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The Study on Chinese Student Teachers' Moral Judgment

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Declaration

The doctoral thesis is a result of my investigation and research while supervised by Prof Andrea Porcarelli, which has never previously been accepted for any degree.

Abstract

This study focused on the ethics of Chinese pre-service teachers. Through the in-depth interviews with the student teachers, it was found that the main contents of Chinese student teachers' moral judgment revolve around four categories: benevolence, justice, responsibility, and integrity. As for the benevolence judgment, the student teachers thought that the concrete contents of teacher's benevolence mainly included showing sympathy for students, giving forgiveness to students, and keeping high expectations for students. The types of benevolence judgment of the student teachers were mainly manifested as the "other" position and "self" position. As for the judgment of justice, the student teachers believed that the specific contents of teacher justice mainly included respecting students' position of subjectivity, treating every student equally, and maintaining the daily rules of the school. The types of justice judgment of the student teachers mainly showed individual orientation, custom orientation, and principle orientation. As with the judgment of responsibility, the student teachers believed that the specific contents of teachers' responsibility mainly included cultivating students' moral quality, improving students' knowledge competence, and protecting students' physical and mental safety. The main types of responsibility judgment of the student teachers were "in line with responsibility" and "out of responsibility". As with the integrity judgment, the student teachers believed that the specific contents of the integrity of teachers included sticking to academic honesty, undertaking responsibilities of colleagues, and keeping commitments to students. The main types of integrity judgment of the student teachers were the orientation of consequence and the orientation of conscience.

In addition, the moral judgment of Chinese student teachers had its cultural characteristics, that is, considering "favor" and attaching importance to "face". The types of favor exchange among student teachers were mainly reflected in "courtesy demands reciprocity" and "return the favour to someone". The student teachers' maintenance of "face" was not only reflected in safeguarding personal faces, but also in safeguarding others' faces. On the whole, "favor" and "face" often became the important basis for the moral judgment of student teachers.

In addition, based on the analysis of the contents, types, and cultural characteristics of student teachers' moral judgment, the author made a deeper judgment based on the moral judgment of Chinese student teachers, to reveal the main

problems existing in the moral judgment of Chinese student teachers. First of all, the student teachers' cognition of professional ethics was one-sided, which was embodied in the solidified sense of benevolence, the bigoted perception of justice, the blinkered perception of responsibility, and the deficiency of integrity. Secondly, the student teachers' moral judgments deviated from the moral principle, which was embodied in that the student teachers' moral judgment was consequence-oriented, assimilated by the moral atmosphere and following the moral custom.

Keywords: China; student teacher; moral judgment

List of Tables

Table 1 Main Contents and Types of Chinese Student Teachers' Moral Judgment.....	84
Table 2 Table 2 The Cultural Characteristics of Chinese Student Teachers' Moral Judgment.....	84
Table 3 Table 3 Basic information about the interviewees.....	87

Content

Acknowledgements	2
Declaration	3
Abstract	4
List of Tables	6
Content	7
Chapter 1 Introduction	10
1 The Raise of Research Questions	10
1.1 International Background: Professionalization of Teachers Require Teachers to Have Basic Moral Quality	10
1.2 Domestic Background: Teachers' Moral Anomie Seriously Affects the Quality of Primary Education	11
1.3 Personal Experience: Separate Experience of Pre-service Teachers and Culture-based Moral Judgments	13
2 The Significance of This Study	17
2.1 Theoretical Significance	17
2.2 Practical Significance	18
3 The Definition of Main Concepts	19
3.1 Morality	19
3.2 Moral Judgment	21
3.3 Student Teachers' Moral Judgement	27
4 The Literature Background	29
4.1 The Study of Moral Judgment	29
4.2 The Study of Pre-service Teachers' Moral Judgment	57
Chapter 2 Research Progress	74
1 The Selection and Use of Research Methods	74
1.1 The Method of Collecting Data	74
1.1.1 Interview	74
1.1.2 Text Analysis	75
1.2 The Method of Analyzing Data	75
1.3 Research Field and Research Objects	77
1.3.1 The Selection of Research Field	77
1.3.2 The Identification of Research Objects	78
2 The Self-reflection of the Researcher	80
2.1 Research Relationships	80
2.1.1 The Established of Research Relationships	80
2.1.2 The Maintenance of Research Relationships	81
2.1.3 The Reflection on Research Relationships	82
2.2 Research Validity and Representativeness	82
2.2.1 The Research Validity	83
2.2.2 The Research Representativeness	84
2.3 Research Ethics	85

2.3.1 Research Ethics in Qualitative Research.....	85
2.3.2 Ethical Problems Encountered in This Study and The Handling Methods	86
2.3.3 Reflections on Ethical Issues in Research.....	87
3 The Research Thoughts and Structure.....	88
Chapter 3 The Main Contents and Types of Chinese Student Teachers' Moral Judgment.....	90
1 Benevolence.....	90
1.1 Main Contents of Benevolence Judgment.....	90
1.1.1 Show Sympathy to Students.....	90
1.1.2 Give Forgiveness to Students.....	93
1.1.3 Keep High Expectations for Students	97
1.2 Main Types of Benevolence Judgment	100
1.2.1 Be in the Position of the Self.....	100
1.2.2 Be in the Position of the Other	105
2 Justice.....	106
2.1 Main Contents of Justice Judgment	107
2.1.1 Respect Students' Position of Subjectivity.....	107
2.1.2 Treat Every Student Equally	114
2.1.3 Maintain Daily Rules of School.....	120
2.2 Main Types of Justice Judgment	122
2.2.1 Orientation of Individual.....	122
2.2.2 Orientation of Custom.....	125
2.2.3 Orientation of Principle.....	130
3 Responsibility	133
3.1 Main Contents of Responsibility Judgment	133
3.1.1 Cultivate Students' Moral Quality.....	134
3.1.2 Improve Students' Knowledge Competence	137
3.1.3 Protect Students' Physical and Mental Safety.....	140
3.2 Main Types of Responsibility Judgment.....	142
3.2.1 "In Line with Responsibility"	143
3.2.2 "Out of Responsibility"	149
4 Integrity.....	151
4.1 Main Contents of Integrity Judgment.....	151
4.1.2 Undertake Responsibilities for Colleagues	152
4.1.3 Keep Commitments to Students	156
4.2 Main Types of Integrity Judgment	158
4.2.1 Orientation of Consequences	158
4.2.2 Orientation of Conscience.....	160
Chapter 4 The Cultural Characteristics of Chinese Student Teachers' Moral Judgment.....	163
1 Consider "Favor"	164
1.1 "Courtesy Demands Reciprocity"	165
1.2 "Return the Favour to Someone"	168
1.2.1 "Don't Want to Own Instructor a Favor"	169
1.2.2 "The Practice School Was Kind to Us"	173
2 Attach Importance to "Face"	173

2.1 Safeguard Personal “Face”.....	174
2.1.1 Assert Teacher’s Authority	175
2.1.2 Maintain Teacher’s Image	176
2.2 Safeguard Others’ “Face”.....	177
2.2.1 Respect Colleagues’ Identity	177
2.2.1 Preserve University’s Reputation.....	178
Chapter 5 The Problems of Moral Judgement of Chinese Student Teachers	180
1 The one-sidedness of Professional Ethical Cognition.....	180
1.1 The Solidified Awareness of Benevolence.....	180
1.2 The Bigoted Perception of Justice.....	181
1.3 The Blinkered Perception of Responsibility	182
1.4 The Deficiency of Integrity	183
2 Deviating from Moral Principles	184
2.1 The Orientation of Consequences	184
2.2 Be Assimilated into the Moral Atmosphere	185
2.3 Follow the Moral Custom	186
2.3.1 Stuck with Favor Burdens.....	186
2.3.2 Stuck with the “Vicious Circle” of Face	187
Chapter 6 Conclusion and Discussion.....	188
1 The Main Research Conclusions.....	188
2 The Research Limitations	189
3 The Prospects in Future Researches.....	190
3.1 The Evaluation Index System of Individual Morality of Pre-service Teachers.....	190
3.2 The Ways and Strategies of Individual Moral Cultivation of Pre-service Teachers.....	191
3.3 The Introduction of Training Approaches of Western Pre-service Teacher’s Ethics.....	191

Chapter 1 Introduction

1 The Raise of Research Questions

It is an obsession of every educational researcher to raise a valuable question pointing to the field of education and try to solve it. As a doctoral student of education from a joint training program in two different countries across Asia and Europe (China and Italy), how to determine her research problem is undoubtedly the most tangled and annoying thing. In confusion over what kind of research is most valuable, the question of what kind of educational research we need becomes a ray of light. Chinese scholar Professor Kangning Wu (2000) pointed out that educational orientation research must face the local educational needs directly, direct the corresponding educational engineering research, and reflect the value orientation of researchers. That is to say, educational research needs the researcher to consider the principal issues and urgent demands of educational practices in our country, put forward the practical path to solve educational problems, and closely integrate the researcher's life history. These standards of necessity play a direct guiding role in selecting the direction of one's research problem.

1.1 International Background: Professionalization of Teachers Require Teachers to Have Basic Moral Quality

In the historical stage when the teaching profession was narrowly classified as a “technical profession” or “surviving profession”, the social status of teachers was generally deficient. “Teaching profession was generally regarded as the profession of losers”(Waller, 1965). Teachers did not gain due social respect and honor. In the face of the demand to transform teaching from a common profession to a professional profession since the 1980s, the educational theorists represented by Goodlad try to systematically explain the attributes and responsibilities of education as a professional profession. International teacher organizations and groups have also begun to work on the transformation of teacher professionalization. For example, the Holmes Group on teacher education reform released the report “Teachers of Tomorrow”, which focuses on the professionalization of teachers (Holmes, 1986). Among them, the confirmation of the moral attribute of teaching provides the most fundamental and crucial basis for the justification of the professional teaching profession. As for teaching as a kind of virtuous activity, Fenstermacher (2012) et al. said that the behavior of teachers is the

expression of morality at anytime and anywhere. Teachers are moral actors and impart and have specific responsibilities for students' correct and appropriate moral development. Teachers bear the inescapable moral duty and obligation to students. "To maximize the education of children and adolescents, teachers must make a correct judgment" (Goodlad, 2012). To achieve this mission, teachers need to break the shackles of the original single knowledge attribute of teaching and find support for the moral dimension contained in education. The fundamental transformation of teaching to the moral level has become the key to professional teachers.

As a necessary condition for the professionalization of teachers, the moral attribute of teaching requires teachers to have the fundamental moral quality to assume the corresponding moral responsibility in educational practice. As for the specific content of moral quality that teachers should hold, educational scholars have given corresponding responses from different categories. According to Sockett (2018), teachers should have the moral character of integrity, courage, care, equality, and practical wisdom. These acquired moral characters permeated in the social practice of teaching are necessary for teachers to complete specific professional tasks. Campbell (2010) encourages teachers to develop an ethical knowledge of integrating core principles or virtues into educational practices, a moral knowledge that "drives teachers to examine their behavior and question their intentions and actions. Teachers are asked to use the lens of professional virtues, including general ethical principles such as impartiality, integrity, moral courage, compassion, loyalty, and patience, to examine the curriculum and the teaching and evaluation work in which they engage, as well as their interpersonal interactions with students and others". In addition, according to Strike (1993) et al., teachers should also have the moral ability to identify and resolve ethical conflicts in complex situations, such as the moral sensitivity to identify salient features in moral situations and the moral judgment ability to rank values in moral situations. Only when teachers have these essential moral qualities can they realize "moral teaching" in the field of education and construct their own identity as teaching professionals to obtain the general recognition of the public and the corresponding social respect.

1.2 Domestic Background: Teachers' Moral Anomie Seriously Affects the Quality of Primary Education

"Teacher ethics is the abbreviation of teacher professional ethics. Teachers and

all educators in educational activities must abide by the code of ethics and codes of conduct and the related moral concepts, sentiments, and qualities” (Chuanbao Tan, 2009). Under the influence of the world tide of teacher professionalization, China has actively constructed teacher professional ethics since the mid-1980s. With the development of economy, society, and education entering a new historical stage, the Ministry of Education has put forward the requirements of strengthening the construction of teachers’ professional ethics in the “Action Plan for the Revitalization of Education towards the 21st Century” and promulgated the final revision of the “Code of Professional Ethics for Primary and Secondary School Teachers” in 2008, which stipulates the code of conduct that teachers should abide by and the essential obligations they should undertake in the educational practice (The Ministry of Education of the People’s Republic of China).

However, there are still various problems with teaching ethics in primary education. For example, some teachers have a relatively low degree of professional recognition, and their professional belief is not firm enough, “to say the good point, people will honor you as a teacher; to say the bad, some people behind feel that they are nothing more than an aunt with children. Many cases are the same. The monthly salary income is low, and the social security is poor. Compared with the treatment of primary and secondary school teachers, there is way to make the same comparison. Do a few years to leave, this is not a working sister is what?” (Kai Jiang, 2014). Some teachers in the practice of education are tired of job idle work, irresponsible to students, “often the teacher let us finish their homework to mom and dad to correct and sign. Still, much time, mom and dad have no time to correct my homework, and sometimes they will give me homework to stay up late” (Shanliang Zhou, 2020). Some teachers do not care enough about and understand the students, and there are obvious defects in their educational methods. To vent their dissatisfaction, they make verbal or spiritual sarcasm at the students and even corporal punishment on students (Dan Li, 2018). Such teacher ethics issues are all shocking and heart-wrenching. We can’t imagine the innocent and lovely children in such a situation being mistreated and hurt.

It is said that “education is based on teachers.” In this regard, people take the initiative to compare teachers to spit out the youth of the silkworm, selfless burning and dedication of the candle, diligent work, and patient care of the gardener... All kinds of metaphors affectionately express respect for the teaching profession and

praise the noble personality of teachers. Nowadays, the problem of teacher ethics appears frequently all over the country, leading to the general loss of teachers' profession and moral quality. There is no doubt that the continuous misbehavior of teachers' ethics conveys the message that the future of primary education is in doubt. To ensure the healthy growth of children and the high quality of primary education, sufficient attention must be paid to the current teacher ethics. The direction and path of the construction of teachers' professional ethics urgently need in-depth reflection and exploration.

1.3 Personal Experience: Separate Experience of Pre-service Teachers and Culture-based Moral Judgments

Any, indeed, "good" educational research must be a "real" part of the process of the development of educational theories or the improvement of educational practices, as well as a "real" part of the movement of the researcher's own life (Kangning Wu, 2002). As for me, based on paying attention to the cultivation of teachers' ethics in China, the experience and feelings in my memory have clarified the specific research point that I want to explore further and dig into.

1.3.1 The Regret about the Choice I Made When Encountering A Moral Dilemma as A Student Teacher in Teaching Practice

I was a student teacher majoring in English during my undergraduate education. In the second semester of my junior year, according to the arrangement of the college, I had to participate in a three-month educational practice in a junior high school in a neighboring county. At that time, I had to prepare for the postgraduate entrance examination, so I could not spend much energy on the internship. When my subject instructor knew I needed a postgraduate entrance examination, she never allowed me to teach in class, only let me attend lectures or occasionally help her correct homework and papers. She mentioned that she had a daughter the same age as me who was about to graduate from college. Maybe she was reluctant to let me take care of the class due to she saw me thinking of her daughter and didn't want me to take too many classes when preparing for the postgraduate entrance exam, which would cause distraction, or maybe she didn't want me to "interfere" or "disturb" her class arrangement and rhythm. However, this life without too much internship pressure did not make me "comfortable" for a long time. After attending the classes several times, the instructor's routine rough behavior toward students made me feel uncomfortable

and depressed. Going to the classes became something I did not dare to face, and I was often overwhelmed by heavy emotions.

