EÖTVÖS LORÁND UNIVERSITY

FACULTY OF EDUCATION AND PSYCHOLOGY

Doctoral Scool of Education
Head of the Doctoral School: Anikó Zsolnai, habil. PhD

Special Needs Education Program
Program Director: Andrea Perlusz, habil. PhD

Supervisor: Attilla Czabaji Horváth, habil. PhD

Györgyi Vincze

Teachers' views on moral judgement

DOI: 10.15476/ELTE.2024.345

THESIS OF THE PHD DISSERTACION

Budapest, 2024

Table of Contents

1. Problem Statement

Moral behaviour is a learned form of behaviour (Piaget, 1965; Kohlberg, 1976; Gilligan, 1982; Rest et al., 1999; Lind, 2019). Morality is composed of the written and unwritten rules of society, the most important of which is the regulation of behaviour. Morality is a social product; nothing proves this better than the fact that morality always changes with society (Durkheim, cited in Piaget, 1969). Without moral behaviour, human communities cannot develop, and if it is absent, it disrupts the functioning of the community. For this reason, if an individual's behaviour is not characterised by moral forms of conduct and action, it is usually sanctioned by society (Bábosik, 2004).

Thus, by supporting the development of moral sense, we ultimately support the well-being of the individual within the community. The question arises as to the role of institutional education in this process. Since teachers play a crucial role in the quality of institutions, it is important to explore their views on moral education.

Beliefs are assumptions about the world that we believe to be true, but are not based on scientifically proven knowledge. Views can be seen as cognitive constructs that influence our judgments and decisions (Richardson, 1996). Educators have a set of views that influence their everyday practice. These beliefs also influence further knowledge acquisition and teaching practice (Falus, 2003). Pajares (1992) argues that teachers' beliefs should be a focus of pedagogical research. According to a Finnish study (Rissanen et al., 2018), teachers' beliefs are communicated to students in many ways and influence their efforts to develop students' ethical sense. According to the authors, teachers' views and implicit theories constitute an important construct in moral education research that has been missing in the related literature. This dissertation aims to contribute to filling this gap.

2. The Aim of the Research

The aim of the doctoral research is therefore to explore how teachers, lower primary school teachers, and special education teachers (and candidates in the same fields) perceive their own role and opportunities in relation to moral education. The exploration of the beliefs of this target group, in particular special needs teachers, specifically on moral education is a less researched area, and it is their views that add novelty to our approach. We also investigate their views on the moral development of pupils with mild intellectual disabilities. The inclusion of this aspect will, as far as we are aware, be a further innovation in the fields of educational science, disability studies, special education and special educational psychology.

3. Method

3.1. Research Questions

The research was carried out in two steps. The first was a pilot phase, which aimed to test our questionnaire on a small sample of respondents and to use this experience to design the methodology for the second phase. In this process, we naturally also drew on the experience of the interviews and focus group conducted in the first phase. Our questions were therefore slightly modified in the second phase. The question assumptions for the first and second phase are presented below. As this doctoral research was intended to explore this very diverse and multifaceted topic, we worked with many open-ended research questions in both phases.

3.1.1. Questions for the First Research Phase

Q1: What does moral behaviour mean to the groups studied?

Q2: What do they think is the role of morality today?

Q3: How do they feel about morality in today's generation?

Q4: What factors do they think might be behind the development of morality?

Q5: What is your opinion on the current state of ethics education in schools?

Q6: What qualifications do teachers have that are relevant to the development of moral sense?

Q7: What is their perception of their role in relation to moral education?

Q8: How do they perceive the ability to know and measure the level of moral development? How do teachers perceive their own pupils' level of moral development?

Q9: How do they assess the methods that can support moral development, and what do those already in the field use from this repertoire of methods?

Q10: What do you think about the moral development of pupils with mild intellectual disabilities?

3.1.2. Questions for the Second Research Phase

Q1: What qualifications do teachers have that are relevant to the development of moral sense?

