brought up with initially shape and influence the moral orientation and upbringing. Second, the school- the teachers and the formal education. Students are introduced to universally accepted beliefs and principles that may be similar or different from home orientation.

For the teachers to teach, transmit and model all universal values, all moral principles, all professional ethics and cultural competencies, they must acquire and possess Moral Intelligence. Moral intelligence enable the teacher to discern what is acceptable and appropriate in every context, practice what is right in a given situation and in a particular group of people to achieve and maintain harmony. A teacher with high moral intelligence practices integrity, responsibility, compassion, forgiveness, honesty, (Lennick & Kiel, 2005, Borba,2002).

The teachers are expected to influence their students’ behavior, attitudes and values along with teaching them content and developing their academic skills and competencies to become good individuals. People around commonly associate the behavior and attitudes of students to their teachers. If the students excel academically, they would say the teachers are teaching them very well. If students misbehave, people would comment, “is that what your teacher teaches you?”

In short, the general impression that the moral intelligence teachers have are reflected in the moral intelligence of their students is a very complicated issue in teacher education institutions like the Philippine Normal University-North Luzon- a leading teacher education university in Cagayan Valley, Philippines. This expectation spurred the researcher to find out how the faculty and students perceive their moral intelligence, its correlates and implication to teacher education.



**Figure 1. Paradigm of the study**

### **STATEMENT OF THE PROBLEM:**

The study aimed to determine the perceptions of faculty and students on their respective moral intelligence. Specifically, the study sought answers to the following questions:

01. What is the profile of the faculty and students in terms of :
  - 1.1 Age?
  - 1.2 Gender?
  - 1.3 Ethnicity?
02. What are the perceptions of the faculty and students on their Moral Intelligence?
03. Is there a significant relationship between profile of faculty and students and their moral intelligence?
04. Is there a significant difference between the perception of faculty and students' respective Moral Intelligence?
05. What is the implication of the result to teacher education?

### **METHODOLOGY:**

#### **RESEARCH DESIGN:**

The study employed the descriptive-correlation method of research. It described and examined the correlation between perceived moral intelligence and demographic profiles of pre-service. Gay (1976 cited by Calderon, J & Gonzales, E. 2013) defines descriptive research as involving collection of data in order to test hypotheses or to answer questions concerning the current status of the subject of the study. Travers (1978 cited by Calderon, J & Gonzales, E.2013) says that the principal aims in employing descriptive research are to describe the nature of situation as it exists at the time of the study and to explore the causes of particular phenomena.

#### **RESEARCH RESPONDENTS:**

The respondents of the study are 34 faculty members and 142 fourth year (graduating) students, SY 2013-2014.

#### **SAMPLING PLAN:**

Random selection was used for identifying the student respondents. All names of fourth year students were listed and were assigned numbers. All even numbers were taken as respondents.

#### **INSTRUMENTS USED:**

The study made use of a questionnaire adapted from the instrument developed by Lennick and Kiel (2005 cited in Kruger, 2012) on Moral Intelligence. The range score of self-assessment and rating moral intelligence questionnaire is from 1 to 5. A high score is the sign of high moral intelligence and a low score is the sign of low moral intelligence. The questionnaire was submitted to an expert for reliability test using Cronbach's alpha coefficient, and yielded with  $r=.098$ .

#### **DATA COLLECTION PROCESS:**

To facilitate the administration and retrieval of the questionnaires, all participants were personally contacted by the researcher and were 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 and students on their moral intelligence.

#### **STATISTICAL TESTS:**

The data were subjected for descriptive statistics using frequency, percentage, and mean. To determine the difference between mean, t-test was used. Pearson r was used to determine the correlation between variables.

**RESULTS AND DISCUSSION:**

**What is the Profile of Faculty and Students**

1. **Age:** There are 6 or 17.60 % of faculty who are 25-30 and 31- 36 years old respectively. There are 9 or 26.50 % who are 37-43 years old, 8 or 23.50 % who are 44-50 and 50-above, 5 or 14.80 %. Data reveals that 12 of the faculty are in their early adulthood and 17 are in their middle age.
2. **Gender:** There 11 or 32.40 % male and 22 or 67.60 % female. This data tries to show that there are more female than male in the teaching profession.
3. **Ethnicity:** Majority (61.80 %) of the faculty are Ilocano, Ibanag, 6 or 23.5 % and Itawes, Tagalog and Yogad with 2.90 % respectively.