Although I sat in the back of the classroom, I dared not have any criticism in the face of the instructor's beating and humiliating students. I knew I was just a student teacher and couldn't do anything about it because of politeness. I felt bad. Of course, I love those children who were beaten and scolded, did not finish their homework on time, did not memorize a text smoothly, did not write too many correct words when dictating, or did not have time to calm down before class... These behaviors need not be corrected by beating, scolding, or shaming. Instructors often hit students with books, angrily scolding them, saying, "What do you eat? You can't do this well?" and "I don't know why you are here." I can never forget the sight of those children hanging their heads, saying nothing, and trembling in the face of an aggressive teacher. It was evident that the instructor's behavior was wrong, such a way did not have any educational significance, and the children would be significantly hurt by it. But what could I do? After all, she was my instructor, and I was her intern so I couldn't say anything because of that relationship. And she has a strong personality that made me unable to point out her improper behavior. If I did, my relationship with her would not be harmonious, and I was afraid she would put me on the spot. During that time, I was at a loss. I could only always choose compromise.

However, four or five years later, the scene of the children being beaten and abused is still vividly retained in my memory. Whenever I think about it, I feel bad in my heart, and I never stop feeling guilty for those children who were humiliated by the instructor. At that time, even if I dared to express my ideas to the instructor gently, maybe so, I would feel a lot at ease. Although I am an intern, I am also a trainee teacher, so I have the responsibility to protect children from being hurt and have the right to point out problems to the instructor. Unfortunately, I only considered my interests in the conflict between adhering to colleagues' loyalty and upholding integrity. I paid too much attention to maintaining the relationship with the instructor. Instead, I turned a blind eye to the instructor's wrong way of education and wholly abandoned the poor children who suffered as a result.

It is difficult to admit that one's judgments and choices in the moral context of the time show selfishness and weakness. However, in the process of education practice, there may be some universality in the value tendency and preference of other student teachers' judgment in the face of the same moral dilemma. When reading and

thinking about the internship logs of student teachers from G University in Guangzhou collected by the research team, I found that most students who encountered the same moral dilemmas as me made a similar choice. This choice may be easy or heavy for the student. Still, in essence, it fails to face up to the fundamental problem that student teachers should solve as a teacher, namely caring for students and protecting them from physical or psychological harm. In addition, student-teacher also encountered different types of moral dilemmas, such as conflict situations mainly involving the categories of responsibility, justice, and benevolence. The main concern of the righteous judgment of student-teacher is not only limited to the justice discussed by Kohlberg et al. and the care called for by Noddings et al., but the main contents of their moral judgment seem to have unique features. It is worth noting that some student teachers are confused and confused in the face of ethical conflicts in education. This problematic situation will make them doubt their ability to become teachers and even lose their love and confidence in teaching.

With regret for the moral choice I once made as a student teacher, as well as with understanding, sympathy, and concern for the living state presented by the student teachers' in the face of the conflicting dilemmas, I began to think about the universal characteristics and typical problems of their moral judgment. To further inquire into these questions, it is necessary to have a deeper understanding of the values, atmosphere, and situation of student teachers, as well as their experiences and feelings of making moral judgments in teaching practice.

1.3.2 The Actual Feeling of the Difference in Moral Judgments between Chinese and Western Cultures

During that time when I studied in Padua, I shared a house for half a year with an Italian student who was also studying in Padua. Everyone is friendly, and the roommate relationship is harmonious, despite differences in attitudes and culture. If it weren't for the "one plate", maybe I wouldn't feel the difference so profoundly.

We shared the kitchen and cutlery but always cooked separately and cleaned the plates individually. Once, when I was doing the dishes myself, I noticed that my roommate's plate already used had been in the sink for a long time. Maybe she was busy or forgot, so I offered to do it. Just as I left the kitchen, she found the dishes had been washed off. She was surprised, and I told her I had just washed it off. "Why?" "Maybe you forgot it, so I washed the dishes for you while doing them. It's all right.

It's just a plate.” It seemed very strange to her. She didn't think I needed to do it. From her expression and reaction, she was very uncomfortable with it. I was sure I did offend her.

It was a tiny thing, but it made a big difference. For me, it is just about helping to wash a dish. After all, we are roommates. It is a kind of behavior that I want to show my kindness to my roommate. Also, I'm used to doing it. I used to live in an environment where everyone helped each other. But to her, my self-righteous friendliness has crossed her boundary. Even though we are roommates, I should not interfere with her affairs. She lives in an environment where everyone deals with their things. We have different understandings of “offering to wash your roommate's dishes is a kind act”, and the root cause of this difference in value judgment is the other attributes of Chinese and some Western cultures. China is an ethics-based society, emphasizing maintaining relations and advocating “the world is one family”. At the same time, the West is a personal-oriented society, emphasizing individual rights and freedoms (Shuming Liang, 2005). Separated from the domestic cultural environment, the inherent ideas will inevitably collide and conflict when they meet the western ideas.

In other words, value judgment cannot be separated from the social culture to which it belongs, and moral judgment must be analyzed and discussed in the corresponding cultural background. Based on this feeling and cognition, I began to have the impulse to pay attention to the moral judgment of domestic student teachers based on local culture. Only based on the domestic ethical culture can we interpret and analyze the moral decisions of Chinese student teachers from a consistent perspective. But at the same time, we sometimes need help finding the inherent characteristics and existing problems of our ideas in the traditional cultural atmosphere of China. It is necessary to borrow a mirror from some Western culture and see ourselves in comparison. As Qian Mu (2012) mentioned when sorting out the national culture, “if we can analyze and view each cultural system, we will see each other, and gain and loss will be shared. And the essence and character of each cultural system will be revealed”. Similarly, to reveal the cultural characteristics or existing problems of the moral judgment of Chinese student teachers, it is necessary to compare some Western ethical culture.

In general, the selection of research questions in this study is a process of gradually focusing. Based on the field of teacher ethics and teacher education I'm

concerned about, I try to grasp the international background of teacher ethics training, understand the current domestic situation of teacher ethics construction, the current status of teacher ethics, and the need for teacher ethics training in China, pointing the research direction to the problem of teacher ethics cultivation that needs to be paid attention to in China. On this basis, I combined my and other student teachers' internship experience to extract interesting research points from the events worth reflecting on, namely, the moral judgment of student teachers. Undoubtedly, the moral judgment of student teachers has a significant impact on educational practice, and the cultivation of this group's moral judgment ability is critical in the future pre-service teacher ethics training. I should also improve the research point according to the close correlation between culture and moral judgment, identifying it as the moral judgment of student teachers in the background of Chinese ethical culture. As for the specific research questions to be discussed in this study, it is mainly as follows:

- (1) What are the main contents of Chinese student teachers' moral judgment?
- (2) What are the main types of moral judgments they make?
- (3) What are the cultural characteristics of their moral judgments?
- (4) What are the problems with their moral judgment?

2 The Significance of This Study

As researchers, we must consider the significance and value of the research when determining the research questions. To a large extent, research significance is an essential driving force that drives us to carry out and complete this research, which is generally manifested in the dimensions of theoretical development and practical improvement.

2.1 Theoretical Significance

The theoretical significance of this research is mainly reflected in the following aspects.

2.1.1 Enrich Researches on Student Teachers' Moral Judgment

Based on the qualitative research method, this study describes and explains the moral judgment of Chinese student teachers, trying to reveal the main contents and types of their moral judgment in educational practice and the essential characteristics of their moral judgments. According to the materials collected, domestic research on the moral judgment of student teachers is still mainly at the stage of introducing and

reviewing relevant foreign research. There needs to be more research on the moral judgment of Chinese student teachers. Therefore, this study can supplement domestic research on Chinese student teachers' moral judgment.

2.1.2 Enrich Research Perspective of Student Teachers' Moral Judgment

Foreign comparative studies on student teachers' moral judgment mainly focused on comparing in-service teachers' and pre-service teachers' moral judgment. They did not involve the dialogue of student teachers' moral judgment from different cultural backgrounds. This study focuses on student teachers' moral judgment in the environment of Chinese ethical culture, taking some concepts taken from some of the ethical traditions of Western countries as a mirror to reveal the cultural characteristics in their moral judgment. Such a perspective of cultural comparison can enrich the existing research and broaden the research ideas in this field.

2.2 Practical Significance

The in-depth revelation of questions in educational research will inevitably lead to the solution to the problems. The practical significance of this research is mainly reflected in the following aspects.

2.2.1 Pay Attention to the Actual Situation of Student Teachers in the Face of Moral Dilemmas

This study takes the moral judgment of Chinese student teachers as the starting point, describing the ethical difficulties encountered by student teachers during the educational practice and the process of how student teachers deal with the puzzles, presenting the emotional states such as confusion, unease, and entanglement of student teachers in the face of moral conflict dilemmas. Teacher educators, practice tutors, and instructors in practice schools will pay attention to and understand the actual situation of student teachers facing ethical dilemmas through such close-ups, thus providing them with adequate support and help timely.

2.2.2 Raise Student Teachers' Reflection on Moral Judgment in Educational Practice

Through the description of the process of making judgments in the face of moral conflicts, the presentation of the tendency of the value basis in making moral judgments and choices, and the presentation of the variability of student teachers'

moral judgments, this study strives to arouse the resonance of the students and prompt them to reflect on the problems existing in their moral judgments. This kind of reflection can lead to some changes, making student teachers rethink their identity and responsibility and bravely make more educational judgments and choices in educational practice.

2.2.3 Help Student Teachers Realize Socialization of Professional Ethics

The prosperity of role and professional ethics is essential to modern social and moral life. People's adherence to professional role ethics is considered to be in line with the requirements of social morality (Macintyre, 2020). As prospective teachers, student teachers need to assume the corresponding responsibilities of teachers in the educational practice. This study tries to arouse the attention of pre-service teacher education to promote the socialization of professional ethics of prospective teachers by presenting their cognition of self-identity and responsibility in the face of moral situations. Student teachers define their identity as interns, trainee teachers, or formal teachers. Student teachers who regard themselves as interns and trainee teachers often do not dare to face up to their own identity and responsibility as teachers. They are not allowed to assume more obligations and missions in educational practice because of the constraints of their roles. Therefore, it is necessary to guide student teachers to construct their identity as formal teachers and help them transition from the ethics of prospective teachers to the ethics of formal teachers.

3 The Definition of Main Concepts

3.1 Morality

In Chinese, the word "morality" can be broken down into two words, "Dao" and "De". "Dao" and "De" were initially used separately as two concepts. Lao Zi regards "Dao" as the natural law of all things and endows "Dao" with the meaning of metaphysical "principle" (Huaijin Nan, 2014). Men Zi also had a particular discussion on "Dao". He believed that "Dao" is personal benevolence (Huaijin Nan, 2014), and is the understanding of self and nature through self-cultivation (Huaijin Nan, 2014). The interpretation of "Dao" from Meng Zi embodied the meaning of universal "principle" to the specific "principle" of individual spiritual practice. As for the definition of "De", "De" originally meant the results and effects of good deeds

(Huaijin Nan, 2018). On this basis, “De” was further extended to the meaning of the personal moral character. Kong Zi said that if people do not cultivate their moral character and do not emphasize learning, though they know the truth and know that they have done wrong, they will not own the power to change (Huaijin Nan, 2018). Therefore, he pointed out that the mind should aspire loftily, and behavior should be based on virtue (Huaijin Nan, 2018). To sum up, “Dao” and “De” both emphasize cultivating one’s moral character and the result of personal character cultivation.

When the phrase “morality” is used daily, it is often used interchangeably with the phrase “ethics”. “morality” and “ethics” have the same meaning, but some subtle differences exist. In Chinese, the word “ethics” can be broken down into two words, “Lun” and “Li”. As for “Lun”, it was first seen as the proper arrangement of musical rhythm or melody (Li Ji · Yue Ji), Meng Zi then gave it the meaning of a relationship between people (Meng Zi · Teng Wen Gong Shang). “Li” is one of the core concepts of ancient Chinese philosophy. In the natural field, it is regarded as the method of the operation of all things. In the field of humanities, Meng Zi took reason as the object of pleasure of the mind (Meng Zi · Gao Zi Shang). Besides, “Li” was concretized into a criterion or the fundamental basis for judging good and evil and has begun to have moral connotations (Lv Shi Chun Qiu · Shen Ying Lan · Li Wei). The combination of the words “Lun” and “Li” can be traced back to “Li Ji · Yue Ji”, which emphasized the moral role of music, in maintaining and consolidating the social order of the upper and lower levels determined by Li (Li Ji · Yue Ji). Obviously, “ethics” here refers to the principle of human relations, that is, the combination of the respective meanings of “Lun” and “Li”. Combined with the substantive functions of “ethics” and “morality”, both are related to the code of conduct and point to restraining behaviors that do not conform to the code. From the fundamental nature, ethics mainly refers to objective moral law, which contains sociality and objectivity; morality is a personal subjective law with subjectivity and subjectivity.

“Morality” in English means the “standards or principles of good behavior”, that is, the standards and principles related to virtue and virtuous behavior. The adjective expression is “moral”, which means “concerning principles of right and wrong” and “good and virtuous” (Oxford Advanced English - Chinese Dictionary of Modern English, 1988). Both “morality” and “morality” are derived from the Latin “mores” (plural form of “mos”), which refers to custom and personality. “Ethics” in English means the “system of moral principles, rules of conduct” and “moral soundness”

(Oxford Advanced English - Chinese Dictionary of Modern English, 1988). The former refers to the system of moral rules and the rules of virtue; the latter refers to the criterion of behavior and the reliability and rationality of ethical principles. From the comparison of “morality” and “ethic”, “morality” emphasizes the morality of the subject, while “ethics” emphasizes the objective moral law. In general, the understanding of “morality” and “ethics” in English is the same as that in Chinese.

3.2 Moral Judgment

3.2.1 Moral Judgement

“Moral judgment” is not a local concept. It is translated as “moral judgment” in the West. Moral judgment has always been the focus of Western ethics, psychology, and other disciplines. Although the content of moral judgments is different in different research fields, the concept has its most basic connotation: the judgment of “moral” issues instead of the judgment of “non-moral” issues.

Western moral philosophers initially discussed moral judgment from the perspective of meta-ethics. Frankner (1987) divided these discussions into three categories according to differences in the definition of nature and proof of moral judgments: definitionism, intuitionism, and non-epistemic. Perry, the representative of definition theory, and others believed that moral judgment is factual judgment, another expression of fact. Peary’s classic definition is that “good” means “to be an object of advantage (desire)”; “right” means “is conducive to harmony and happiness” (Perry, 1954). In his view, “A is good” is just another way of saying “A is an object of desire”; “B is justified” is the same as “B contributes to harmony and happiness”. Intuitionism holds that moral judgment is a kind of intuitive judgment. That is, moral judgment is intuitive, self-evident, and can only be grasped by intuition, so moral judgment does not need any logical and psychological evidence to prove. As Moore points out, “‘Good’ is a simple concept, just as ‘yellow’ is a simple concept; you cannot explain to him what is good any more than yellow.” (Moore, 1983) Non-epistemic, on the other hand, says that moral judgments are not assertions or statements about the nature of an action, person, or thing, but have a different meaning and use. Among them, Stevenson (1944) et al. directly regard moral judgment as a kind of emotional judgment, holding that moral judgment mainly expresses the speaker’s attitude or tries to arouse the listener’s same view, namely, “to

stimulate people's actions or attitudes", which is difficult to prove the expression of emotion or attitude.

However, the discussion of essence and proof in these categories does not reveal the significance and legitimacy of the existence of moral judgment itself. The confusion and separation between facts and ethical values and the opposition between intuition, emotion, and reason make moral judgment trapped in absolute subjective experience and personal feeling. As to what constitutes a moral judgment in its true sense, Frenkner (1987) summarizes the following conditions: "(a) He makes normative judgments about actions, desires, qualities, tendencies, motives, persons, or characters; (b) His willingness to universalize his judgments; (c) In promoting or distinguishing between amoral good and evil, the grounds for his judgment consist of facts about what effect the judged thing has on the existence of the sentient being; (d) When the judgment is about an individual himself or his conduct, the reason includes the fact that his conduct and qualities affect the existence of other sentient beings". As for the validity of a moral judgment, he proposed a fundamental standard, "so long as it has or will have the approval of all those who take such a moral view, who are clear and logical, and who know all the facts relating to himself, to mankind, and the whole world." (Frenkner, 1987) It can be said that Frankner's discussion of moral judgment fully requires the relevance of moral values and facts and the essential role of reason in moral judgment.