Q2: What knowledge and experience (even informally acquired) can the groups studied draw on when teaching ethics?

Q3: What is their opinion of the current state of ethics education in schools?

Q4: What does ethical behaviour mean to the groups surveyed?

Q5: What factors do they think might be behind moral development?

Q6: What is their perception of their role in moral education?

Q7: How do they perceive the methods that can support moral development and what do those already in the field use from this repertoire of methods?

Q8: What do you think about the moral development of pupils with mild intellectual disabilities?

3.2.   Phase 1: Data Collection and Introduction of Participants

Data collection took place between October 2022 and February 2023. The planned sample size was 60 questionnaires, 12 interviews and 1 focus group interview. Participants were recruited using convenience sampling. The Qualtrics software was chosen for data collection. Incomplete questionnaires were not used, therefore 26 out of 104 questionnaires submitted were deleted, leaving a total of 78 questionnaires. After data cleaning, 45 questionnaires remained in the sample of candidates and 33 of the questionnaires returned by teachers already in the field. A total of 13 teachers and teacher candidates were interviewed. In addition, a focus group interview was conducted with three teachers. All were audio-recorded with the knowledge and consent of the participants. In total, the audio materials amount to almost 12 hours. The transcription of the audio recordings was carried out using Alrite, an artificial intelligence-based speech transcription application optimised for the Hungarian language.

3.3.   Phase 2: Data Collection and Introduction of Participants

The questionnaire data collection was carried out between November 2023 and February 2024, using the Qualtrics platform, which has already been tested in the pilot phase. The planned sample size was 150-150 participants from candidates and teachers. Before data cleaning, the teacher sample was 138 and the candidate sample was 183. During the data cleaning process, the incomplete questionnaires were deleted, leaving a total of 63 completed questionnaires in the teacher sample and 92 completed questionnaires in the candidate sample. The low willingness to respond, which was also evident in the first phase of the survey, was even more pronounced in the second phase. Two focus group interviews were conducted in January 2024. One with teachers already working in their careers and one with candidates who are still at the beginning of their careers. This time we also made audio recordings, which were again transcribed with the help of the Alrite programme.

3.4. Test Methods

IBM SPSS Statistics 27 was chosen for the quantitative analysis of the data obtained from the questionnaire because it is well adapted to the interface of the Qualtrics program used for data collection. The following statistical methods were used in the analysis: calculation of descriptive statistical indicators and cross-tabulation analysis (Chi-square test). The significance of the correlation was also tested occasionally with a Fisher test, since in the case of cross-tabulations, several group numbers were less than 5 and the Fisher test is less sensitive to low element numbers. To test for differences in teacher and candidate responses (i.e. two independent samples), the Mann-Whitney test was used. The ATLAS.ti program was used for content analysis of the texts.

4. Results

4.1. Results of the First Research Phase

In relation to the perceptions of moral behaviour, it should be highlighted from the results that interview participants consider it a difficult construct to define, as they believe that it is highly situational and location-dependent what is considered moral. If it were to be defined, the following were highlighted: the ability to change one's point of view, being helpful, striving not to harm others, and treating others as we would like to be treated. According to the interviewees, it is not possible to speak in general terms about morality today, as it is extremely heterogeneous. Many different value systems can coexist peacefully and with mutual respect for each other, and this diversity is a value. But there are also reports of crisis and loss of values. A world of superficial interests and materialism, a world where "the sanctity of the word is fading", where there is a lack of responsibility for actions, a lack of tolerance, respect, understanding and love. According to Ágnes Heller (1998), there is nothing new under the sun, young people are always less moral than the previous generation in the eyes of the old. According to the author, the judgement that today's young people can no longer distinguish between right and wrong is as old as morality itself, and should therefore be treated with scepticism **(Q1; Q2; Q3).**

The role of the family and parents stands out among the factors influencing moral development. The teachers and candidates interviewed attach greater importance to these factors than to institutional education. They consider the role of example, learning and education to be decisive, alongside which the expressed and implicit expectations of the contemporary community become increasingly important over time. The role of the media as a negative agent emerged in the interviews **(Q4).**