**Profile of Students**

1. **Gender:** There are 28 or 19.7% males and 113 or 79.6% females. One respondent missed to indicate his/her gender. The data show that there are more female respondents than males.
2. **Age:** There are 134 with 94.4% respondents who are aged between 18-24 years old while 8 or 5.6% participants are aged within 25-30 years old. The table reveals that most of the respondents are young adults.
3. **Ethnicity:** The respondents come from different ethnic groups. The Ilocano respondents occupy the greatest number with 113 or 79.6% followed by Ibanags and Tagalogs who earn both 8 and 5.6%. There are only 2 Itawes and also 2 participants with other ethnic groups not included in the list. Majority of the respondents are Ilocanos.

Data show that female faculty and students outnumber males. Greater number of faculty are married and there are also married students.

The faculty and students belong to different ethnic groups representing many cultures.

The profile of the faculty and students shows demographic commonality and differences that would affect individual behaviors. It can suggest an idea that the teachers can take a particular action to create a moral community that shares an internal commitment to a common life demonstrated through high moral values. Kohlberg (1963 in Wikipedia 2007) believed that in order for a child to advance to a more developed level of morality, he or she must develop an equivalent level of intellectual ability. In the words of Kolberg, “ *The child can internalize the moral values of his parents and culture and make them his own only as he comes to relate these values to a comprehended social order and to his own goals as a social self.*”

**What is the perception of faculty and students on their moral intelligence based on the following virtues : integrity, responsibility, compassion, and forgiveness?**

**Table 1: Descriptive Statistics on Integrity**

Items	Faculty			Students		
	Mean	SD	Description	Mean	SD	Description
1. I clearly state the principles, values, and beliefs that guide my action	4.32	.638	Most of the times High	3.75	.609	Sometimes Average
2. I tell the truth unless there is an overriding moral reason to withhold it.	4.32	.638	Most of the times High	3.94	.633	Sometimes Average
3. I generally confront someone if I see other people doing something that isn't right	3.56	.927	Sometimes Average	3.63	.864	Sometimes Average
4. When faced with an important decision, I consciously assess whether the decision I wish to make is aligned with my most deeply held principles, values, and beliefs.	4.21	.808	Most of the times High	4.03	.694	Most of the times High
5. Friends know they can depend on me to be truthful to them.	4.53	.563	Most of the times High	4.13	.755	Most of the times High

Items	Faculty			Students		
	Mean	SD	Description	Mean	SD	Description
6. If I believe my superior is doing something that is not right, I will challenge him or her	3.41	1.131	Sometimes	3.10	.917	Sometimes Average
7. Friends and colleagues know they can depend on me to keep their word	4.47	.563	Most of the times High	4.00	.825	Most of the times High
8. Friends would say that my behavior is very consistent with their beliefs and values.	4.24	.606	Most of the times High	3.82	.747	Sometimes Average
9. My colleagues think of them as an honest person.	4.29	.629		4.09	.704	Most of the times High
10. If I knew the officials of PNU were engaging in unethical behavior, I would report it, even if it could have an adverse effect on my career,.	3.47	1.285	Sometimes Average	3.06	1.086	Sometimes Average
11. Colleagues would say that my behavior is very consistent with their beliefs and values.	4.21	.729	Most of the times High	3.92	.817	Sometimes Average
12. Colleagues would say that I am the kind of person who stands up for their convictions.	4.26	.666	Most of the times High	3.96	.657	Sometimes Average
13. When someone asked me to keep a confidence, I do so.	4.62	.551	Most of the times High	4.22	.745	Most of the times High
<b>Grand Mean</b>	<b>4.14</b>	<b>.4686</b>	<b>High</b>	<b>3.8202</b>	<b>.43926</b>	<b>Average</b>

**FACULTY:**

Data shows that the computed mean and SD in the subconstructs yielded similar perception with scale 4 which means “in most situation” This result tries to convey that faculty perceived integrity similarly in all the items except for items number 3(They generally confront someone if he/she see other people doing something that isn’t right), 6(If they believe their superior is doing something that is not right, they will challenge him or her), and 10 (If they knew the officials of PNU were engaging in unethical behavior, they would report it, even if it could have an adverse effect on their career), with a mean of 3.56, 3.41 and 3.47 respectively. These items were rated with scale 3 for reason that, maybe faculty have inhibition to confront or correct wrong doings of someone especially if this person are their friends, heads or superior. The grand mean of 4.14 shows that faculty perceived their integrity is high.