In addition, ethicists also pay attention to the specific types and value basis of moral judgments from the perspective of normative ethics. According to the difference of the object of critique, Frankner divides moral judgment into moral obligation and value judgment. Obligation judgment is aimed at human behavior, directly telling people how to do or what behavior or code of conduct is justified; The value judgment is for people's quality, character, ideals, cherish and pursue things (Frenkner, 1987). These two kinds of moral judgments belong to normative judgments, whose purpose is to influence people's thoughts, feelings, and behaviors and to regulate people's concrete practice. Generally speaking, the content of a normative judgment is right and wrong, good and evil in the moral sense, and the development of its decision needs to be supported by a corresponding value basis. Deontology and teleology are regarded as the essential value basis by ethicists.

The field of psychology mainly focuses on the nature of moral judgment from the perspective of cognition and regards moral judgment as a kind of moral cognitive

function. In their view, “moral judgments undergo regular development, and this development is in some sense cognitive” (Kohlberg, 2004). As the moral psychologist Piaget (1984) found, as children grow older and their social relationships change, their sense of justice develops from obedience to equality to justice. As for the relationship between cognition and emotion in moral judgments, Kohlberg (2004) says, “It is not that the stage of moral judgments is cognitive, but that the existence of moral judgments suggests that moral development has an essential cognitive structural component. Although motivation and emotion are involved in moral development, the development of these motivations and emotions is mainly mediated by the change of thinking patterns”. As a kind of moral cognition, moral judgment has distinct subject consciousness. Cognitive psychologist Green (2003) pointed out that “moral judgment is a highly conscious, independent and self-serving psychological processing process in essence. It is the display and performance of individual self-consciousness”. This subject rationality is mainly reflected in the ranking of moral values. Kohlberg (2004) et al. have argued that “moral judgment is essentially a way to seek and resolve moral conflicts, that is, to make value judgment and choice in the moral situation involving “the conflict between the standards and norms that individuals think are right and some other values or norms”.

It is not difficult to find that moral judgment in psychology is not limited to the philosophical problem of “moral righteousness or goodness” discussed in the focus of ethics. Still, it fundamentally belongs to the practical problem of “socialization of moral development”. The popular socialization theory at that time showed obvious one-sidedness in its interpretation of moral development, believing that moral development is a process in which children internalize the norms of parents and culture and ignore the subjectivity of individual moral actors. Therefore, based on the dual nature of subjectivity and sociality of morality, the assumption is that “social development is essentially a process by which the concept of self is reconstructed about the idea of others” (Kohlberg, 2004), moral psychologists pay much attention to how individuals perceive morality as a personal norm, a social contract, and a universal principle. Both Piaget’s discovery of children’s moral judgment from heterotic morality to self-discipline morality and Kohlberg’s further revelation of the development stage of adolescent moral judgment are to explore the manifestation and characteristics of the subject’s moral socialization.

Although domestic ethicists do not use the term “moral judgment” directly, they use related concepts to express judgments on issues relating to “morality”. The most representative idea is “conscience” or “Liang Xin”. In Chinese, “conscience” can be divided into two separate words, “Liang” and “Xin”. “Liang” has many meanings, including “excellent” and “kind” in the non-moral sense (Han Dian), but it only has moral meaning when connected with “Xin”. In ancient, “Xin” was not only an epistemological concept but also had ethical implications, such as compassion and the sense of right and wrong. In Meng Zi’s treatise on the nature of the mind, “conscience” first gained clear moral significance. He explained “conscience” as a kind of innate moral concept (Meng Zi · Gao Zi Shang). Wang Yangming discussed “conscience” and regarded conscience as the awareness and perception of moral right and wrong (Wang Wengcheng Gong Quan Shu).

As for the specific object of conscience, He Huaihong pointed out that, “First, it is the behavior of oneself or others that can constitute moral judgment, that is, it can be judged whether the behavior is justified or not, whether it is obligatory to do or not to do, or even the obligation to prohibit; Second, a human quality or other thing of which a judgment of value can be made, that is, a human quality or other thing of which a judgment can be made as to whether it is good or evil, valuable or worthless.”(Huaihong Xu, 2017) Judging from duty and value, conscience is essentially the ability to distinguish between good and evil, good and evil. Therefore, from the perspective of normative ethics, he redefined conscience as an internal rational judgment and evaluation ability related to good and evil, good and evil, which is the comprehensive unity of the knowledge of right and good, the feelings of obligation and likes and vices, the will to control and make choices, and the persistent habits and beliefs in individual consciousness (Huaihong Xu, 2017). This interpretation treats conscience as a combination of moral reason, emotion, and so on.

Understanding and interpreting concepts are often based on a specific social and cultural background as well as disciplinary and empirical background. Based on referring to the existing concepts and combining them with the needs of this research, the author defines “moral judgment” as a subject consciousness activity in which moral rationality and moral emotion play essential roles, which is mainly manifested in the recognition and reaction of obligations and values, the understanding and cognition of morality as personal norms, social rules or universal principles, and the

thinking and judgment of moral values that need to be given priority in the face of ethical conflict situations. This study does not use the domestic concept of “conscience” but takes “moral judgment” as the core concept for two considerations. First of all, comparing Chinese and Western interpretations of the concept of “moral judgment”, the western understanding of the connotation of moral judgment is more comprehensive. Secondly, although the word “conscience” expresses the basic primary connotation of “moral judgment” to a certain extent, the meaning of “conscience” is very complex when used in daily life, and it is easy to cause ambiguity when used as the meaning of “moral judgment”. On the contrary, “moral judgment” has a relatively focused and clear connotation.

3.2.2 Relevant Concepts about Moral Judgment

3.2.2.1 Moral Reasoning

According to the logical category system established by Hegel (2017), reasoning, as a form of thinking, is the unity of concept and judgment. It can be seen that reasoning is a higher stage of thinking activities, which is a thinking form in which the subject deduces one conclusion or several judgments from another judgment with the help of specific logical rules. Correspondingly, moral reasoning is a thinking process in which moral issues connect and transform ethical decisions with the help of corresponding logical forms based on mastering certain moral concepts and judgments.

The logical forms of moral reasoning include value logic and formal logic. Value logic refers to the sense of moral value that reflects the law of good and evil, which constitutes the essential characteristics of moral reasoning and distinguishes moral reasoning from another rationale, such as scientific reasoning. Formal logic refers to specific methods of moral reasoning, such as moral analogical reasoning, inductive moral reasoning, deductive reasoning, and retrospective reasoning (Fufeng Huang, 2003). When a complex ethical problem needs to be solved and discussed, the subject can use several ethical reasoning methods simultaneously. In this process, a specific internal framework structure will be formed, namely the mode of moral reasoning. Some typical reasoning patterns include the Hare schema, which points to universal moral judgment, and the one which means to an individual moral conclusion, such as the Porter model. To ensure that the same ethical decision is made in the same or similar situations of the exact nature, Hare (1963) said that moral reasoning must have

four elements: the facts of the event, the rules and generalizability, the intention, the desire, the preference, and the imagination. The main steps of the reasoning model proposed by Potter (1972) of Harvard Divinity School are as follows: first, to have a clear understanding of the moral situation of the individual when facing the problem, that is, to grasp the essence of the problem, to analyze the possible conflicts and possible choices, and so on; Second, to determine the value position in a specific moral situation, these values may be conflicting; Third, appeal to ethical principles to determine which values are preferable; Finally, choose the object of allegiance, that is, according to the determination of value standpoint and value principle, decide which side to be loyal to or which side to take moral responsibility for. Both modes require specific analysis of each step and link each link together for study, emphasizing the rigor of the reasoning process and result.

Different from moral reasoning, the logical form of moral judgment is mainly a single logic of value. In this sense, moral reasoning and judgment point to value judgment and choice in the ethical conflict. However, from the perspective of moral thinking, moral reasoning emphasizes the formal logic route in moral judgment. In contrast, moral judgment emphasizes the recognition and reaction of moral values in conflict situations. The study began with the concept of “moral reasoning”. With the further development of the research process, I gradually realized the inappropriateness of the idea of “moral reasoning” to the research object of this study through the analysis of the judgment and choice of student teachers in the context of moral conflict in the interview data. In the actual situation of moral conflict, student teachers often make a decision subconsciously without careful and systematic thinking. They even realize the conflict between the value basis after making a decision. That is to say, when students make moral judgments in moral disputes, they seldom involve the thinking process of systematic deduction and demonstration. Such judgments are more situational and immediate choices. Studying the moral reasoning of student teachers is not of substantial significance. Therefore, the author adjusted “moral judgment” as the fundamental concept of this study.

3.2.2.2 Moral Judgment Ability

The concept of “moral judgment ability” can be divided into broad sense and narrow sense. In general, “moral judgment ability” refers to the subject’s comprehensive ability to combine rationality and emotion to judge the issues “related to morality”. In contrast, in a narrow sense, “moral judgment ability” refers to the

subject's rational ability to rank the moral values involved in the ethical conflict. The systematic interpretation of the development stage or level of the subject's righteous judgment in the field of western moral psychology essentially provides a reference index to measure the ability of individual moral judgment, that is to say, the stage or level of personal moral judgment directly reflects the level of unique moral judgment ability.

The ability to judge the moral "right" and "good" and the ability to think of morality as a personal standard, a social rule, and a universal principle put forward a high requirement for the individual's moral subjectivity. As an ethics scholar said, "Centering on conscience means the establishment of subjectivity and puts forward high requirements for moral actors, that is, they must establish a moral self, which must be experienced, worked on, tempered and self-conscious by themselves." (Huaihong He, 2017) In addition, this broad sense of moral judgment ultimately points to the cultivation of individual character, "the highest significance of conscience for a person is to achieve a perfect personality." (Huaihong He, 2017) The ability of the subject to make value ranking in moral dilemmas affects individual ethical behavior to some extent. According to Kohlberg's (2000) findings, "Reasoning and behavior are interrelated because mature moral behavior requires mature forms of moral thought as a precondition. A particular moral action becomes appropriate only in a developmental series, where the child has reasonable reasons or ideas to support the moral action. If this is true, then we should be able to predict a great deal about a child's moral behavior if we know his level of moral judgment." They argue that "highly ethical behavior requires a high level of development of moral reasoning. If a person does not understand or believe in moral principles, they can't abide by them." (Kohlberg, 2000)

3.3 Student Teachers' Moral Judgement

3.3.1 Student Teachers

The "student teachers" involved in this research refer to the undergraduates of different majors teaching in the practice school and the undergraduates of different majors who have already participated in teaching practice. Student teachers are different from those undergraduates majoring in education who have just entered college because student teachers have already acquired basic pedagogical knowledge and subject professional knowledge. They have specific experiences and feelings

about the natural and complex moral conflicts and contradictions in educational practice.

3.3.1 Student Teachers' Moral Judgement

“Student teachers’ moral judgment” refers to the student teachers’ awareness and the reaction of “what should be done” or “what they want to do from their heart” in their educational practice, their understanding and cognition of “morality as the existence of custom, rule, and subjectivity”, and their thinking and judgment of “what should be given priority” in the face of moral conflict situations. As a normative activity, education always involves the assessment of values and requires educators to engage in educational practice correctly and appropriately. As future teachers, student teachers are the bearers of educational activities and must make ethically defensible moral judgments based on their teacher identity and responsibility in complex teaching situations. In this sense, student teachers’ moral judgment contains distinct professional characteristics that differ from the general moral judgment. In addition, moral judgment is bound to involve the value tendency of moral subjects. The moral judgment of student teachers based on their educational beliefs and values in teaching ethical dilemmas is a kind of embodiment of student teachers’ professional autonomy.

3.3.3 Student Teachers' Moral Judgement Ability

“Student teachers’ moral judgment ability” mentioned in this research refers to the thinking and judgment ability of student teachers on moral issues in educational practice, especially the ability to make value ranking in moral conflicts. This kind of moral ability belongs to ethical professional competence (Campbell, 2010), which is essential for student teachers to carry out the educational practice. Chernagalova (1982) pointed out that some of the crucial elements of the teacher’s consciousness, such as his firm belief in the justice of the moral norms of education and his inner determination to act according to them, and his desire to live and work according to his conception of the ideal teacher, do not guarantee that the teacher will naturally work in a truly moral way. This is because the transformation from moral consciousness to ethical practice does not involve the particular honest creation component of “educational propriety”, “a special form of rational activity. As this kind of rational component, student teachers’ moral judgment ability is helpful for student teachers to “teach morally” in the field of teaching practice and act in a way that they think has moral value (Fenstermacher, 2009). To put it simply, this moral

judgment ability can, to a large extent, help student teachers transform moral conflicts and crises in teaching situations into educational opportunities and establish more ethical teacher-student relationships, home-school relationships, and collaborative teacher relationships, to realize strong ethics in teaching practice.

4 The Literature Background

I choose to use the qualitative research method to carry out this research, and literature search in qualitative research has its characteristics. “To introduce the previous theories is to provide a background framework for their research, mark the position of their research in the field network involved, and help researchers in-depth analysis of the original data, to provide a reference for the establishment of ‘grounded theory’ at the abstract level” (Xiangming Chen, 2004). That is to say, the literature here is not a guide for research; it is not to build a theoretical framework in which data analysis can grow, nor is it to provide a model which the analysis results can verify (Xiangming Chen, 2004). Rather, it is to make the researchers know the position of their research, and then have a dialogue with existing theories and research based on evidence. To make the corresponding contribution to the research field. In this sense, I call the literature review part “literature background”.

4.1 The Study of Moral Judgment

As an operational definition, “moral judgment” is the crucial concept of this study, and the review of relevant research on moral judgment both from China and Western countries occupies an important position in the literature. Much research on moral judgment in China can be traced back to Confucian ethics, developed by Kong Zi and Meng Zi during ancient periods.

4.1.1 The Study of the Essential Nature of Moral Judgment

The ethicists in China stress the emotional attribute of moral judgment. According to Meng Peiyuan (2008), “To answer the question of what is the value of a person, one should not only stay on the understanding of a person but should go deep into the inner heart of a person, explore the root of the existence of a person’s life and the resulting spiritual needs and appeals, which must be explained to the emotion”. Therefore, Confucianism especially emphasizes the “emotional rationality” nature of morality.

Liang Shuming (2005) was the first scholar to recognize the characteristics of Confucian ethics. He pointed out that “Zhou Kong’s enlightenment was not based on

reason, but on emotion, but more than reason -- this is the so-called rationality. Rationality is the relationship and emotion between people.” He believed that rationality is the rational thinking of emotions, namely “emotional reason”. “Emotional reason” has value rationality, the standard of right and wrong, good and evil, and is not the so-called neutral cognitive rationality. In his reflection on rationalism, Li Zehou (2004) further raised emotion to the height of “noumenon” and held that the thinking characteristic of Confucian ethics is that “reason penetrates emotion and emotion takes rationality as the principle”. It can be seen that Confucian ethics does not view the role of emotion from the complete distinction between emotion and rationality in the traditional sense but regards emotion as a fundamental category involving rational characteristics, such as cognition and judgment. Therefore, moral judgment inevitably has both emotional and rational qualities and shows emotional tendency as a whole or fundamentally.

Western studies tend to classify rationality and emotion into different categories and recognize the rational and emotional nature of moral judgment, respectively. But in general, there is broader agreement on the rational nature of moral judgments. In the second half of the 18th century, Hume and Kant debated the nature of moral judgment in the field of ethics. Ethicists, represented by Hume, regard moral judgment as a practical activity based on moral emotion or intuition and believe that the difference between morals is derived from a moral sense. The judgment about moral good and evil is some perception (Hume, 1996), and the sympathy as the main or even the only way people’s moral emotion occurs should be taken as the starting point and basis of moral judgment (Hume, 2001). Hume emphasizes the critical role of moral sentiment in moral judgment. Kant and others regard moral judgment as the practice based on moral reason. According to Kant’s (2000) criticism of practical reason, the most crucial thing in all moral judgment is to pay extra attention to the subjective principle of all standards and emphasize the subject reason in the process of moral judgment. This debate did not win or lose, but it laid the foundation for subsequent interpretation and verification of the essential nature of moral judgment.