Opinions on ethics education range over a very wide spectrum. The outcome, to quote one interviewee, actually depends on "what kind of life we give it". At one extreme, it is a 'passable', superfluous, expendable subject, and at the other extreme, it is a class with the potential for methodological diversity, where there is room for debate, conflict resolution, community building and taboo subjects. The key is how well the teacher can relate to the needs of the group. The difficulties of choosing between the subjects of faith and morals and ethics have been highlighted. A prominent problem is the lack of communication between the faith teacher and the school. Alexandrov, Fenyődi and Jakab (2015) have already pointed out the lack of

communication between teachers of ethics and religion, indicating the need for a more effective dialogue between the aims, content and requirements of the two subjects. Perhaps these factors explain the interesting fact that a significant proportion of the respondents to the questionnaire believe that ethics education in an institutional framework tends not to influence moral development. One third of the teachers and 40% of the candidates surveyed hold this view **(Q5).**

Of the teachers who filled in the questionnaire, 18 (54.5% of the sample) are involved in teaching ethics, of which only a third (!) have a relevant qualification. Two have an accredited course qualification, one has a Master's degree in ethics teaching and one has completed a specialised training as a teacher of ethics and moral education. One has a degree in drama education and one in theology. The sample shows that many more teachers are involved in teaching the subject than have a related qualification **(Q6).**

In terms of supporting the development of moral sense, although the primary role of the family is undeniable, both teachers and candidates interviewed show a high level of responsibility. Interestingly, the questionnaire revealed that candidates felt a greater sense of responsibility in this respect than those who were already in the profession. Teachers do not link this activity to the ethics classroom, as illustrated in the interviews by the fact that moral education is "in every class" and that they do it "in their sleep". It was mentioned several times that they feel that the patterns already brought from their (perceived as inappropriate) family are difficult or impossible for the school to modify. The difficulties caused by the discrepancy between the family and the institutional socialisation scene are well known from the literature. Children take the patterns and values they bring from home for granted and they are part of their identity. When they are confronted with (sometimes extremely different) routines and expectations during institutional socialisation, defence mechanisms are triggered. The greater the difference between the two environments, the less bridging support, the greater the resistance. If the family world is devalued, it is traumatic for children. School socialisation can only be truly effective if it builds on primary socialisation and recognises its values. The key to effective pedagogical practice is that the institution makes efforts to learn about and understand children's world at home and tries to reduce the distance between the two (N. Kollár & Szabó, 2017) **(Q7).**

The majority of candidates and teachers who completed the questionnaire believe that moral sense can be measured in some form. Teachers were asked about what level of moral development they think the children they work with every day are at. Responses were similarly divided in terms of magnitude between three responses: 'they are at an age-appropriate level' (33.3%), 'they are at a level of development below the level expected for their age' (24.2%),

and 'children are generally at an age-appropriate level of development, but there are some children who are significantly below the level expected for their age' (39.4%). Only 1 person considers that his/her pupils are at a level of development above the level expected for their age. Although the small sample size of course prevents us from drawing far-reaching conclusions, if we look at the correlation of perceptions with educational attainment, the relationship between the two variables is significant when tested by Fisher's test (0.047, which is less than 0.05). The Cramer's V value is 0.49, which means that there is a medium-strength relationship between teachers' educational attainment and their perceptions of their students' level of moral development. Completing special needs teachers see their students' moral sense as below the level of development expected for their age. At this point we would refer back to the functioning of self-fulfilling predictions discussed in the theoretical framework of this dissertation. Children's performance is very strongly influenced by what their teachers assume about them (Rosenthal & Jacobson, 1968, cited in Smith, Mackie & Claypool, 2016) **(Q8).**