**STUDENTS:**

The table also reveals the perception of the students on their moral intelligence on the subconstruct integrity. It can be noted that item 23, “if they knew the officials of PNU were engaging in unethical behavior, they would report it, even if it could have an adverse effect on their career” has the lowest mean of 3.06 which expresses that in this particular item, the respondents perceived themselves as very low. Similarly, it is very noticeable that item 34, “when someone asks them to keep a confidence, they do so” is recorded with the highest mean of 4.22. This means that the participants perceived themselves very high on this item. It can be expressed that generally, the respondents possess relatively high perception of themselves on integrity perhaps because of series or adequate orientations on social and moral issues discussed and reinforced at home, in school and in the church. These things impact them a lot.

**Table 2: Descriptive Statistics on Responsibility**

Items	Faculty			Students		
	Mean	SD	Description	Mean	SD	Description
1. When I agree to do something, I always follow through	4.56	.613	Most of the times High	4.11	.731	Most of the times High
2. When I make situations that turns out to be a mistake, I admit it.	4.50	.564	Most of the times High	4.33	.731	Most of the times High
3. I own up to mistakes and failures.	4.15	.744	Most of the times High	3.85	.775	Sometimes Average
4. My colleagues would say that I go out of my way to help them.	3.65	.950		3.59	.764	Sometimes Average
5. I appreciate the positive aspects of my mistakes, realizing that they were valuable lessons on my way to success.	4.29	.676	Most of the times High	4.50	.661	Most of the times High
6. When I make a mistake, I take responsibility for correcting the situations.	4.50	.564	Most of the times High	4.26	.741	Most of the times High
7. Willing to accept the consequences of my mistakes.	4.56	.613	Most of the times High	4.49	.681	Most of the times High
8. I resist the urge to dwell on their mistakes.	3.76	1.017	Sometimes Average	3.61	.684	Sometimes Average
9. When a situation may prevent me from keeping a promise, I consult with those involved to renegotiate the agreement.	4.29	.676	Most of the times High	3.51	.857	Sometimes Average
10. My colleagues would say that I take ownership of their decisions.	4.32	.589	Most of the times High	3.68	.845	Sometimes Average
11. I use their mistakes to improve their performance.	4.59	.609	Most of the times High	4.49	.639	Most of the times High
12. I pay attention to the development needs of their colleagues.	4.35	.646	Most of the times High	3.91	.824	Sometimes Average
13. Colleagues would say I have a realistic attitude about mistakes and failures.	4.12	.769	Most of the times High	4.04	.703	Most of the times High
14. They deliver negative feedback in a respectful way.	4.18	.797	Most of the times High	3.86	.740	Sometimes Average
15. When things go wrong, I do not blame others or circumstances.	4.24	.781	Most of the times High	4.10	.756	Most of the times High
16. I discuss their mistakes with colleagues to encourage tolerance for risk.	3.94	.694	Sometimes Average	3.87	.791	Sometimes Average
17. I spend a significant amount of my time providing resources and removing obstacles for my colleagues.	4.00	.739	Most of the times High	3.90	.677	Sometimes Average
<b>Grand Mean</b>	<b>4.235</b>	<b>.4425</b>	<b>Most of the times High</b>	<b>4.0061</b>	<b>.42463</b>	<b>Most of the times High</b>

**FACULTY:**

Table 2 shows the perception of faculty on responsibility. The computed mean of the items reveal a majority of scale 4 which means “in most situations”. These items were rated 4 maybe because faculty are responsible not only in their decisions, but likewise on their mistakes and failures. Items 4, 8 and 16 got a mean of 3.65, 3.76 and 3.94 respectively. These items were on the scale of 3 which shows that sometimes faculty resist the urge to dwell on their mistakes, and they provide resources and removing obstacles for their colleagues sometimes. The computed grand mean of 4.235 indicates that faculty perceived themselves as responsible persons. The standard deviation of .4425 also indicates variation in the perception of the faculty in responsibility as component of moral intelligence.

**STUDENTS:**

For the perception of participants on their moral intelligence on component responsibility, the table indicates that item 5, “they appreciate the positive aspects of their mistakes, realizing that they were valuable lessons on their way to success” yielded the highest mean of 4.50. This explains that generally the respondents perceived themselves more highly responsible compared with the other items. Item 9,



“when a situation may prevent them from keeping a promise, they consult with those involved to negotiate the agreement” resulted as the item with the lowest mean of 3.51 which implies that the participants perceive themselves as not taking much responsible on this aspect.