With the attention paid by the moral psychologist Piaget to the cognitive aspects of children’s moral judgment in the 20th century, and the generalization of the characteristics of the cognitive stage of adolescent moral judgment by Kohlberg and others, the rational attributes of moral judgment were once widely recognized. The absolute dominance of cognition on moral judgment became the mainstream of the

concept at that time. Since the beginning of the 21st century, cognitive neuroscience has conducted much research on whether emotional factors participate in moral judgment. Hadit (2001) proposed the social intuition model of morality based on the phenomenon of moral dumbfounding. This model emphasizes that moral judgment is an emotion-driven process, and emotion-triggered intuition automatically completes moral judgment quickly. Then people look for the right reasons for that judgment. Accordingly, the corresponding behavioral studies and brain imaging studies have verified the influence of emotional factors on moral judgment, and the irrational characteristics of moral judgment have been paid more attention to. On this basis, Greene (2002) et al. further combined the results of empirical research to put forward the theory of moral dual-process processing, emphasizing that moral judgment is an information-processing process coexisting with abstract reasoning and emotional intuition. The validation and recognition of this theory by relevant studies also show that it acknowledges moral judgment's rational and irrational nature.

4.1.2 The Study of the Value Basis of Moral Judgment

As a practice of value orientation, moral judgment must be supported by a specific value basis. Deontology, utilitarianism, and perfectionism are regarded as the primary value basis of moral judgment.

4.1.2.1 Deontology

According to deontology, the value judgment of good and evil ultimately boils down to whether an action is justified. It is argued that the evaluation of the legitimacy of the behavior should focus on the inherent characteristics of the behavior itself or the nature of the code of conduct rather than the goal and effect to be achieved by the behavior.

The prominent representatives of deontology in China were Meng Zi and others. Meng Zi elaborated on the objectivity of duty many times. In ancient Chinese language expression habits, the "obligation" is often summarized as the word "Yi". He said that "Yi" is "the way of man" and "the right way". It is the proper way to achieve a goal, the justification of the means of action, and the principle everyone should follow (Meng Zi · Li Lou Shang). In this sense, "Yi" is the existence of universal and objective moral principles and norms. Moreover, Meng Zi showed that "Yi" exists not in external objects but in subjects (Meng Zi · Gao Zi Shang). The internalization of the meaning makes the word "Yi" sprout the importance of the

subjective “sense of obligation” based on the objective meaning of “Yi”. However, Meng Zi elaborated on the mind of duty as a “mind of shame” with narrowed connotations later. That is, it is “shame” from the perspective of emotion, while it is “judgment” from the perspective of will (Huaihong He, 2017). Neither explanation adequately describes the human condition, nature, and mission.

In this regard, Kant, the typical representative of Western deontology, gave a fuller explanation of the “mind of duty”, which regarded the respect for the moral law and the regulation of behavior according to goodwill as the mind duty. Kant believes that acting according to the moral law with a universal necessity and from goodwill, assignment, or responsibility. Kant regarded acts according to ethical rules of universal condition and from goodwill obligation or duty. He held that only when an action is motivated by or motivated by commitment can an act necessarily have moral value. In addition, he also gives a detailed explanation of the relationship between moral law, goodwill, and duty. The moral law is an objective principle applicable to all rational beings. It is the basic principle that ethical behavior should and must follow. Since moral law is universal and inevitable, the moral value of human behavior lies in unconditional adherence to moral law.

In demonstrating the relationship between responsibility and moral law, Kant (2002) started with real-life examples, such as trading for fair trade, saving one’s life, helping others, enhancing one’s happiness, and analyzed and distinguished between actions “following responsibility” and those “out of responsibility. “He devised three propositions from this: “The first proposition of morality is that only actions done out of duty have moral value. The second proposition is that the moral value of an act done out of duty is determined not by the intention it is intended to achieve but by the rules it is prescribed. Thus, it does not depend on the realization of the object of action but on the principle of will followed by the action and is independent of any object of desire. ... The third proposition, as a conclusion of these two propositions, I will put this way: duty is the necessity of action arising out of respect for the law.” From these three propositions, it is not difficult to see that the act of duty has moral value only when it can remove the obstacles from subjective preferences and desires and base the moral law unconditionally on all the will motives. Moreover, every morally responsible person has a commitment that stems from the inherent requirements of the moral law.

Kant (2002) said, “In the world, in general, even outside the world, it is impossible to conceive of anything but the goodwill that is unconditionally good. ... A good will is even an indispensable condition for happiness”. Since goodwill is necessary for all actions to have moral value, then the goodwill of people will inevitably become essential for the generation of responsibility. When discussing the relationship between duty and goodwill, Kant divided command into “categorical command” and “hypothetical command”, holding that all categorical commands necessarily stipulate actions according to some goodwill. In contrast, those which only serve another purpose and become good actions belong to hypothetical command. A categorical imperative corresponds to an act of duty, and a hypothetical imperative to an act of commitment. According to Kant (2002), “How the moral imperative is possible is undoubtedly the only question that needs to be answered. It is not hypothetical and thus does not base its objectivity on-premises, as the hypothetical imperative does... Only deterministic commands can be counted as applicable laws; the rest, seriously speaking, can only be called principles of the will”. That is to say, the universal command of duty can only be premised on unconditional goodwill. It can be expressed through practical reason in the form of a categorical command, that is, “only act according to the rules which you also think can be a universal law” (Kant, 2002). Moreover, only when responsibility is regarded as a universal categorical imperative can obligation be inherently binding and extrinsic mandatory, and responsible behavior have moral value.

From the point of view of the relationship between duty and right, the interpretation of duty in the Confucian ethic of responsibility rarely involves the existence of the right. In contrast, Kant’s respect for duty is based on the basic fundamental rights possessed by the subject. However, the subsequent Levinas reconstructs the relationship between myself and the other in the ethics of the other, emphasizing the absolute obligation of the subject to the “other”. Levinas (2002) called the ego “the hostage of the other”, “from myself to my ultimate inner, is always responsible for all others, I am the hostage of all others”. He stresses that the face of the other is unique, cannot be identified with me, and is entirely different from mine. Your reaction to the front isn’t just a response; it’s a response. The face of the other not only resists possession and resists my power but also means that the other has an inescapable ethical responsibility to the other. I must always be absolutely for the

other, take responsibility for the other, and serve the other without expecting anything in return.

4.1.2.2 Utilitarianism

Utilitarianism emphasizes the rationality of pursuing individual interests and personal happiness and attaches some importance to the interests of others. Utilitarianism regards these substantial “good” outcomes as the highest value in the moral sense, which essentially falls under the category of teleology.

Compared with the discussion of deontology as an independent system, the panel of ancient utilitarianism ethicists in China revolves around the “dialectical relationship between obligation and interest.” Confucianism has been in line with the moral behavior of praise and relative disdain for the interests of the behavior. Kong Zi often said that when you talk to a gentleman about something, they only ask whether it is morally appropriate to do it or not. When you speak to villains, they only want to know whether it’s profitable (Huaijin Nan, 2018). For legitimate interests, Confucianism encourages people to look at things that are beneficial to them and consider whether they are reasonable (Huaijin Nan, 2018). In the overall environment where the desire for profit is generally restrained, utilitarians regard obligation as the best adjustment means of interest. For example, Xun Zi proposed using duty to care for people’s interests, to achieve both obligations and benefits (Xun Zi). Mo Zi also advocated trying to combine obligations with interests (zhongxiang Zhang, 2016). In modern times, interests are still closely related to obligations, but the affirmation of interests has risen to the central position. For example, Zhang Taiyan (2014) et al. said that particular material interests constitute the practical basis of morality.

Unlike domestic utilitarianism, Western utilitarianism always exists as an independent system. It takes whether the consequences of behavior can promote happiness or happiness as the fundamental criterion to judge the justification of behavior. In Mill’s (2014) interpretation, “the doctrine of ‘utilitarianism’, or ‘the principle of maximum happiness, as the basis of morality, asserts that actions are right and wrong in proportion to their propensity to promote happiness or unhappiness. The so-called happiness refers to pleasure and freedom from pain; by misfortune, we mean pain and loss of pleasure”. Bentham’s formula “the greatest happiness of the greatest number” summarizes the principle of Western utilitarianism. Bentham believed that sensory experience is the most fundamental and proper foundation of all knowledge, including moral knowledge. Therefore, ethics and morality should also be based on

the human nature of seeking pleasure and avoiding pain and the pursuit of self-interest recognized by human experience: “When we approve or disapprove of any behavior, we look at whether the behavior increases or decreases the happiness of the person concerned.” (Fucheng Zhou, 1981) When everyone is truly in their best interests, society has reached the “greatest happiness of the greatest number”, because the “greatest happiness principle” depends on the sum of the greatest happiness of everyone.

As you can see, Bentham thinks utilitarianism and egoism are the same. This interest, which can be called happiness, value, usefulness, or effectiveness, is based on the various purposes or goals ordinary people pursue daily. However, Mill said there is a clear difference between utilitarianism and egoism. Utilitarianism is, to a large extent, the transcendence of egoism. “The happiness that constitutes utilitarianism’s standard of right and wrong behavior is not the happiness of the actor himself, but the happiness of all the people involved... Utilitarianism requires that the actor should be strictly impartial between his happiness and that of others, as a kind and impartial observer”(Muller, 2014). Obviously, the distinction between utilitarianism and egoism conveys a question, that is, whether utilitarianism wants to emphasize the maximum number of “happiness” or, more importantly, the maximum number of “people” who get happiness? There may be irreconcilable contradictions between the two.

Western utilitarianism is also divided into action utilitarianism and rule utilitarianism. As a representative of action utilitarianism, Smart (1992) said, “Action utilitarianism determines the right or wrong of action according to its good or bad effects. Rule utilitarianism determines whether an action is right or wrong according to the good or bad effects of the rules that each person’s action obeys in the same specific situation”. Master accuses rule utilitarians of leading to “rule worship”. Brandt (1979), the representative of rule utilitarianism, believes that “it is only for the morality of saints... Action utilitarianism does not clearly distinguish between obligation and super obligation”. Action utilitarianism has become society’s moral standard, which demands it.

4.1.2.3 Perfectionism

Perfectionism argues that morality should help people to achieve the goal of perfect and all-round development and strive to achieve the perfection and beauty of virtue and personality, which also belongs to the category of teleology in essence.

Unlike deontology, the theory of virtue is human-centered rather than principle-centered. It answers the question, “Whom am I supposed to be?” rather than “What should one do?” (Huaihong He, 2015) Unlike utilitarianism, perfectionism pays more attention to the transcendence of spirit than material and reality.

Perfectionism in China is mainly represented by classical Confucianism. It can be said that Confucian ethics belong to perfectionism in nature, which specifically discusses the fundamentals of “human beings” based on emotion or emotional rationality. Based on the overall environment of a traditional natural economy, patriarchal system, and autocratic monarchy, an ethic-based social culture was gradually formed. The connections between relationships and the obligations derived from that place were advocated.

To maintain these relational ethics, Confucianism especially emphasizes the establishment of self-morality and constructs a moral system involving every field of life. Among them, “Ren”, “Yi”, “Li” and “Zhi” are the most important virtues. Kong Zi first mentioned “Ren”, “Yi”, and “Li” when discussing the way of governance. He believed that “Ren” is benevolence, loving the relatives around him and loving the nation is the biggest benevolence; “Yi” is to do everything appropriately, respect wise men is the most significant “Yi”; “Ren”, “Yi” must contain ritual rules and regulations to limit its scope, that is the “Li” (Huaijin Nan, 2015). On this basis, Meng Zi extended them to “Ren”, “Yi”, “Li” and “Zhi”, which constituted the “four virtues” applicable to everyone in daily life. He provided specific explanations for these virtues, “Ren” is the tendency of compassion, “Yi” is the tendency of shame, “Li” is the tendency of respect for right and wrong, and “Zhi” is the tendency to identify right and wrong in the moral sense. He believed that “four virtues” are not given from the outside but are already possessed by oneself and can be obtained through self-exploration (Meng Zi · Gao Zi Shang). In addition, compassion and other emotions are moral in nature. They are pure from the heart of concern for the subject and fear of morality. These virtues can maintain the connections between relations and strengthen the various obligations in social relations to ensure the harmony and stability of the social order fundamentally (Huaijin Nan, 2018).

Perfectionism in Western countries mainly focuses on the rational angle to explain the shaping of human virtue quality. As the primary representative of the traditional Western theory of virtue, Aristotle believed that the difference between humans and other creatures is that humans have the most basic rational ability, and the

application of rationality in practice constitutes “practical wisdom”. Among them, “practice” is equivalent to the external realization of a human’s inner natural potential or quality. At the same time, “wisdom” is the methodological ability of a human’s rational ability to realize quality, that is, adhering to the principle of “moderation”. This practical wisdom eventually becomes the generating mechanism of virtue through the shaping and formation of customs and habits. Through the practice of wisdom, people’s natural potential is generated through qualities such as generosity, temperance, self-control, etc. And these suitable quality forms are virtuous. They show the rational function of life to the good. From the perspective of the mechanism of practical wisdom, “virtue is moderation, but from the perspective of the highest good, it is an extreme” (Aristotle, 1999). In other words, virtue is essentially a proper intermediate state that should be praised rather than an excessive or inferior state that should be condemned.

In the context of the severe disorder of morality, Macintyre (2020) et al. began to advocate Aristotle’s theory of virtue again in the 1980s, emphasizing the internal relationship between the shaping of human virtue quality and practical, rational choice. In his view, to elucidate virtue, one must first explain the practice. In his opinion, “practice is to obtain the inherent benefits of a certain cooperative activity mode of human beings in the process of pursuing its excellence.” Among them, intrinsic benefits are distinguished from power, status, or other extrinsic benefits that can be obtained through practice. This reclassification and definition of “practice” fully demonstrate the critical role of reason in “practice”. Based on the concept of practice, he said, “virtue is an acquired quality, and the possession and practice of such virtue enables us to obtain the inherent benefits of the practice. Without such virtue, we cannot obtain these benefits.” (Macintyre, 2020) He regarded the relationship between virtue and practice as internal and inseparable, that is, activities that do not involve virtue cannot be considered as actual practical activities.

It is worth noting that in the revival of contemporary Western virtue ethics, Sloter et al. began to reflect deeply on the analytic tradition of virtue and borrowed the research results of modern psychology on empathy to develop and confirm Hume’s concept of empathy. They tried to systematically reconstruct the emotional basis of “empathy” inherent in virtue and regarded emotion as a superior virtue basis to reason. However, Slote (2022) did not deny the existence of practical reasoning of good and tried to reinterpret practical reason with the idea of emotionalism, “practical

reason does not necessarily require the actor to be selfish and refuses to sacrifice for others, and there is no intuitive inconsistency between moral and practical reason... A person only needs to be properly concerned about his long-term interests to count as practical rationality, and this concern does not always need to pursue the maximization of personal interests or welfare.”(Slote, 2022) In this sense, rationality is included in the primary category of emotion, which constitutes the necessary basis for the non-uniqueness of virtue. This emphasis on the emotional basis of virtue is mainly consistent with the domestic Confucian thought that emotion is the primary source of goodness.

From the practical application of perfectionism, the moral goals advocated by Confucian ethics, such as “Ren”, “Yi”, “Li,” and “Zhi”, point to the relationship in ethics in essence. The essential virtues are mainly used to respond to the obligations and requirements in the ethical connection to achieve inner stability and satisfaction. The advocacy of good quality by Aristotle and others not only points to the need for ethical relations but also the realization of the subject’s value and the manifestation of subjectivity. Based on the analysis of the contemporary scholar of moral ethics Slote’s (2017) view of the “self-others” inaccuracy of virtue, Confucian moral ethics is to a large extent equivalent to “other-involved morality”, that is, “failing to help others may be wrong, but failing to help oneself, in the same way, seems intuitive not wrong; moreover, one action may be morally better than another because it brings more happiness to others, whereas an action is not morally better because it brings more happiness to the actor himself”.