Among the methods to support the development of moral sense, talking, reading and storytelling were the most frequently mentioned in the interviews. It was reported that during discussion, the conclusion and the lesson is drawn by the children, which is in line with the recommendation: the teacher helps the pupils to conflict their views and does not want the participants to formulate a binding value system (Mihály, 2001). The teacher tries to ensure that the pupils do not want to conform to his/her opinion, but can be discussed with him/her. He or she tries to constantly make them aware that there is no wrong answer (Fenyődi, 2015). We found an anomaly: although the teachers interviewed considered role-playing and drama as the most appropriate methods, they rarely use them in practice, and the exact reason for this is worth exploring. Interestingly, a correlation was found between the teachers' place of residence and the frequency of use of drama play. The result of the Fisher test is 0.02, which is less than 0.05 and therefore significant. The relationship between the two variables is weak (Cramer's V value is 0.38) **(Q9).**

In relation to the perceptions of this group of children with mild intellectual disability, it should be pointed out that during the interviews, teacher candidates and lower primary scool teacher candidates indicated that they were not familiar with the characteristics of this population. All those already in the field had experience of this, regardless of their educational background. From the questionnaires it emerges that candidates and teachers have very similar views on the question of whether a pupil with a mild intellectual disability can achieve the same level of moral development as his or her typically developing peers. A significant majority in both

samples thought 'yes, but probably a little later'. Responses were filtered by gender, place of residence and, in the case of teachers, number of years in the profession. A Fisher test was used to check the relationship between the variables and no correlation was found in either case. We also found no association with university degree or qualification. What is noteworthy is that the majority of teachers who thought that "yes, it makes no difference" were already working in the field and had contact with the children concerned in the course of their work (7 out of 8). We can perhaps assume that their response was motivated by professional experience and not just by a positive attitude **(Q10).**

At the coding stage of the interviews, it was already apparent that two conceptual webs would emerge that we had not anticipated. One was the difficulties and challenges in the workplace, and the other was the supportive factors that keep these teachers in the workplace despite the many difficulties. In terms of difficulties, they talked about overwork, unrealistic expectations, burnout, lack of social and financial esteem, little sense of achievement, lack of resources, challenging behaviour of children, poverty, and the fact that it is very difficult to build and maintain a good relationship between parents and school. On the other hand, they said that it is a pleasure to be with the children, that it is very important to have a supportive leader who gives them a free hand in methodological matters, good relations with colleagues, shared experiences with the children and positive feedback from them. A good teacher is seen as someone who focuses on strengths and does not try to compensate for weaknesses, takes responsibility for the children, is flexible and individualised.

4.2. Results of the Second Research Phase

Our results from the questionnaire survey showed that the vast majority of candidates, who will be entering a career in a few years, do not plan to undertake training related to ethics education. Given that candidates are more likely than teachers to believe that the work of an ethics teacher is greatly influenced by the completion of relevant CPD, the lack of intention may indicate a lack of interest in this direction among those completing the survey, but it is also possible that due to the time gap, this is simply not a relevant issue at present. If candidates were to teach ethics in the future, it is the good or bad memories of their own ethics lessons in primary and/or secondary school that would most likely have a strong influence on their future work. In addition, it is the experience of community experiences and faith lessons related to their religion from which they can draw on their own judgement. A small proportion of the respondent

teachers have a qualification specifically related to ethics education (6 have completed an accredited course; 9.5% of the respondent teachers), but many are involved in teaching ethics without a qualification (22 in total; 34.9% of the respondent teachers). The phenomenon observed in the pilot phase is repeated: once again, the respondents reported that many more were involved in teaching ethics than had a related qualification **(Q1; Q2).**

The questionnaire used metaphor research to investigate attitudes towards ethics education. In addition to the positive metaphor of education for life, metaphors of the feeling of futility appeared, describing the futility of efforts. The most common content in the focus group discussions about teaching ethics was that the form and content of an ethics class depends on the teacher who teaches the subject. This phenomenon was already encountered during the pilot phase. A wide range of examples were outlined, from extreme forms of deflection to methodological diversity, which confirms the presence of a double face emerging from the metaphor research **(Q3).**