**TABLE 3: DESCRIPTIVE STATISTICS ON COMPASSION**

Items	Faculty			Students		
	Mean	SD	Description	Mean	SD	Description
1. The first response when I meet new people is to be genuinely interested in them.	3.88	.880	Sometimes Average	3.62	.807	Sometimes Average
2. My leadership approach is to lead by serving others.	4.50	.564	Most of the times High	4.20	.774	Most of the times High
3. I truly care about people not just the human capital needed to produce results.	4.50	.663	Most of the times High	4.25	.678	Most of the times High
4. Colleagues would say I am a compassionate person	4.15	.744	Most of the times High	3.99	.684	Sometimes Average
5. Because I care about my colleagues, I actively support their efforts to accomplish important personal goals.	4.44	.613	Most of the times High	4.15	.687	Most of the times High
<b>Grand Mean</b>	<b>4.294</b>	<b>.4702</b>	<b>High</b>	<b>4.0461</b>	<b>.46999</b>	<b>High</b>

Table 3 shows the perception of faculty on their moral intelligence as to compassion. The computed mean of the items reveal that the faculty behave in most situations as to compassion. Item 2 with a mean of 4.50, item 3 with 4.50, item 4 with 4.15 and item 5 with 4.44 show that the faculty are almost the same in their perception as to compassion. It is interesting to note that as to item 1 it yielded a mean of 3.88 which tries to show that faculty sometimes behave differently. The grand mean of 4.294 indicates that the faculty perceived themselves as compassionate in their leadership approach and to their colleagues. The computed SD of .4702 indicates that faculty vary in their perception in their moral intelligence particularly compassion.

**STUDENTS:**

The respondents saw themselves as very compassionate on item 3, “they truly care about people not as just the human capital needed to produce results” with the mean of 4.25 while they are seen to be least compassionate on item 1, “their first response when they meet new people is to be genuinely interested in them” as it gains the mean of 3.62.

The results are such because the respondents like, support and care for people. As prospective teachers they know they will be dealing with peoples of different personalities, status, abilities and values. They believe they cannot accomplish much by themselves but with collaboration with others much work would be done.

**Table 4. Descriptive Statistics on Forgiveness**

Items	Faculty			Students		
	Mean	SD	Description	Mean	SD	Description
1. I am able to forgive and forget even when someone has made a serious mistakes.	4.18	.797	Most of the times High	3.99	.867	Sometimes Average
2. When I forgive someone, I find that it benefits me as well as it does them.	4.35	.734	Most of the times High	4.19	.869	Most of the times High
3. I accept that other people will make mistakes.	4.50	.615	Most of the times High	4.39	.715	Most of the times High
4. Even when I have made a serious mistake in my life, I can forgive myself and above move ahead.	4.50	.707	Most of the times High	4.44	.690	Most of the times High
5. Even when people make mistakes, I continue to trust them.	3.94	.886	Sometimes Average	3.73	.876	Sometimes Average
Grand mean	4.294	.5767	High	3.9678	.39215	Average

Table 4 shows the perception of faculty in their moral intelligence as to forgiveness. The computed mean (4.18) for item 1, (4.35) for item 3, (4.50) for items 3 and 4 indicate that faculty have the same perception and behavior as to forgiveness. In all the items they behave in most situations with a scale of 4 except item number 5 with a mean of 3.94 which indicates that sometimes faculty may not continue to trust their colleagues if they make mistakes. The computed average mean of 4.294 for forgiveness tries to show that faculty are forgiving in most situations, and the SD of 5.767 tries also to show that faculty somewhat vary in their perception/ behavior as to forgiveness as component of moral intelligence.

**STUDENTS:**

As a whole the respondents believe of their being forgiving on item 4, ‘even when they have made a serious mistake in their life, they can forgive themselves and move ahead’ as it yielded a mean of 4.44. Conversely, item 5, ‘even when people make mistake, they continue to trust them’ showed of their not so forgiving as depicted by the mean of 3.73.

It can be inferred that the respondents perceive themselves as having the spirit of forgiving. This is so because they see themselves as having flaws and tend to commit mistakes as others. They understand that mistakes are common among people and these would make them better individuals if they no longer repeat the mistake done and have learned from such.