Although Western moral ethics also pay attention to the maintenance of the interests and happiness of others, generally speaking, they pay more attention to the balance between “self and others” and attach importance to the concern for the pleasure of the actors who take actions or have admirable characteristics. Slote thought that “both self and other-related factors can form the basis for the high values we place on traits that make us perceive them as virtues. Justice, kindness, uprightness, and generosity are chiefly admired for what they lead their possessor to do to others; prudence, subtlety, care, composure, and fortitude are chiefly admired for what they involve themselves; Other virtues, such as self-control, courage, and (perhaps) wisdom in practical matters, are appreciated both for what they do to the possessor and for what they lead the possessor to do to others”, “other-related qualities are not in any way (implicitly) regarded as nobler or more important than

self-related virtues. And those mixed virtues, such as courage or self-control, do not seem at all lower or inferior to those which are chiefly concerned with him, such as justice and kindness” (Slote, 2017).

It is worth noting that Rand (2007) tried to construct a moral system based on the “self” in the context of the loop of altruism. In her research, she reconstructed the concept of “selfishness” to represent the good qualities in character. She thought that “the actor must be the beneficiary of the action, and people must act for their rational self-interest. But his right to do so derives from his nature as a human being, from the function of moral values in human life -- and thus applies only in the context where moral principles are rational norms that can be objectively demonstrated and validated and clarify and determine what real self-interest is. This right is not a license to ‘do as you please and does not apply to the ‘selfish’ villain image envisioned by the altruist, nor to anyone who is motivated by irrational emotions, feelings, impulses, hopes, and whims.” The reconstruction of the system of self-virtue fully emphasizes the need of “self-related virtues” to solve practical problems.

4.1.3 The Study of the Development Stage of Moral Judgment

Moral psychology research focuses on the development of moral judgment based on the cognitive structure of moral judgment. It reveals the stage characteristics of the subject in society to make moral judgments.

Piaget, a child psychologist, conducted an empirical study on children’s moral judgments in Geneva and Natchartres schools using observation and interview methods. By using the rules of the billiard game to represent the law of moral judgment with justice as the core clue, Piaget (1984) revealed the origin and development of children’s moral judgment in combination with children’s play practice and ideological consciousness. He found that the ethical rules of the child were initially taught to him by the adult and were other-disciplined. With the growth of children’s cognition and their participation in social activities, astronomical moral rules gradually develop into autonomous or self-disciplined governments. In addition, the moral judgment of young children has apparent characteristics of “moral realism”. Under the constraint of adults, children tend to judge the magnitude of responsibility according to the consequences of their actions rather than their intrinsic motives and intentions. Piaget’s revelation of children’s moral judgment characteristics provides corresponding suggestions for moral education. In addition, the conclusion of the

types of self-discipline and other-disciplined children's moral judgment preliminarily define the stage of moral judgment. It provides an essential reference for identifying the whole stage of moral judgment of adolescents and adults.

Based on Piaget's initial description of the types of children's moral judgments, Kohlberg et al. began to advance the research on the development of moral judgments in adolescents and adults, that is, to determine the types and stages of moral judgments based on the decisions and choices made by the subjects in the face of moral dilemmas involving justice. Regarding data collection, the researchers provided subjects with a series of hypothetical ethical dilemmas involving conflicting ideas, such as the dilemma of "Hinds stealing drugs". The subjects were asked to help the protagonist in the story make corresponding behavioral choices, such as deciding that Hinds should "steal" or "not steal", and then to reveal the specific basis of his moral judgment. Regarding stage confirmation, the researchers have extended Piaget's moral judgment stage by referring to Baldwin's theory involving the ethical stage. Baldwin's elaboration of the stage of ethical ideals, that is, "values are public or common and universal; values are ideal and objective"(Kohlberg, 2004), provides a fundamental basis for Kohlberg to define the higher stage of moral judgment. In the data analysis, according to the determined stages of moral judgment, the researchers set up a scoring system for each stage of judgment criteria for moral dilemma stories. They combined it with the judgment results and judgment basis of the subjects to determine the stage of moral development they have reached.

As for the proposal or presentation of the stage of moral judgment, Kohlberg (2004) defined the stage of moral judgment of adolescents and adults as pre-custom level, custom level, and post-custom level based on the view of social morality. Among them, "'custom' means to observe and adhere to the rules, customs, and expectations of society or authority only because they are the rules, customs, and expectations of society. Individuals at the pre-custom level have yet to understand and adhere to the rules or expectations of the custom or society. Individuals at the post-custom level understand and fundamentally accept the rules of society. Still, the acceptance of social rules is based on the understanding and acceptance of the general moral principles that determine these rules. In some cases, these principles contradict the rules of society, and in these cases, individuals at the post-custom level judge by principles rather than custom." Within these three moral levels, each consists of two stages, and the second stage of each is a higher and more structured form of the

general view. Specifically, the pre-custom level of morality is divided into stages 1 and 2. The moral judgment in stage 1 belongs to the other stage, and the moral judgment in stage 2 is mainly based on individualistic and instrumental purposes and transactions. For morality at the customs level, Stage 3 is primarily based on mutual interpersonal expectations, interpersonal relations, and interpersonal coordination, while stage 4 is mainly based on social system and conscience. As for the post-custom or principle level, stage 5 is primarily based on social contract or utility and individual rights, while stage 6 is mainly based on universal ethical principles.

As for the verification of the stage of moral judgment, Kohlberg (2004) et al. first conducted a cross-sectional study on the continuity of the stage of moral judgment. The data showed that some participants entered college and temporarily “reverted” to stage 2 instrumental egocentricity, then reverted to either customary (stage 4) or principled (stage 5) morality. In the face of the fact that the existing middle school age subjects had been evaluated as the custom and post-custom stage turned into “relativism” in the later stage, the researchers referred to Piaget’s classification of heterotic morality and self-disciplined morality, redefined the concept of the self-disciplined type existing in the custom and post-custom stage, and called this type of self-disciplined type as sub-stage B. It can be said that the confirmation of the existence of the middle stage of moral judgment ensures the stability of the stage of moral structure. In addition, Kohlberg (2004) et al. also carried out a series of cross-cultural follow-up studies in Turkey, Israel, and other regions to confirm the cultural universality of the stage of moral judgment. Although the content of moral judgments may vary from culture to culture, the primary stages and sequences are stable, and an individual’s moral judgments develop in stages in an unchanging order. Although Kohlberg (2004) et al. mainly focused on the justice of the distribution of universal rights and obligations and did not pay more attention to care and responsibility in real-life moral dilemmas, they finally confirmed the development stage of moral judgment in the field of justice based on a series of empirical tests.

4.1.4 The Study of the Main Contents of Moral Judgment

Moral judgments are essentially judgments of moral values. Attention to core ethical values that play an important role in people’s daily life and social development and stability is an essential topic in Eastern and Western research, especially in ethics research.

4.1.4.1 Benevolence

Confucian ethics in China does not directly use the word “benevolence”; it uses the concept of “Ren”. Confucianism regards “Ren” as the essence of human “virtue” and defines “Ren” as “loving others” (Huaijin Nan, 2018). According to the interpretation of the primary connotation of “Ren” by Confucius, the critical core of “Ren” is love, so “Ren” can be interpreted as “benevolence”.

As for the principles and requirements for the practice of benevolence in relations, Kong Zi first emphasized that one should not impose on others what one is unwilling to do (Huaijin Nan, 2018). That is to say, they should care and understand others based on their position and consider the wishes and desires of others from your wants and desires or consider the likes and dislikes of others from your likes and dislikes. This principle demonstrates the fundamental role of compassion in the practice of benevolence. On this basis, Kong Zi encouraged people to help others, emphasizing the importance of doing good deeds (Huaijin Nan, 2018). To put it simply, we should achieve ourselves and enable others to achieve themselves.

For the characteristics of “benevolence”, Confucianism advocates the hierarchy of benevolence. As Meng Zi mentioned, “for things, they just cherish casually; for ordinary people who have no blood relationship with them, they only treat them with a human attitude and give the necessary care to the same kind of people; but for their loved ones, they treat them with kind affection” (Meng Zi · Jin Xin Shang). Although this kind of affection is of priority, it is the starting point of love and the touchstone to test whether a person can practice benevolence and expand benevolence. If they can’t even show filial piety to their own parents, it’s hard to show kindness to others. That is to say, we should start with loving our parents and then extend our benevolence to others (Meng Zi · Liang Hui Wang Shang). Generally speaking, Confucian’s benevolence is a process of expansion from near to far. This process begins with the love of “blood compatriots” and then expands to the universal love of “humans”. This kind of benevolence even extends to heaven and earth, “the benevolence of all things”, showing benevolence’s ideal and superior nature.

As for the ultimate meaning of the practice of “Ren”, Confucianism believes that although “Ren” refers to the happiness of others, it ultimately refers to the concern for self-happiness. That is, the concern for self-happiness is based on the happiness of others. Kong Zi divided benevolence into making people love themselves, love others, and self-love, and self-love is the most important among them (Xun Zi · Zi Dao).

Meng Zi believed that benevolence is the way of self-love. That is, benevolence is the means, and self-love is the end. Self-love must be realized through benevolence to the other (Meng Zi · Liang Hui Wang Shang).

Similarly, Western ethicists have made systematic discussions on “benevolence”. As for the occurrence of benevolence, Smith believed that compassion refers to a dynamic process of resonating with the emotions of others. It is an imaginative process of feeling the parties’ situation as bystanders. And benevolence is formed under the action of compassion. That is, the bystander stands in the parties’ position, tries to understand the parties’ feelings through imagination, and expresses his compassion to comfort or help them.

To define the basic meaning of benevolence, Frankner (1987) distinguishes between the similar concepts of “benevolence” and “doing good”. He argues that the benevolent are motivated by caring for others, while people who do good are not motivated by emotion. Doing good not only refers to giving something good positively or stopping evil but also includes negative evil inaction or good not stopping. However, benevolence, as a tendency or disposition, includes not inflicting evil or harm on others, benefiting or doing good to others, preventing evil or harm from being inflicted on others, and eliminating or repairing the evil or harm that has occurred (Frankner, 1987). But this definition makes the mistake of covering too little and too much. The lack of coverage is mainly manifested in Frankner’s exclusion of not preventing the good towards others and not eliminating the good that has been achieved in others. “Not doing evil or harm to others” is a kind of “inaction”; its essence is “not doing evil” rather than “doing good”. To regard the “inaction” as “good” and potentially merciful, it must provide the prerequisites: the person who doesn’t harm others has the right to harm others or avoid the performance of harm resulting in identifiable discomfort to the person who doesn’t harm others (Livnat, 2004). At the same time, “benefiting or doing good to another” cannot be regarded as benevolence if it arises from a legal obligation, moral recompense, or gratitude for a previous act.

As for the characteristics of benevolence, Smith (2012) thinks that benevolence first has a hierarchy. The first level is concerned with one’s well-being. “Every man is born primarily concerned with himself; And since he is better suited than anyone else to take care of himself, it is proper and right that he should do so.” Of course, Smith also pointed out that “egoism” is not the same as selfishness, and it is not greed. He

believed that benevolence to oneself has appropriateness; that is, proper benevolence to oneself can arouse people's approval and sympathy, while excessive benevolence to oneself is equal to selfishness. The second level is concern for one's family members. "Those who usually lived in the same house with him, his parents, his children, his brothers, and sisters, were naturally the next best thing to himself in the interest of his most ardent feelings." (Smith, 2012) The third level, by analogy, concerns people with whom you have little to do. Secondly, Smith believed that benevolence is a voluntary virtue in which individuals do good without being forced to do so by external forces.

"Benevolence is always unfettered, and it cannot be forced. A mere lack of benevolence is not punishable because it doesn't lead to real evil. It may cause disappointment in what might reasonably be expected of good deeds and thus may justifiably arouse disgust and opposition; It is unlikely, however, to arouse any sense of resentment that one would subscribe to. If a man is in a position to repay his benefactor, or if his benefactor needs his help, and he does not do so, he is undoubtedly guilty of the most humiliating ingratitude... His lack of gratitude will not be punished." (Smith, 2012) In other words, the lack of unfettered is not punishable by law, but people hate it. Although benevolence is voluntary, Smith also believed it has a kind of compulsion, that is, the duty of benevolence to those around him. It included the mutual moral responsibility between parents and children into the scope of benevolence and agreed to enforce the implementation of benevolence through legislation. This benevolence is pushed from oneself to relatives, then to neighbors, friends, benefactors, and other strangers. "Though affection diminishes with the gradual alienation of kinship" (Smith, 2012), one cannot escape the responsibility of benevolence.

For the meaning of the practice of benevolence, ethicists believe that benevolence is directed not only to the happiness of others but also to the interests of the self. Smith suggests that benevolence not only promotes the happiness of others but also pursues one's legitimate interests. If kindness is unselfish and altruistic, it belongs to God, not man. Butler argues that benevolence and self-love are mutually compatible. He believed that "there is a natural mercy principle in human beings, which points to society to some extent, and self-love points to individuals" (Lawrence, 1948), distinguishing the difference between benevolence and the object of self-love and pointing out the innate characteristics of benevolence. In addition, he points out

the consistent relationship between benevolence and self-love, “Although benevolence and self-love are different, although benevolence tends primarily toward the public good and self-love toward the private good, they are also very consistent. Our greatest satisfaction with ourselves depends on a certain amount of benevolence. Self-love is one of our main guarantees of social propriety.” (Lawrence, 1948) In other words, benevolence can satisfy the self and become a way of self-love. A man who loves himself is bound to act justly out of love for himself. “Every special love, even the love of our neighbor, like self-love, is truly our love; The joy that comes from this particular love, like the joy that comes from self-love, is my joy.” (Lawrence, 1948) The pleasure the actor derives from benevolence is the same positive emotional experience as the pleasure from self-love, despite a difference between the objects to love. In this sense, Butler argues, benevolence towards the other is essentially self-love.

In addition, according to Smith (2012), benevolence has a high moral value. “It is this feeling, more sympathetic to others and less sympathetic to oneself, which restrains selfishness and kindness, that constitutes the best of humanity; Only in this way can the emotions and passions of men be in harmony with each other, in which all human reason and courtesy lie.” But he also believes that the social role of benevolence in modern society is less and less. “Although society can exist in an unpleasant state without the social role, the prevalence of injustice will surely destroy it completely” (Smith, 2012), and “the stability and order of society are even more important than the relief of the suffering of the unfortunate” (Smith, 2012). For him, the just virtue of maintaining social order was more important than the benevolence virtue of alleviating the suffering of the unfortunate. Smith also says that benevolence is both temporary and transitional for the individual. “There is no one in society, except beggars, who wants to live entirely on the benevolence of others. Moreover, even beggars cannot rely on others. Indeed, the supply of beggars’ living materials comes from good people’s benevolence. Although this morality, in the final analysis, provides the beggar with everything he needs, it does not, and cannot, provide him with what he needs all the time.” (Smith, 1997) That is to say, individuals will not and cannot always give benevolence to others, and others will not always be willing to accept the benevolence of others.

Combining with the discussion of “benevolence” in ethics studies in Eastern countries and Western countries, it can be found that, as a noble moral ideal, the core

of benevolence is “love”, and its internal structure involves the actor’s understanding of the pain of others (compassion) and the actor’s attempt to alleviate the pain of others (doing something good). In addition, benevolence has a certain level of morality, that is, the object of care has a level of the hierarchy, and benevolence has the dual attribute and significance of paying attention to the happiness of others and self-interests. It is important to note that benevolence, as a one-way concern given to the other, does not require a reciprocal response from the other. In this sense, benevolence is distinct from “care,” which requires that the person caring for others and the person being cared for be equally crucial in the relationship (Noddings, 2012).

4.1.4.2 Justice

Domestic traditional ethicists have defined the concept of “justice” in the narrow sense, namely “fairness” or “impartiality”, which is different from the broad sense of justice. The broad definition of “justice” contains two kinds of meaning, that is, “fairness” and “righteousness”. In Chinese, the word “justice” can be divided into two words, “Gong” and “Zheng”, and the word “fairness” can be divided into “Gong” and “Ping”. Xun Zi pointed out that if the monarch is just and impartial, then the subjects will be honest and upright (Xun Zi · Zheng Lun). “Gong” refers to selflessness, especially the public interest; “Zheng” means impartiality, especially appropriateness and propriety. They see “fairness” as a synonym for “justice” here. For example, Guan Zi mentioned that heaven is fair and selfless, so both beautiful and not beautiful exist; the earth is fair and selfless, so both large and small exist (Guan Zi · Xing Shi Jie). “Ping” means without favoritism and discrimination.