According to 1/3 of teachers and candidates who filled in the questionnaire, moral behaviour is a difficult construct to define. Most of them believe that it cannot be explained by a predominantly innate basis, but is rather a learned behaviour. Candidate respondents attribute a greater role to the situation, religion and culture in judging moral behaviour than do teachers already in the field. In the questionnaire, we wanted to explore what morality means to teachers and candidates by asking an open-ended question. Respect for social norms, striving for the good, being connected to values and the principle of "do no harm" were the most frequent themes in their answers. The need for self-identity appeared in candidate responses alongside the former, which may indicate generational differences between the two groups of respondents. In the content analysis of the focus group discussions, the most frequently mentioned point was that morality is relative. According to the interviewees, the perception of morality is influenced by a number of factors, such as social expectations, religious beliefs, cultural context, time (individual and historical), gender role inequalities **(Q4).**

The overwhelming majority of teachers and candidates who completed the questionnaire consider the family environment and parental behaviour to be the most important factors influencing moral development. In line with this, a significant majority of them believe that moral education is entirely the responsibility of the family and parents. They also see their own role, but the majority "take a step back" and, as teachers (and candidates), feel that they have an occasional responsibility to promote moral sense after parental primacy. The content analysis of the focus group interview is consistent with the results of the questionnaire. The teachers and

candidates interviewed mentioned the primary role of the family most frequently, followed by the responsibility of teachers, with a special emphasis on the class teacher. Both groups agreed that morality develops through a complex system of influences. Although the primary role of the family was emphasised, the decisive role of teachers, peers and the media was also mentioned **(Q5; Q6).**

The content analysis of the focus group discussions shows that the most frequently used methods in ethics education were discussion and play (with a special mention of drama), which is in line with the results of the questionnaire. According to the questionnaire research, role-playing and drama; example-setting; discussing concrete cases; and watching and analysing stories and films were considered to be highly effective methods by both teachers and candidates. However, despite the fact that role-playing and drama are highly regarded by teachers as the most appropriate methods for moral education, they are relatively rarely used in practice. In the pilot phase we were confronted with the same anomaly. At that time, we assumed that the teachers who responded might not be using these methods because they did not fit the characteristics of the group of children or the profile of their subject. In the second stage, we asked about this possibility, but not many of them indicated this as a response, so we have to conclude that something else is behind it. A possible explanation is that the responding teachers are reluctant to step outside the usual lesson planning framework due to a lack of related qualifications and/or experience. It is also interesting to note that, as in the first section, a significant correlation was found between the frequency of use of role-playing and drama and the respondents' place of residence, although the relationship between the two variables is weak. The reasons behind this result need further research **(Q7).**

Relevant to our questioning of children with intellectual disability, half of the teachers who completed the questionnaire, but only 18% of the teachers, had encountered knowledge of this population in their higher education training. 30% of the teachers who completed the survey encountered children with mild intellectual disabilities in the course of their work, while the proportion was higher for teachers, with almost half of the respondents coming into contact with this group of children. Given that proportionally few rely on courses and self-training, it can be argued that the gap in their higher education training cannot be filled by further training undertaken on a voluntary (and often self-pay) basis. The majority of teachers and candidates believe that a child with a mild intellectual disability can reach the same level of development as his or her typically developing peers, only a little later. 39.3% of the teacher respondents and 47.8% of the candidates sample think so. Responses were filtered by gender, place of residence