**Table 5. Summary of Descriptive Statistics on Perceived Moral Intelligence**

Moral Virtues	Faculty			Students		
	Mean	SD	Description	Mean	SD	Description
Integrity	4.147	.468	Most of the times High	3.8202	.43926	Sometimes Average
Responsibility	4.235	.442	Most of the times High	4.0061	.42463	Most of the times High
Compassion	4.294	.470	Most of the times High	4.0461	.46999	Most of the times High
Forgiveness	4.294	.576	Most of the times High	4.1446	.51609	Most of the times High
Overall Perception	4.221	4.28	Most of the times High	3.9678	.39215	Average

The grand mean of 4.221 indicates that the perception of faculty on their moral intelligence is high but the SD= .428 also indicates the variability of their perceptions. This implies that faculty members 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). This could mean that faculty members’ behaviors are consistent with their goals and that their goals are consistent with their moral actions. It can be deduced that the faculty Moral Intelligence is statistically high and could be observed at different levels of manifestations.

**STUDENTS:**

The table expresses the participants’ moral intelligence in the different subconstructs. It reveals that generally the participants have a very 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 component of moral intelligence which the participants perceived to be very low is on integrity as it garnered the mean of 3.82. This further means that the respondents forgiving attitude is due to their being reflective of the mistakes and flaws they have committed in the past. They see themselves as not perfect in

character as others. Integrity is the lowest because they believe that they have still many things to do and improve in their lives. They are still in the process of working to achieve the things they like to achieve to become self-actualized persons in the world. Moral intelligence development through values education can take place at home, in schools, and in organizations where individuals are gradually brought to their own realizations of what is good behavior for them and their community. Moral values as socio-legal-religious norms are hoped to help prospective teachers behave responsibly.

**Is there a significant relationship between profile of faculty and students and their moral intelligence?**

**Table 6: Correlation between perceived Moral Intelligence of Faculty and their demographic profile**

		Integrity	Respon-sibility	Compas-sion	Forgive-ness	Overall Perception of faculty
Age	Pearson	-.038	-.021	-.039	.087	-.003
	Correlation	.833	.905	.827	.624	.988
	Sig. (2-tailed) N	34	34	34	34	34
Gender	Pearson	.273	.221	<b>.439**</b>	.336	.310
	Correlation	.119	.210	.009	.052	.074
	Sig. (2-tailed) N	34	34	34	34	34
Ethnic Group	Pearson	.182		.240	.238	.256
	Correlation	.304		.171	.175	.144
	Sig. (2-tailed) N	34		34	34	34

\*Correlation is significant at the 0.05 level (2-tailed). \*\* Correlation is significant at the 0.01 level (2-tailed). The data show no correlation between age and integrity, responsibility, compassion and forgiveness. Gender correlate only to compassion. Female faculty are more compassionate than the male counterparts. Comparison of the gender’s Moral Intelligence scores could provide insight into differences and similarities in the Moral Intelligence of males and females. Female faculty tend to be more compassionate than the males. Gender and compassion are significantly correlated as shown by .439 and  $r=.009$ . Statistically, there are no significant relationships between Moral Intelligence mean and age, ethnic group, This data negates the findings of Lind (2005) and other researchers that moral competency decreases on age.

Given that moral awareness plays a significant role in the decision making process, culture process might have affected the variable but the result reveals that the relationship between the subgroups are not significant enough. Ethnicity and Moral Intelligence of the faculty have no significant relationship. Gender as predictor of Moral Intelligence is not consistent with the findings of Elm, Elm, D.R., Kennedy, E.J. & Lawton, L. (2001) and Ford and Richardson (1994) that there is no difference in the moral reasoning of males and females.

**Table 7: Correlations between Perceived Moral Intelligence of students and their Demographic Profiles**

Profile	Integrity	Responsibility	Compassion	Forgiveness	Overall
Age Pearson r	.002	.008	.051	.026	.008
Gender Pearson r	.078	.098	.028	.115	.096
Ethnic Pearson r Group	.016	.005	.012	.012	.003

**\*Correlation is significant at 0.05 level (2-tailed)**

The Table presents the correlations between the perceived moral intelligence of prospective teachers and their demographic profiles. It can be noted that age is correlated with integrity, responsibility and forgiveness with computed pearson r of .002, .008 and .026 respectively which are significant at .05

level. This implies that as people advance in age they tend to possess moral soundness, perform their tasks and functions diligently and are forgiving of mistakes of others.