As for the concrete representation of justice in practice, Confucian ethics regards the conformity with “Li” and “Yi” as “justice” or “fairness”. “Li” and “Yi” respectively play essential roles in regulating social order. To be specific, “Li” is similar to the practical principle of partial justice or impartiality, that is, the distribution of public social welfare according to the name, while “Yi” is equivalent to the formal principle of justice, that is, clarifying what conditions a member of society must have and the necessity of unequal distribution (Jianfei Shang, 2011). The fundamental reason for Confucian ethics to advocate “Li” lies in that its function of distinguishing names is the theoretical basis for the rational allocation of rights and obligations. Confucius’ thought of “defining name” is the source of exploring the relationship between “Li” and social justice (Lun Yu · Zi Lu). Although the thought of “defining name” has its specific background, it contains essential theoretical

significance; that is, if the use of the name is not correct, it will inevitably lead to the failure to straighten out the relationship between human relations and successfully deal with various things. What is more serious is that the whole society has lost the standard of judging right from wrong, resulting in disorder and disorder. Therefore, the correct use of nominals not only needs to clarify the types of roles necessary for social life but also requires individuals to undertake corresponding responsibilities according to their role positioning. This principle of one-to-one correspondence between social roles and responsibilities can provide the necessary basis for the reasonable distribution of rights and obligations, the construction of human relations and judicial practice. In traditional culture, “Li” requires a person to pay attention to his or her role in the relationship between human relations (Lun Yu · Yan Yuan). When a person’s social role or title is determined, then he will have the corresponding rights and obligations. “Yi” is used primarily to clarify the conditions under which people are members of society and the need for distribution according to differences of origin. Because there are many objective differences between individuals, people are doomed to be unequal. Meng Zi said that some people were born to be good at managing social affairs, while others were only suitable for certain specific tasks. Hardworking people have the power to govern human society, so they have the right to enjoy the wealth created by others; On the contrary, the laborer needs to provide reasonable adjustments for his productive activities to the laborer, and, naturally, he should pay taxes to the laborer (Meng Zi · Teng Wen Gong Shang).

In Western ethics, the word “justice” has been used for a long time. In the early concepts of ancient Greek society, justice issues were closely related to social customs and habits, which expressed the objective interpretation of customs and habits in the life of a particular community. When specific standards of justice are established, they in turn, become the ethical basis for the basic norms of community life (Hesiod, 1996). Aristotle inherited the Greek universal understanding of particular social customs and laws. In his opinion, the field of justice is the community’s political life, and the interpretation of justice cannot be separated from a comprehensive understanding of specific social customs and laws.

For the basic types of justice, Aristotle believes that justice includes general justice and specific justice. This is not to say that justice can be divided into two decidedly different parts. He said that justice as a single word could be used in a general sense or in the context of a specific activity. He accepted part of Plato’s view,

and he thought that Plato was correct in his generalization of human justice as a single form. Still, Plato had given the form the wrong name and regarded it as a single psychological phenomenon, ignoring the common characteristics of equality shared by many just acts and just people (Kraut, 2002). In fact, concrete justice and general justice are not two separate types of justice. When justice is used in the broad sense of language, the observance of the law reflects social customs. It is the inherent name of a specific and essential quality that can reflect the general state of moral virtue. When justice is expressed in concrete practice, it is justice as proportional equality. They are just different levels of understanding of a common name and are not two opposing modes of justice. It can be said that specific justice is a part of the overall justice, which is the quality of the justice problem in a particular field of practice. And this specific “justice” of proportional equality is essentially the same as “fairness”.

According to Aristotle (1984), specific justice and its corresponding actions include distributive justice and corrective justice. “One is the distribution of honor, money, or things shared by the community members (for which a person may receive an equal or unequal share), and the other is the justice that corrects the transactions among some members.” Concerning the proportion equality of good external things, concrete justice is the moderation between the inequalities of getting too much and too little. “Since the unjust person and the unjust action are unequal, there is also an intermediate state between inequality and inequality, which is equality; For any action in which there is too much and too little is also something equal. If injustice is inequality, justice is equality, and this is self-evident to anyone. Since equality is moderation, justice is moderation.” (Aristotle, 1984) For the equal relationship between two representatives and two good external things, Aristotle does not advocate mechanical average but stresses the dominance of the principle of moderation.

However, in modern ethical thinkers, the concept of “justice” is increasingly used as a moral standard to evaluate the social system. It is regarded as the primary value of the social system. In this case, Rawls began to study the basic structure of society from the perspective of morality, that is, to check the justice of the basic structure of society in the distribution of fundamental rights and obligations and to determine the division of socially reasonable interests or burdens. After he put forward “justice as fairness”, the two concepts of “fairness” and “justice” are inextricably linked together. The English translation of the words “fairness” and “justice” is “justice”. According to the interpretation of Plato and others, “fairness”

refers to the highest pursuit of individuals, and is the “supreme good” toward which the community is oriented, with transcendence. And “justice” itself has the meaning of fairness and equality. On this basis, “justice” also means “fairness”. That is to say, the scope of “justice” is broader than that of “fairness”. The “justice” mentioned by Rawls is equal to the narrow sense of “justice”, namely “fairness”.

Rawls’ (1988) views on fairness are embodied in his two principles of justice. the first is the principle of justice as fairness, and the second is the difference principle. He explained the two principles as follows: “The first principle is that every man shall have an equal right to a system of similar freedoms compatible with the broadest system of fundamental freedoms possessed by others. Second principle: social and economic inequalities should be arranged in such a way that they are (1) reasonably expected to suit the interests of everyone; And (2) open to all, depending on status and position”. Among them, the principle of justice as fairness emphasizes the basic personality and the equality of rights. In contrast, the principle of difference emphasizes the fairness of the distribution of social resources and public rights.

Based on the discussion on the concept of justice and the representation of justice practice by ethics scholars in Eastern and Western countries, “fairness” is generally regarded as the essential kernel of “justice”. From the whole perspective, the equality of personality and human rights constitutes the basis of justice, the equality of rights and resource distribution is the core of justice, and the law that embodies natural rationality and human rationality is the fundamental guarantee to realize justice. From the ultimate sense of justice, the fair distribution of rights and resources fundamentally points to the balance of the relationship between people.

4.1.4.3 Responsibility

Confucian ethics rarely use the word “responsibility” directly, but its discussion on responsibility is very rich. As for the content of responsibility, in order to guide individuals to become “the excellent person”, Confucian ethics first stipulated the content system of personal responsibility. “Da Xue” pointed out that the essence of Da Xue is to have personal knowledge and moral cultivation, and to serve people based on it, so as to achieve the state of “supreme goodness”. This is known as the “Three Requirements”. The “Three Requirements” can be expanded explicitly into the “Eight Items”, namely, “Ge Wu”, “Zhi Zhi”, “Cheng Yi”, “Zheng Xin”, “Xiu Shen”, “Qi Jia”, “Zhi Guo” and “Ping Tian Xia”. “Eight Items” cover the entire contents of moral responsibility (Huaijin Nan, 2018). This responsibility system can be divided

into four levels: the obligation for oneself, the responsibility for the family, the responsibility for the country, and the responsibility for the universe.

Among them, the responsibility to oneself involves “Ge Wu”, “Zhi Zhi”, “Cheng Yi”, “Zheng Xin” and “Xiu Shen”, and the purpose is to make oneself become a better man. “Ge Wu” means to explore the truth of things, “Zhi Zhi” means to achieve a perfect understanding of things, “Cheng Yi” means to keep the sincerity of mind, “Zheng Xin” means to make people turn to the right, and “Xiu Shen” means to cultivate the moral character. The responsibility for the family is “Qi Jia”; that is to say, it makes the family members harmonious. So family members should deal with the relationship between father and son, the relationship between husband and wife, and the relationship between elder and young. The responsibility to the country is “Zhi Guo”; it means to make every effort to ensure the country’s peace, tranquility, prosperity, independence, and integrity. The responsibility for everything in the universe is “Ping Tian Xia”; it means seeing everything as your friend and being responsible for it.

In addition, to maintain the stability of the social order, Confucian ethics also stipulated the content of responsibility in the relationship, namely the “Three principles” and “Five principles”. The “Three principles” defined the absolute obligations held by the minister, son, and wife to the king, father, and husband (Li Wei · Han Wen Jia). The “Five principles” refers to the five fundamental human relations in society: father and son, king and minister, husband and wife, brother and brother, and friend and friend. The role corresponding to the relationship of human relations stipulates the corresponding moral responsibility. Meng Zi pointed out that those who are parents should be kind to their kids, and those who are children should be filial to their parents; the king should respect their ministers, ministers should be loyal to their king; husbands are responsible for the things outside the family, wives are accountable for the items inside the family; the elder brother should take care of his brother, the younger brother should respect his brother; friends should keep faith with each other (Meng Zi · Teng Wen Gong Shang).

As for the characteristics of responsibility, Confucian ethics holds that commitment has both objective compulsion and subjectivity. The Confucian idea of justifying names relates roles to objective obligations and explains why fulfilling duties is necessary (Lun Yu · Yan Yuan). That is to say, if the name is not correct, if the words are not reasonable, then nothing can be done; if things cannot be done, rites

and music will not flourish; if rituals and music cannot grow, the execution of punishment will not be proper; if the execution of sentence cannot be appropriate, the people will not know what and how to do (Lun Yu · Zi Lu). In the view of Confucianism, to correct one's name is to be responsible, and the consequence of failing to fulfill one's responsibility is to lose one's name and be held accountable. Therefore, responsibility in this sense has its mandatory. In addition, Confucian ethics also emphasizes the subjectivity of responsibility. Although Confucianism attaches importance to the response between roles and responsibilities, it also attaches importance to the inner moral feelings of the subject. It attaches importance to their inner consciousness and willingness. In the view of Confucianism, only the altruistic care for the common good rooted in the heart of an individual is the true sense of responsibility. Therefore, it is encouraged to break through the limitation of self-power, walk out of self-power and towards others, and take the initiative to assume responsibility for others.

Western ethics directly uses the concept of "responsibility" and defines it as an obligation or something that should be done. In the context of traditional societies, Plato (1986) argues that responsibility stems from social roles defined by social structures. A just city-state, he said, is a harmonious and orderly society in which "all citizens, without exception, should be assigned to whatever task each of them is naturally suited to, so that they may be in their professions". And "doing one's job" is the individual's responsibility in the city-state's social structure. This kind of responsibility is based on the innate difference of status and role, and different classes of people are entrusted with other responsibilities. As for the object of responsibility, Cicero (2003) points out that it has an obvious hierarchy: we are first responsible to the immortal gods; Secondly, should be responsible to the country; Third, they should be accountable to their parents; and then to others. Since social roles define responsibility, the object of responsibility is external to the subject.

With the advent of modern society, ethicists gradually shifted the focus of responsibility from the social structure to the people themselves. They began to pay attention to the relationship between commitment and the subject. That is to say, responsibility no longer comes only from the requirements of external structure, and the subject becomes the source or object of responsibility. Kant's exposition of the moral law of responsibility and transcendence and the goodwill of the subject is a sign of the beginning of the transformation. He regards the act that follows the moral law

with universal necessity and comes from goodwill as an obligation or responsibility. He holds that when the action is motivated by accountability or responsibility, it must have moral value.

Postmodern society no longer emphasizes the external responsibility of the social structure and mainly focuses on the internal responsibility of individuals. Sartre (1988) believes that a person becomes a person through a series of actions, so he chooses his image; Because people act out of free choice, they are responsible for themselves, not only for the consequences of their actions but also for what they become; I should first take responsibility and then act by my responsibility. In this way, responsibility passes from the individual to everyone. In his opinion, man is freedom; Choosing alone, bear alone, is a sign of maturity; Everyone should take responsibility for themselves (Sartre, 1988). Duty, in his view, is what man's nature dictates, not the demands of external structural forces; Responsibility is based on oneself, and responsibility is the individual "grow up" needs or results.

Given the opposition and mutual identity between subjects brought about by existentialism, Levinas (2019) put forward the ethics of "the other", emphasizing concern for and respect for the other, and unconditionally assuming complete responsibility for the other. The relationship between the self and the other is, by its very nature, an ethical one in origin and in essence, for an essential fact of human existence is the encounter with others. This kind of encounter is a response to the "face" of others, which has the original ethics. When the face of the other appears, the answer and responsibility emerge. "The other is alien, unknown, and unpossessed." (Levinas, 2019) In a society with numerous subjects and emphasis on egocentric status, Levinas demands to be oriented toward others, respect the particularity of others, and take responsibility for others. Therefore, the ethical relationship between people is one of responsibility for others. This view of responsibility involves a concern for the disadvantaged: I have a responsibility to others for whom I am asked and to whom I need to respond. In essence, this "otherness" is a manifestation of subjectivity. Objectively speaking, subjectivity is not the ability to dominate others, but the autonomy and ability to take the initiative for others. The greater the ability, the greater the responsibility, and the stronger the subjectivity.

Based on the discussion of "responsibility" in ethics studies in Eastern and Western countries, it can be found that the role of individuals in social relations is the key source of responsibility. However, individual responsibility at home and abroad

presents distinct differences in different levels of relationship: Confucianism regards the individual's responsibility to himself and his family as the primary responsibility, while the responsibility to the state or other groups is relatively secondary responsibility. In the West, however, it is customary to regard one's responsibility to the state as a key one, and one's responsibility to one's family as relatively secondary. In addition, responsibility in social relations has certain objectivity or compulsion, and subjectivity plays an increasingly important role in the definition and undertaking of responsibility.

4.1.4.4 Integrity

Confucian ethics has made much discussion on the word "Zhi", "Zhi" means "integrity". On the necessity of having the virtue of "Zhi", Kong Zi said that man survives because he has the virtue of "Zhi", and the man who doesn't have the virtue of "Zhi" can also survive, but he is just lucky enough to avoid unfortunate matters (Lun Yu · Yong Ye). As for the role of "Zhi" in interpersonal communication, Kong Zi encouraged people to treat those who hurt them with fairness and integrity (Lun Yu · Xian Wen). He praised "Zhi" considering the essence of a wise man is just and integrity (Lun Yu · Yan Yuan), and he encouraged making friends with righteous people because that would be good for themselves (Lun Yu · Ji Shi). These discussions contain the meaning of justice and honesty involved in "Zhi", and reveal the fundamental direction of "Zhi", that is, the judgment of the subject self in the face of conscience.

Western ethics rarely mentions the word "integrity" directly, but discusses the similar concept of "justice". The exploration and pursuit of justice is the primary purpose of Plato's Republic, which lays the ideological foundation of the western idea of justice. For Plato (1986), integrity means "having and doing what men own is, and belongs to him." Justice is the highest pursuit of individuals and the city-state's highest value; it is the basis of social harmony. Aristotle (1982) further developed Plato's view of justice in Politics. Besides affirming that justice is individual virtue and excellent quality, he emphasized that justice is a kind of community good, namely the public interest. The community's public interest is a "supreme good", but also the most incredible justice. According to Plato and Aristotle's interpretation of justice, justice for individuals is the moral command of "what should be done" and "what should be obtained" generated by each person's conscience. For society, it means that everyone can get what they should get pretty. But in the same way, justice is the

ultimate source of legitimacy for all individual and social actions, serving as the highest standard for judging the good and evil of individuals and groups. These arguments show that the concept of “justice” has a broader connotation than “integrity”, among which “justice” pursued by individuals is equivalent to “integrity”.

Based on the discussion on the concept of “integrity” in ethics in Eastern and Western countries, integrity not only means the individual’s pursuit of justice, that is, the adherence to moral principles, but also includes the individual’s honest attitude in the face of moral mistakes. Simply put, integrity is not afraid of the intense, not pitying the weak, adhere to the right path. It means having the courage to stick to your convictions, having the ability to stand up for what’s right, and not looking back when you need to. In addition, integrity requires the courage to admit when you are wrong in a moral sense.

4.1.5 The Study of the Cultural Characteristics Contents of Moral Judgment

Morality has relativity, which is always relative to the cultural morality of a particular nation or country, and different cultures contain different morals. As anthropologist Benedict said, “every society is different in morality, which is short for socially permissible habits.” In this sense, moral judgments in different social backgrounds have corresponding cultural characteristics.