and, for teachers, number of years in the profession. No significant correlation was found in either case. Education level for teachers and university degree for candidates were found to be independent of their views on the moral judgement of children with mild intellectual disability. The correlation in these two cases was also tested with a Fisher test, which did not show a significant result. The fact that no correlation was found can of course also be explained by the low number of items in each group. Two opposing views on the relationship between intelligence and moral development emerged during the focus group discussions, as was the case in the pilot phase. From one point of view, lower IQ may hinder moral development, while from the other point of view, there is no correlation between the two. In fact, the moral development of individuals with intellectual disability may even be higher than that of their peers in the average zone. The link between disability and cendence, as alluded to by Kálmán and Könczei (2002), is nicely illustrated by the following quote: "Including myself, any person I know is morally the fairy, with her pure soul, who tears her down." During the discussion, the importance of professional, individualised development work was highlighted. Although there is not much research available on this specific sample, two studies (Langdon et al., 2010; Otrebski & Czusz-Sudoł, 2022) were presented in the literature review, which led the authors to conclude that cognitive development and intelligence level are among the factors that influence moral sensitivity. Although this tendency is also reflected in the opinions of the teachers and candidates interviewed in the present research, it can be said that there is a more pronounced "pedagogical optimism" and belief in the possibility of development. As one candidate put it, "being moral (...) is absolutely not dependent on one's cognitive abilities" **(Q8).**

The content analysis of the focus group interviews in the second phase also revealed the two conceptual webs that we expected to emerge after the experience of the pilot phase. These were difficulties, challenges; and factors supporting pedagogical work. Difficulties are caused by the insecurity of being a teacher; the lack of knowledge and experience; and the emotional strain of working with disadvantaged children, the feeling of helplessness in these situations. It is a serious challenge if they are not adequately supported in inclusive settings to work effectively with groups of children who are perceived to be increasingly heterogeneous. In this context, the lack of cooperation between teachers is a problem. Among the supporting factors, it should be mentioned that the experience of volunteering is a powerful retention factor, helping to maintain commitment to the teaching profession. In this research phase, parenting has emerged as a new aspect that has a positive impact on teachers' work and commitment, particularly in the area of communication and maintaining good relations with the parents of pupils. The trust and

supportive attitude of the head of the institution is essential if they are to do their job effectively, with methodological freedom and with heart and soul.

4.3.   Limitations of the Research

A clear limitation of the research is the small sample size, which is even more striking when looking at the individual subgroups. Our results can therefore only provide guidance. The similar results obtained in the two phases support the validity of the research, but caution should be exercised in drawing conclusions. In the future, consideration should be given to using a significantly shorter questionnaire, following the principle of "less is sometimes more", or to narrowing the focus in terms of the target group of subjects. These two restrictions would perhaps allow us to include more people in the research and reduce the clear presence of motivational bias. It would be worthwhile to further investigate perceptions of the moral development of pupils with intellectual disability, as this is a new area of research. From this point of view, however, an extension of the questionnaire is warranted.

5. Summary

The aim of the research was to find out teachers', lower primary school teachers', and special education teachers' beliefs of moral development with a special focus on children with mild intellectual disabilities. We also look at the perceptions of candidates studying on the same subjects. Moral conduct is a learned behaviour that determines the well-being of an individual in a given community, and in society at large. The promotion of moral development within an institutional framework is influenced by the views of the educators involved in the process, and exploring this is essential if we are to support this process.

In both the first and second phases of the research, we were confronted with the phenomenon that only a fraction of the teachers who responded and were involved in the teaching of ethics had the relevant training. Perhaps this implies that the content and methodological quality of ethics lessons varies widely, and that this is mainly due to the teacher who teaches the subject. Participants outlined a wide range of examples, from extreme forms of deflection to methodological diversity.

The research identified few differences between teachers' and candidates' perceptions. One point where we found a significant difference was in the perception of moral behaviour.

candidate participants attributed a greater role to the situation, religion and culture than did teachers already in the field, and were more likely to see empathy and helping as part of moral behaviour. The need for self-identity appeared in candidate responses, which may indicate generational differences between the two groups of respondents.

The overwhelming majority of teachers and candidates who completed the questionnaire attribute a prominent role to the family environment and parental behaviour as factors influencing moral development. In line with this, a significant majority of them believe that moral education is entirely the responsibility of the family and parents. They also see their own role, but the majority "take a step back" and, as teachers (and candidates), feel that they have an occasional responsibility to promote moral sense after parental primacy. The content analysis of the interviews and focus groups is consistent with the results of the questionnaire.