It is also depicted that gender is related with compassion as it yielded a computed r of .028. It can mean that the prospective teachers are characterized as compassionate to other’s needs and problems. They are moved with compassion to help and aid people. This is expected of them because as future teachers they will at all times extend assistance and kindness a function of their being surrogate parents to students.

Ethnic group as a variable is related to 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 with pearson r of .016, .005, .012 and .012 respectively.

Faculty and students come from different demographic backgrounds that provide valuable information. Faculty perceived moral intelligence is high while the students’ perceived moral intelligence is average. However, Moral intelligence is observed in a person’s ability to distinguish between right and wrong, the manifestation of an individual’s underlying set of values that form the prescriptive foundation of a person’s behavior (Lennick and Kiel,2005). Universal values form the foundation of moral intelligence, and are recognized as beliefs that are required for human conduct, regardless of culture (Lennick and Kiel,2006). Moral intelligence involves knowing and behavior component. The essential part of the equation of moral character is the balance between moral knowing and moral conduct (Kruger,2012). Both faculty and students manifest acceptable moral intelligence.

Faculty Moral Intelligence has significant relationship to gender and civil status but the other variables yield no significant relationships. The other demographic variables are weak indicators of moral intelligence for the faculty.

While there is no exclusive evidence or there is a little significant relationship with demographical variables as far as the faculty are concerned, the study increases awareness in the moral field. It underscores the complexity of the domain and the need for a better understanding of it.

Students’ moral intelligence shows positive relationship with gender, and ethnicity. Learning about the various demographical variables and how they relate to moral intelligence provides a practical departure for students’ moral development. This offers an opportunity for a development of a program or training in values to enhance the moral intelligence of prospective teachers.

**Is there a significant difference between the perception of faculty and students’ respective Moral Intelligence?**

**Table 8. Computed t-value of the Mean on Moral intelligence between Faculty and Students**

<b>Subconstructs/Equal Variances Assumed Equal Variances not Assumed</b>	<b>T</b>	<b>Df</b>	<b>Sig(2-tailed)</b>	<b>Mean Difference</b>
Integrity	3.848	174	.000	.3291
Responsibility	2.805	174	.006	.22924
Compassion	2.763	174	.006	.24799
Forgiveness	1.483	174	.140	.14952
Overall Perception	3.325	174	.001	.25354

The computed t of the subconstructs integrity (3.848), responsibility (2.805), and compassion (2.763) yielded significant difference. As to forgiveness with a t of 1.483 reveals no significant difference. It is interesting to note that the overall computed t-value of 3.325 shows significant difference at .05 level. The result indicates the perception on moral intelligence between the faculty members and students varies, the faculty behave differently from that of prospective teachers. Faculty can be said to possess more matured moral intelligence since they are already professionals and have been in the service for years.

This could imply that it is crucial to listen from a moral point of view what takes place in the affairs of the school. Those affairs can strongly influence students' moral intelligence, hence, 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).

### **What is the implication of the results to teacher education?**

#### **IMPLICATIONS TO TEACHER EDUCATION:**

A new insight prominent in the study is that of consistency. In order to enhance Moral Intelligence, there has to be consistency in the way in which the faculty and prospective teachers reason and behave. The research affirms that integrity, honesty, respect and acting in line with values and principles are of key concerns for educators, teachers and students.

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

1. Teacher educators should point out the importance of establishing a respectful and caring relationships with students, helping teachers understand and practice different ways to do this.
2. Teacher educators should help teachers and students identify the moral virtues and ethical skills that support success for a morally intelligent life.
3. Teacher educators should assist their students develop techniques to help them foster moral intelligence.

#### **CONCLUSIONS:**

Students' moral development is both implicit and inevitable in standard educational practice as mandated by the professional code of ethics and the constitution. The challenge for teacher educators is to allow moral intelligence formation foster an intentional, transparent, and deliberative approach that considers the moral dimensions of teaching. It is important to know that when teachers are morally intelligent, they provide students with a deliberative and positive influence on their individual and group behaviours. Kohlberg (1985) believed that individuals (prospective teachers) needed to be in an environment that allowed for open and public discussion of everyday conflicts and problems to develop their moral reasoning ability.

#### **RECOMMENDATIONS:**

Based from the results of the study, it is recommended that:

1. Develop a values education training program for students.
2. The Program should be a part of the regular pre-service trainings and seminars for students.
3. The University should offer opportunities for social interactions to promote faculty's positive influence on the students' moral intelligence.

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