4.1.5.1 Cultural Characteristics of Moral Judgment in China

Paying attention to “face”, that is, putting self-esteem and image first, is a significant feature of moral judgment in China. The concept of “face” was put forward by the 19th-century American missionary Arthur Smith. He said (Smith, 2012), “it often seems that Chinese ‘face’ is not unlike the South Sea Island taboo, a force of undeniable potency, but capricious, and reducible to rule, deserving only to be abolished and replaced by common sense”. Smith tried to understand “face” mainly in the context of Chinese cultural conventions, “in order to understand, however imperfectly, what is meant by ‘face’, we must take account of the fact that as a race the Chinese have a strongly dramatic instinct. The theatre may almost be said to be the only national amusement, and the Chinese have for theatricals a passion like that of the Englishman for athletics, or the Spaniard for bull-fights. Upon very slight provocation, any Chinese regards himself in the light of an actor in a drama...A Chinese thinks in theatrical terms...All this, be it clearly understood, has nothing to

do with realities. The question is never of facts, but always of form. If a fine speech has been delivered at the proper time and in the proper way, the requirement of the play is met. We are not to go behind the scenes, for that would spoil all the plays in the world. Properly to execute acts like these in all the complex relations of life, is to have 'face.' To fail of them, to ignore them, to be thwarted in the performance of them, this is to 'lose face'" (Smith, 2012).

He found that "face" was not directly related to justice. For example, "in the adjustment of the incessant quarrels which distract every hamlet, it is very necessary for the 'peace-talkers' to take as careful account of the balance of 'face' as European statesmen once did of the balance of power. The object in such cases is not the execution of evenhanded justice, which, even if theoretically desire, seldom occurs to an Oriental as a possibility, but such an arrangement as will distribute to all concerned 'face' in due proportions." (Smith, 2012) Besides, he gave several concrete and real examples of how Chinese people protect the "face" of others or themselves in daily moral life. For instance, "to offer a person a handsome present is to 'give him face'...To be accused of a fault is to 'lose face', and the fact must be denied, no matter what the evidence, in order to save a face." (Smith, 2012) In other words, "face" is very important for Chinese people to maintain a normal moral life, but the maintenance of "face" actually need to pay a corresponding price, which may be overpaying, may be lying, and the most serious may be losing their life.

Another cultural characteristic is emphasizing "the connections between relations", that is, to deal with social problems or personal problems according to the degree of affinity between people. This "the connections between relations" ethic has played a deep-rooted role in maintaining the stability and development of social relations in China. In the words of Zehou Li (2008), China today is still a "emotional noumenon", that is, "emotion" is the ultimate reality and root of life. He believes that the so-called "emotion" becomes a complex and diversified psychological state or rational structure composed of a kind of interlacing of rationality and emotion after a long period of social history, while "rationality" appears in the form of social legitimacy (Zehou Li, 2008). Suming Liang pointed out that, "Li" is to control people's temperament, because people's emotions should be expressed in a proper way; "Li" does not come down from heaven, nor out of the earth, it is formulated according to human relations. As Suming Liang emphasized, "Li" as a rational order is the form expression of the external norm of "the connections between relations".

The essence of “Li” and “Yi” lies in inner human beings, rather than outer gods and goddesses. That is to say, “Li” does not take something transcendent as “noumenon”, but brings ordinary interpersonal feelings that people do not know daily as “noumenon” (Zehou Li, 2008).

For example, the basic concepts such as honesty, respect, kindness, and loyalty, which repeatedly appear in the Analects of Confucius, are all related to specific emotional psychological states, rather than abstract rational concepts. As for the essential characteristics of “emotion” as the source of “Li”, Zehou Li (2008) believes that Confucius’s “emotion” is based on the parent-child emotion with biological blood relationship. It centers on “parent-child” and radiates from near to far and from close to distant. Parent-child love can be expanded into universal love for all living beings and everything in the universe.

4.1.5.2 Cultural Characteristics of Moral Judgment in Western Countries

The “rationality” tendency is the main cultural characteristic of Western moral judgment. This rational orientation contrasts sharply with the Chinese’s “emotional” direction. Since morality is contained in culture, the rational attribute of moral judgment is closely related to Western cultural characteristics, after all. Shuming Liang (2018) believes that “religion is the watershed between Chinese and Western cultures. The ancient society of China and the ancient society of Greece and Rome were not far apart. But the subsequent cultural development in the West was centered on religions such as Christianity; China, on the other hand, is centered on the secular Zhou Confucian tradition. The difference in the evolution of the latter two social structures can be seen in this. Zhou Kong’s education was “extremely clever and the way of the mean”, and there was no sudden change in the patriarchal society’s life, but to enrich the ritual text and improve its spirit. China has gradually moved to an ethical standard, and family life has continued behind. Western Christianity turned to large community life, and the family to light, family to split, which is also larger.” That is to say, after Christianity, Western society entered the group life; that is, individuals belong to the group, the group directly governs the individual, and the individual puts his responsibility for the family behind the group. In addition, everyone in the group is equal, and the concept of individual rights is relatively active, gradually forming an individual-oriented society emphasizing individuals. In this social context, personal moral judgment tends to be based on realistic factors such as

rights, obligations, principles, and rules rather than considering social relations. Rational considerations play a leading role in weighing and sequencing moral choices.

4.2 The Study of Pre-service Teachers' Moral Judgment

The way of presenting this part literature has specific characteristics. Undoubtedly, student teachers' moral judgment is worthy of exploration and discussion. Although the existing researchers pay much attention to pre-service teachers' moral judgment, they have not regarded the group of student teachers as a particular research object, and their attention is more paid to undergraduates still learning the theory of education. Besides, Western countries are more accustomed to using the concept of "pre-service teachers", which includes both student teachers and undergraduates. Presently, there is much research on the moral judgment of pre-service teachers in Western countries, and researchers in China have not yet paid enough attention to pre-service teachers' moral judgment. Considering that the function of the literature review is mainly to help researchers familiarize themselves with the position of their research in this field, I decided to conduct a literature review in this respect based on "pre-service teachers".

4.2.1 The Study of Characteristics of Pre-service Teachers' Moral Judgment

4.2.1.1 The Study of Characteristics of Pre-service Teachers' Moral Judgment in China

There are microscopic researches on the moral judgment of pre-service teachers in China, and the existing studies mainly pay preliminary attention to the content dimension of student teachers' moral judgment. The studies show that the contents of student teachers' moral judgment are responsibility and compassion.

Specifically, Haiyan Wei (2022) regarded responsibility as the critical content of student teachers' moral judgment, and conducted an empirical investigation on the types and basis of their moral responsibility judgment. The research data shows differences in their judgment of moral responsibility. There are three levels of moral responsibility judgment: self-interest orientation, rule orientation and conscience orientation. The student teachers who follow the "selfish orientation" always take "me" as the center of all problems and make responsibility judgment to satisfy their interests. The students who follow the "rule orientation" make the judgment of moral responsibility based on obeying the rules and procedures of the school. The students

who follow the “conscience orientation” judge the responsibility with their inner conscience. In addition, some student teachers’ responsibility judgments are mainly based on their position, that is, the “self-responsible” judgment from their situation. However, other student teachers’ responsibility judgments are primarily based on the other’s standpoint, that is, thinking from the students’ perspective.

Yan Zhang (2021) takes compassion as the core content of student teachers’ moral judgment. Based on the critical events, she empirically explored the ethical dilemmas existing in the practice of student teachers’ compassion. She said that in practicing compassion, student teachers are faced with the conflicts between sympathizing with students and constructing teachers’ authority, the contradiction between sympathizing with students and loyal colleagues, and the dilemma between sympathizing with students and following school norms. In her opinion, the main reasons for the conflicts lie in the cognitive bias of compassion, the difficulty of compassion judgment and the restriction of compassion ability.

In general, the initial attention to the main contents of student teachers’ moral judgment opens the specific direction of the study of student teachers’ moral judgment, and provides the essential empirical reference for the subsequent in-depth exploration of student teachers’ moral judgment.

4.2.1.2 The Study of Characteristics of Pre-service Teachers’ Moral Judgment in Western Countries

Relevant studies in Western countries have conducted some empirical investigations on the characteristics of pre-service teachers’ moral judgment, and the data showed that the moral judgment of pre-service teachers was still level of customary. Tan-Willman (1978), a researcher in the early stages, used Rest’s Defining Issues Test to investigate the maturity of Canadian future teachers’ moral judgments and found that future teachers’ moral judgments were mainly “law and order” oriented. They rejected the establishment of authority and regarded “red tape” as essential in making moral decisions. Although the pre-service teachers’ moral judgment has not reached the mature stage, the pre-service teachers have given basic respect to the moral norms in the process of moral judgment.

Secondly, the main content of pre-service teachers’ moral judgment is justice. Kohlmeier (2012) conducted classroom discussions and individual interviews on the moral judgment of pre-service teachers based on the curriculum of the social studies education project, and found that when pre-service teachers were asked to make moral

judgments on the social issues involving policies and regulations, general welfare, property and morality in the curriculum, they mainly made reasoning based on the justice structure. Only a few pre-service teachers justify their choices using a relational ethic that considers relationships, conversations and specific circumstances. According to the researchers, whether the moral issues involve the public sphere or the personal sphere determines the main structure of the moral judgment of pre-service teachers. The nature of moral problems will inevitably affect how pre-service teachers view moral problems to some extent, but the way they think about ethical issues is the fundamental factor that determines the type of their moral judgment. Compared with the thinking mode of caring and responsibility, pre-service teachers tend to make judgments based on rights and norms when facing the above ethical issues.

In addition, the primary basis of preservice teachers' moral judgment is the moral code. Chapman (2013) et al. investigated the analysis and handling of the ethical tension in the educational practice by Australian pre-service teachers in combination with the group discussion in the course evaluation, and found that the pre-service teachers used the moral principles of respect for autonomy, no malice, good deeds and justice to guide their rational decision-making. Priority should be given to mandatory legal rules and teaching professional ethics, and pre-service teachers show a tendency to technicalization in applying these rules and norms. In fact, moral problems cannot be explained entirely by laws and principles. In the process of moral judgment, pre-service teachers lack an examination of their roles and responsibilities as educators. This neglect may be one of the reasons for their superficial use of moral codes.

4.2.2 The Study of Influencing Factors on Pre-service Teachers' Moral Judgment Ability

Due to the limited attention to the professional ethics of pre-service teachers in China, the research does not discuss the factors affecting the moral judgment ability of pre-service teachers. However, Western countries pay great attention to the moral rational ability of pre-service teachers and conduct empirical investigations on the influencing factors of the development of pre-service teachers' moral judgment ability.

4.2.2.1 Providing Experience of Moral Cognitive Conflicts Can Improve the Moral Judgment Ability of Pre-service Teachers

The structural theory emphasizes that the movement of the next stage of development occurs in the reorganization of thinking caused by the perceived contradictions in the current stage structure of the individual. Cognitive conflict can be experienced by providing decisive situations that evoke various internal contradictions in moral structures, or by presenting moral reasoning to significant others who differ in content and structure from the individual himself (Kohlberg, 2004). Therefore, providing pre-service teachers with experience of moral cognitive conflict can help improve their moral judgment ability.

Cummings (2010) et al. found that by providing preservice teachers with instruction based on moral development theory and discussion of moral dilemmas in the form of an online bulletin board, their moral judgment ability was improved during the process of thinking about moral contradictions. O’Flaherty (2003) used the form of “layered” cases to guide student teachers to form diversified understandings of the dynamics and complexity of classroom teaching, thus promoting the improvement of student teachers’ moral judgment level. By providing all individuals with typical classroom events they might have encountered during their internship, and by giving the different groups additional information about the different priorities of the situation, student teachers enriched and developed their different perspectives on these events through inter-group debate.

4.2.2.2 Providing Opportunities for Role-taking Can Promote the Development of Preservice Teachers’ Moral Judgment

Moral judgment requires role-taking participation, that is, the subject puts himself in the position of various people in ethical conflicts and can understand the thoughts and emotions of others and the roles and positions of others in society. As a reflection of the level of individual social cognition, this level of role assumption is necessary for the subject to develop his moral judgment ability. Hurt (1977) guided pre-service teachers to view and interpret the thoughts and emotions of others with empathy by setting up courses in psychological counseling skills, and they developed their moral judgment ability in understanding and transforming their roles.

In addition, providing opportunities for student teachers to assume social roles in real-life situations can also improve their moral judgment. Based on the characteristics of teacher education programs in Ireland, O’Flaherty (2016) conducted a longitudinal investigation on the development of student teachers’ moral judgment ability and found a positive correlation between the moral judgment level of student

teachers and their participation in the Transition Year. The transition year is an optional one-year program that 15-16-year-olds can participate in before they receive their high school diploma. It aims to help students grow into autonomous and responsible members of society and encourages students to participate in addressing social issues such as equal treatment, inclusion, and poverty. The students who participated in the transitional year program significantly improved their moral judgment ability through the participation and learning of social experience.

4.2.2.3 The Lack of Critical Thinking Courses Restricts the Development of Pre-service Teachers' Moral Judgment Ability

In addition to the above positive factors promoting the development of pre-service teachers' moral judgment ability, researchers also noted the negative factors affecting the growth of pre-service teachers' moral judgment ability, such as the lack of critical thinking courses restricting the growth of pre-service teachers' moral judgment ability. According to a series of investigations on the moral reasoning level of pre-service teachers conducted by early studies, the moral reasoning level of pre-service teachers is lower than that of students in other majors, and the moral reasoning level of pre-service teachers does not improve during the learning period. Relevant studies have criticized teacher education for failing to integrate learning and discussing ethical issues in the curriculum (Cummings, 2001). To test the effectiveness of criticism, Cummings (2003) et al. surveyed a certain extent on the curriculum setting of teacher education programs that are closely related to the development of pre-service teachers' moral reasoning ability, and found that technology-oriented courses accounted for the vast majority, while theoretical approaches involving critical thinking accounted for a small proportion. Therefore, the lack of a cognitive thinking curriculum constitutes a reasonable explanation that restricts the development of pre-service teachers' moral judgment ability.

In summary, the above exploration of the main factors influencing the development of pre-service teachers' moral judgment ability bears witness to the potential of teacher education in cultivating pre-service teachers' moral judgment ability, which indicates that the development of pre-service teachers' moral judgment ability can be promoted by providing different types of empirical support. In addition, understanding the critical factors affecting the growth of pre-service teachers' moral judgment ability can provide a valuable reference for educational intervention in the cultivation of pre-service teachers' moral judgment ability.

4.2.3 The Study of Cultivation Approaches on Pre-service Teachers' Moral Judgment Ability

Due to the relatively late attention to the professional moral judgment of pre-service teachers, there is no specific research on the cultivation of pre-service teachers' moral judgment ability in China. At present, domestic attention on the professional ethics of pre-service teachers mainly focuses on the theoretical construction and practical investigation of professional ethics education of pre-service teachers. At the level of theoretical discussion, relevant studies pointed out that the professional ethics education of pre-service teachers should be combined with the traditional Chinese ethical values to cultivate the ideal personality of pre-service teachers (Jiasheng Lin, 1999), formulate the professional ethics standards suitable for the actual situation of teachers, strengthen the professional ethics of teacher education courses (Lingyang Zhang, 2012), improve the teaching methods of professional ethics education (Lingyang Zhang, 2014), and so on. In practice investigation, some studies show that the curriculum of professional ethics education for pre-service teachers is unreasonable, and the educational form is simple, and the educational effect is not obvious (Xiaoqin Liu, 2015). There are some problems in the professional ethics education of pre-service teachers, such as the tendency of technicalization in the cultivation concept and the vague understanding that the traditional ethics of teachers are mixed with the professional ethics of teachers (Gao Dandan, 2018). These studies have significant theoretical and practical significance for the development of professional ethics education of pre-service teachers, but lack apparent attention to the moral judgment of pre-service teachers. However, Western countries pay much attention to the cultivation of this moral rational ability of pre-service teachers.