Role-playing, dramatic play; example-setting; discussion of concrete cases; and watching and analysing stories and films are considered to be highly effective methods, both from the perspective of teachers and candidates. However, despite the fact that role-playing and drama are highly regarded by teachers as the most appropriate methods for moral education, they are relatively rarely used in practice. In the pilot phase we were confronted with the same anomaly. At that time, we assumed that the teachers who responded might not be using these methods because they did not fit the characteristics of the group of children or the profile of their subject. In the second stage, we asked about this possibility, but not many of them indicated this as a response. We must therefore conclude that something else is behind this.

Perhaps one of our most exciting research questions was about the perceptions of moral development of students with mild intellectual disabilities. This aspect is (to our knowledge) a nova in the fields of educational science, disability studies, special education and special educational psychology. The majority of teachers and candidates who completed the questionnaire at both stages of the research believed that a child with a mild intellectual disability could reach the same level of development as his or her typically developing peers, only a little later. For teachers, the level of education and for candidate, the university degree, were independent of their perceptions of the moral development of children with mild intellectual disability.

Two opposing sets of views on intelligence and moral development emerged in the content analysis of the interviews and focus group discussions in both research phases. From one perspective, lower intelligence may hinder moral development, while from the other

perspective, there is no correlation between the two. In fact, the moral development of people with intellectual disabilities may even be higher than that of their peers in the average zone. Some of the available research (Langdon et al., 2010; Otrebski & Czusz-Sudoł, 2022) suggests that people with intellectual disability may be able to reach lower levels of moral development because cognitive development is strongly influenced by the development of this domain. However, in our opinion, it is not an insignificant aspect that the measurement instruments used in these studies were developed on the ground of a cognitive developmental theoretical perspective. This raises the question of what kind of results would be obtained with other types of measurement instruments. There is a strong message in this marked dichotomy in that we do not really have a definite answer to this question, to the best of our knowledge. Yet, the research participants have a very strong opinion on it. And this is where we see the significance of this dissertation: there is a huge opportunity in the hands of teachers, teachers, special needs teachers, whatever field they work in. Their views and opinions have a creative power.

References

Alexandrov A., Fenyődi A., Jakab Gy. (2015). Az erkölcstan tantárgy útkeresése. *Iskolakultúra, 25*(9), 56–74. https://doi.org/10.17543/ISKKULT.2015.9.56

Bábosik I. (2004). *Neveléselmélet.* Osiris Kiadó.

Falus I. (2003). A pedagógus. In Falus I. (szerk.). *Didaktika. Elméleti alapok a tanítás tanulásához.* (57–77). Nemzeti Tankönyvkiadó.

Fenyődi A. (2015). Az elme erkölcse. In *Térátlépések konferenciakötet.* (97–104). Pannon Egyetem.

Gilligan, C. (1982). *In a different voice: Psychological Theory and Women's Development.* Harvard University Press.

Heller Á. (1998). *Költészet és gondolkodás.* Múlt és Jövő Kiadó.

Kálmán Zs., Könczei Gy. (2002). *A Taigetosztól az esélyegyenlőségig.* Osiris Kiadó.

Kohlberg, L. (1976). Moral stages and moralisation: The cognitive-developmnetal approach. In Lickona, J. (Ed.) *Moral development behavior: Theory, research and social issues.* (31–53). Holt, Reinhardt and Winston.

Langdon, P. E., Murphy, G. H., Clare, I. C. H., & Palmer, E. J. (2010). The psychometric properties of the Socio-Moral Reflection Measure – Short Form and the Moral Theme Inventory for men with and without intellectual disabilities. *Research in Developmental Disabilities, 31*(6), 1204–1215. https://doi.org/10.1016/j.ridd.2010.07.025

Lind, G. (2019). *How to Teach Moral Competence. New: Dilemma Discussion*. Logos.

Mihály O. (2011). Pedagógiai, etikai, tudományos és jogi normák az iskolai erkölcsi szocializációban. *Új Pedagógiai Szemle, 51*(1), 4–16.

Otrebski, W., Czusz-Sudoł, A. (2022). Moral Sensitivity of Young People with Intellectual Disability – Its Role in The Process of Their Education. *The European Educational Researcher, 5*(1), 37–57. https://doi.org/10.31757/euer.512

Pajares, M. F. (1992). Teachers' Beliefs and Educational Research: Cleaning Up a Messy Construct. *Review of Educational*

Piaget, J. (1965). *The Moral Judgement of the Child.* Free Press.

Piaget, J. (1969). A gyermek kétféle erkölcse. In Kiss Á. (szerk.) *Válogatott tanulmányok.* (407–439). Gondolat Kiadó.

Rest, J., Narvaez, D., Bebeau, M. J., Thoma, S. J. (1999). A Neo-Kohlbergian Approach: The DIT and Schema Theory. *Educational Psychology Review, 11*(4), 291–324. https://doi.org/10.1023/A:1022053215271

Richardson, V. (1996). The Role of Attitudes and Beliefs in Learning to Teach. In Sikula, J. (Ed.), Handbook of Research on Teacher Education (102–119). MacMillan.

Rissanen, I., Kuusisto, E., Hanhimäki, E. & Tirri, K. (2018). The implications of teachers' implicit theories for moral education: A case study from Finland. *Journal of Moral Education, (47)*1, 63-77. https://doi.org/10.1080/03057240.2017.1374244

Smith, E. R., Mackie, D. M., Claypool, H. M. (2016). *Szociálpszichológia.* ELTE Eötvös Kiadó.

The Author's Publications

Publications Related to the Topic of the Dissertation

Vincze, Gy. (2020). Az erkölcsi ítéletalkotás fejlődése és fejlesztési lehetőségei intézményes keretek között. *Gyermeknevelés Tudományos Folyóirat*, *8*(3), 72–92. https://doi.org/10.31074/gyntf.2020.3.72.92

Vincze Gy. & Czabaji H. A. (2023). Pályán lévő és leendő pedagógusok és gyógypedagógusok nézetei az erkölcsi ítéletalkotás fejlődéséről és fejlesztési lehetőségeiről. In: Karlovitz J. T. (szerk.) *XI. Neveléstudományi és Szakmódszertani konferencia – tartalmi összefoglalók.* (51). International Research Institute.

Vincze Gy. & Czabaji H. A. (2023). Pályán lévő és leendő pedagógusok és gyógypedagógusok nézetei az erkölcsi ítéletalkotás fejlődéséről és fejlesztési lehetőségeiről. In: Karlovitz J. T. (szerk.) *Elméletek és ötletek a módszertani változáshoz.* (59–67). International Research Institute.

Vincze Gy. & Czabaji H. A. (2023). Tanítók, tanárok és gyógypedagógusok nézetei az erkölcsi ítéletalkotás fejlődéséről és fejlesztési lehetőségeiről. In Kulcsár G., D. Horváth V. (szerk.) *Találkozás a változásban – Változások a találkozásban. A Magyar Pszichológiai Társaság XXX. Országos Tudományos Nagygyűlése – Kivonatkötet.* (56–57). Magyar Pszichológiai Társaság.

Other Publications

Vincze, Gy. (2020). DBT Skills in Schools: Érzelemszabályozás, feszültségtűrés és interperszonális hatékonysági készségek fejlesztése az iskolában. *Iskolakultúra*, *30*(3), 113–116.

Borsos Zs., Billédi K. & Vincze Gy. (2023). A fogyatékosság szociálpszichológiai vonatkozásai. In Győri M., Billédi K. & Bolla V. (szerk.) *A humán fogyatékosságok pszichológiája – a gyógypedagógiai pszichológia alapjai.* (113–132). ELTE-BGGYK.