4.2.3.1 The Approach of Value System Construction

Moral judgment is value reasoning. However, it has been noted that when pre-service teachers explain ethical conflict situations, their explanations are often incomplete or lack a clear position due to their insufficient understanding of moral values. These problems directly hinder the development of pre-service teachers' moral judgment ability. In this regard, researchers began to focus on helping pre-service teachers to construct their systematic understanding of moral values.

4.2.3.1.1 Provide A Variety of Scaffolded Opportunities for Pre-service Teachers to Reflect on Their Values

The recognition of self-values is equivalent to a kind of “metacognition” of self-values, which can prompt pre-service teachers to evaluate and adjust their values. This kind of understanding of self-value itself is also a value basis, which can directly affect the moral judgment of pre-service teachers. For example, when faced with ethical conflict situations, preservice teachers’ self-value awareness will actively adjust the inherent structure of preservice teachers’ moral judgment. As for effective strategies to promote pre-service teachers’ self-value reflection, the research notes that the development of pre-service teachers’ self-value understanding cannot be separated from the support of scaffolding. Therefore, by providing developmental tasks that can cause pre-service teachers to reflect on their self-values, relevant studies try to allow them to continuously think deeply about their values and go beyond their current level of understanding.

For example, Schussler (2019) suggested ways to help pre-service teachers clarify their values early in the course, such as submitting a statement of their educational philosophy or “personal perspective” that illustrates aspects of their family and family culture before applying for a job. Reflect on their position about the school and how their culture has influenced that position. As the pre-service teachers became familiar with the teaching situation, the teachers’ written statement of the same task was submitted again before applying for jobs, to promote the change or increase the complexity of the pre-service teachers’ views. This kind of developmental written task based on the personal experience of pre-service teachers provides them with the opportunity to reflect on their self-values and helps them to realize the problems and limitations of their self-values in the process of gaining phased recognition.

4.2.3.1.2 To Help Pre-service Teachers Understand the Role of Ethical Value Systems in Resolving Moral Conflicts

Different ethical systems have their modes and meanings of operation. By understanding representative ethical systems, pre-service teachers can gain a diverse understanding of social or moral issues. The cognition of pre-service teachers to the formation of ethical value systems can provide a valuable basis for developing pre-service teachers’ moral judgment. To help pre-service teachers better construct their self-cognition of the ethical value system, Blumenfeld Jones (2014) et al. conducted training for new teachers to understand the moral system in their research project, that is, by allowing pre-service teachers to experience all the systems, to improve their

understanding of the ethical system. Since pre-service teachers generally do not have much practical experience in classroom teaching, they mainly present various moral choices to pre-service teachers in the form of lectures or talks, and then show deontological, moral ethics, utilitarianism/consequentialism, practical ethics, caring ethics, Buber/Levinas ethics and other representative ethical systems. And make them concrete by providing in-class examples that support each system.

Based on this, the former teachers are asked to create a personal statement about ethics, elaborating on the purpose of the ethical system and describing how they will form a class that reflects this ethical position and how they will teach their students to think and act independently from a moral perspective. At the same time, the former teacher should choose one or two moral systems for job hunting. When the pre-service teacher chooses two ethical systems, the former teacher is asked to show how the two ethical systems complement each other. Finally, teachers should write down how they will teach students to be moral. This project focuses on guiding pre-service teachers to form a comprehensive understanding of the ethical value system. It emphasizes that pre-service teachers should interpret and reflect on the self-identified moral system through specific educational practices, to construct their moral values. However, establishing such moral values needs to be tested in the trial. The project has yet to provide pre-service teachers with a real opportunity to experience and examine their moral values.

4.2.3.1.3 Guide Pre-service Teachers to Form a Moral Understanding of the Value System Involved in Education

As future teachers, pre-service teachers need to consciously think about the value and goal of education from the perspective of morality, take the understanding of the value and goal of education as a solid and definite part of their concept, and take the educational background as an essential basis for their judgment. Martin (2015) believed that teacher education programs should ensure that pre-service teachers receive philosophical ethics education and guide them to conduct ethical discussions on the nature, scope and value judgment of education. If a pre-service teacher cannot justify his or her decision by appealing to a morally unique, more extensive educational background, his or her ability to win the public's trust in a pluralistic liberal democratic society is limited. Since education is a kind of moral practice, the ethical orientation of pre-service teachers to educational values and goals directly affects their understanding of their professional responsibilities and the role of moral

practitioners, which will affect their moral judgment schema to deal with moral dilemmas. In this sense, more attention should be paid to cultivating pre-service teachers' moral understanding of the educational value system.

4.2.3.2 The Approach of Explanation to the Moral Situation

Theoretically, moral judgment's core is the sequential clarification of relevant moral values. However, in actual professional practice, the core of preservice teachers' moral judgment is their full explanation of the situation of moral conflict; that is, they know what happened in the case and what should be given priority consideration and response. To help preservice teachers better understand moral conflict situations, relevant research provides dual clues for pre-service teachers to understand ethical conflict situations.

4.2.3.2.1 Understand Moral Conflict Situations Concerning Objective Moral Reasoning Models

The researchers found that interpreting moral conflict situations is complicated, but generally has a certain regularity. The essential mastery of these explanatory ideas can help pre-service teachers improve their moral cognitive structure to a certain extent, thus promoting the development of their moral judgment ability. The reasoning model proposed by the early research mainly regards the moral code as the moral value that needs to be considered, and the logic is relatively simple.

Strike and Soltis (1985) initially tried to build a framework for understanding pre-service teachers' moral conflict situations based on ethical values, and advocated rational and objective thinking on ethical conflict dilemmas in teaching activities by combining "consequentialism" and "non-consequentialism", and making moral judgments based on the balance between "the principle of pursuing the maximization of interests" and "the principle of respecting everyone equally". Although these ethical values and principles are difficult to balance in the process of actual value ranking, they can provide certain references for pre-service teachers to explain moral conflict situations to some extent. Given the limitations of the ethical principles approach in resolving moral conflicts, Nash (1991) recommends that prospective teachers be provided with a thinking framework consisting of rules/principles, character/structure, and ideals. When analyzing and dealing with moral dilemmas, they can not only use the corresponding ethical standards to understand the complexity of moral conflicts, but also understand their moral motives, intentions and ideals in the form of moral self-examination, and carefully think and reveal the

background beliefs implicit in their ethical judgments and decisions based on the philosophical level. This framework is relatively complete and emphasizes the subjectivity of moral values in the process of interpreting moral conflict situations by pre-service teachers. But it is important to note that integration between judgments based on moral standards and judgments based on personal moral ideals can lead to damaging moral rigidity and can also trap preservice teachers in moral relativism. In addition, Freeman (1999) believed that teacher educators should use “The Systematic Reflective Case Debriefing Method” to provide pre-service teachers with the thoughts of case-based interpretation of moral conflict situations. The steps are as follows: write down the first response to solving the moral dilemma and the question “What should a good teacher do”; Identify the stakeholders involved in the dilemma; Identify each stakeholder’s thinking on how to solve this dilemma; Propose possibilities without judging the practicality or value of the solution; Identify relevant solutions that meet the standards of professional ethics in teaching. This line provides some guidance for pre-service teachers to understand moral dilemmas. Among them, the moral code plays a vital role in teachers’ moral judgment and choice before serving. However, the model fails to give further advice on possible conflicts between ethical codes.

After entering the 21st century, the moral reasoning models discussed in the research are more suitable for the complex ethical situation in teaching practice, and gradually tend to be systematic. These more targeted and integrated frameworks can provide more practical guidance for pre-service teachers to interpret situations of moral conflict. Given the lack of supervision in the work of early childhood teachers and the need for teachers to be able to respond ethically in any situation of ethical conflict, Newman and Pollnitz (2001) presented the model of the “Ethical Response Cycle” for pre-service preschool teachers in Australia to guide them to develop systematic stage reasoning and close inspection mechanism. Specifically, when pre-service teachers have moral confusion, they can comprehensively consider the legal aspects, professional factors, ethical principles and theories involved in the moral issue, to make appropriate moral judgments and actions. Among them, the review of mandatory legal aspects mainly involves national laws, state laws, system regulations and unit regulations, while professional considerations are based on core values, moral codes, professional practice principles, policies and guidelines. Ethical principles mainly refer to representative principles such as autonomy, kindness, non-

malice, justice and loyalty. Ethical theory is a reference to utilitarian theory, caring ethics and other philosophical views. At each stage of the development of the circular model, it requires timely adjustment of alternatives, considered actions and subsequent actions and strategies of moral judgment and action, and critical evaluation of the results of moral choice and action. It can be said that the cycle model, based on the particularity and complexity of teachers' work and environment, provides a systematic framework for pre-service teachers to interpret moral conflict situations. Moreover, the embedment of the self-examination mechanism in each stage of the cycle fully guarantees the rational nature of the pre-service teachers' moral judgment. However, in the process of promoting this model, legal aspects are given priority. The reason may be that teachers, facing vulnerable young children, have an important responsibility to maintain the safety of children according to the law. Therefore, this model may only be fully applicable to pre-service teachers serving in the early childhood education stage, but its popularization of pre-service teachers serving in other education stages may be limited to a certain extent.

For a more general reasoning model, Warnick (2011) provides a framework for pre-service teachers to analyze based on moral cases. First, gather factual information about the case, fully consider the interests of all stakeholders, and identify conflicting ethical standards and values, so as to clearly understand the nature of the moral dilemma. Secondly, it determines at least three feasible moral choices based on the understanding of the dilemma, and analyzes them theoretically by combining the "consequentialism" and "non-consequentialism". Thirdly, the role of the teacher is considered, focusing on the responsibility of the teacher to the students, the subject and the professional body. In addition, pre-service teachers have the flexibility to seek professional help, such as reading professional materials, speaking with experienced mentors or considering the recommendations of relevant professional organizations. Finally, pre-service teachers make ethical decisions based on all of the above considerations. It is worth noting that pre-service teachers must consider the evaluation and follow-up decision-making stage after making a decision. This step seems not to affect the choice of moral judgment, but as an auxiliary tool to help pre-service teachers deeply understand and reflect on moral decisions, it is of substantial help to them to improve the process of moral analysis and argumentation. Fundamentally speaking, the solution to moral dilemmas is a gradual and continuous process, which cannot be completely solved only by the current judgment. Therefore,

the information obtained from the tracking and evaluation of the moral decision made can be used to help pre-service teachers effectively notice the impact of the moral decision and find some problems that may have been overlooked in their previous understanding process, so as to guide them to improve the subsequent interpretation process based on the moral dilemma. In general, the case analysis model can provide a comprehensive guide for interpreting preservice teachers' moral conflict situations, and the integrity of its analysis steps is conducive to ensuring the objectivity of the pre-service teachers' interpretation process. The above system model is of great reference value for pre-service teachers interpreting moral conflict situations.

However, no model of reasoning is immune to error. The specific routes involved in these system frameworks are inevitably fixed or cumbersome to some extent, which may bring certain technical or absolutism tendencies to the interpretation of preservice teachers' moral conflict situations, or restrict the proper play of preservice teachers' moral subjectivity in their moral judgment process. In addition, there may be some deviation in learning from and applying the reasoning model.

4.2.3.2.2 Interpret Moral Situations Based on Subjective Examination of Background Facts

Moral conflict situations are inherently complex. In education, the ethical conflict situation is often not independent, but embedded in the broad educational background. Clearly, understanding the general educational context can help pre-service teachers better understand moral conflict situations. Therefore, pre-service teachers are encouraged to accurately interpret ethical situations based on their subjective examination of background facts. As pre-service teachers seldom contact the real teaching practice environment in the stage of pre-service teacher education, they need help to form a clear understanding of the background and reality in educational practice.

In order to equip pre-service teachers with the “ability to adequately explain what is going on” and the “experience and ability to identify exactly what to respond to”, Stengel has embarked on curricular explorations in his teacher education program. He suggested that pre-service teachers grasp the background of moral issues through practical investigation, so as to form a systematic understanding of the moral issues in the form of theoretical research reports. Among them, Stengel (2014) took the issue of “the funding of School 3 and its relationship with equal educational opportunity” as an example to make specific operational instructions. He said that pre-service teachers

should be guided to grasp the main elements of school finance and equity issues, that is, pre-service teachers need to read background information about regional differences and environmental descriptions; Explore school finance notices on the state Department of Education's Web site; Collect professional information of a school district and compare it with other school districts. Read news articles about "No Child Left Behind" and state assessment tests, and teach in schools; Take pictures that capture the social, cultural, economic and other aspects of the school and compare them with other students' pictures; Create a flow chart of the American school system and show the changes in the flow of money and its impact; Attend a board meeting to focus on the school's financial situation and the board's role in ensuring adequate funding; Participate in an exercise involving the school's track system and how the economic and cultural foundations change the educational and economic prospects of students; Send messages to class email lists to encourage them to think about equal opportunity in education; If required, the teacher and educator will provide in-class and personal explanations and judge the processing of all data. On this basis, three activities are added to consolidate the understanding that normal university students have gained, namely, a paper with randomly selected topics from an important issue, a summary report, and a self-assessment composition.

In his view, each task enables pre-service teachers to integrate their experience of knowledge in some way. In summary, the project focuses on guiding pre-service teachers to grasp the overall background of moral conflict situations subjectively, aiming to help pre-service teachers accurately interpret the moral situation from a holistic perspective and with sufficient evidence. However, this kind of course is time-consuming, and the tasks are complicated, so it is difficult for pre-service teachers to grasp this kind of cognitive experience truly.

4.2.3.3 The Approach to Assessment and Intervention

In recent years, relevant studies have begun to pay attention to evaluating pre-service teachers' moral judgment ability, and more and more attention to the critical role of the assessment in cultivating pre-service teachers' moral judgment ability. However, in terms of the specific ways it functions, assessment is usually directed toward teaching interventions that understand pre-service teachers' ethical dilemmas.

Among them, the representative one is the practice of Johnson (2016) et al. in the teacher ethics training project of Winthrop University in the United States, which fully presents the supporting role of the "evaluation-intervention" model in the

development of pre-service teachers' moral judgment ability. In the first semester, the researchers collected empirical data from the written assignments and lecture videos of prospective teachers on "Describe your moral/ethical responsibilities as an educational leader in a democratic society" and "Your personal Leadership Plan for Becoming an educational Leader" and analyzed them using the created fair graphic model. They found that prospective teachers did not seem to have really entered into thinking about moral issues, that there was an apparent disconnect between the moral ideals expressed by teachers and their tendency to fulfill those moral commitments, and that their practice focused more on the logic and surface content behind their teaching and less on the consideration of moral issues. Given this, the researcher provided teaching intervention on the video of moral dilemmas in class, asking the prospective teachers to tell the moral dilemmas and describe the solutions to the dilemmas, so as to help the prospective teachers to develop pay attention to the appearance of problems to in-depth analysis of moral and ethical issues.

The objective quantitative assessment (DIT-2) was also used to verify the reasoning status of prospective teachers. It was found that the reasoning performance of prospective teachers in the graphical mode was significantly higher than that of the DIT-2 assessment. It also indicated that prospective teachers tend to conduct moral discussions on the premise of ignoring students and the working environment. Therefore, the researchers also increased the intervention of teaching on the discussion of environmental factors, so as to provide the prospective teachers with the opportunity to examine the needs of students with different cultural backgrounds and think about the points that should be paid attention to by teaching different types of students. In the last two semesters, the researchers found that prospective teachers generally improved their moral judgments by assessing the written task of "describing the K-12 students they teach and thinking about their moral responsibility to help all students in the class learn," which involved more environmental considerations, and the written portion of the prospective teachers' work sample.

This project used ethical issues that do not involve explicit situations of moral conflict in the qualitative assessment of pre-service teachers' moral judgment and moral behavior using a graphic model of equity. In the absence of moral conflict, pre-service teachers may only express their superficial or idealized ideas in their answers to this type of question, or they may only express their views based on their moral intuition and moral emotions without deep and familiar thinking. In this case, the

essential role of teaching intervention is to provide moral cognitive conflicts for pre-service teachers, making them aware of the inevitable moral dilemmas in classroom teaching, and trying to analyze and deal with the ethical dilemmas. This kind of experience of moral cognition conflict is helpful to change the original structure of pre-service teachers' moral cognition and promote the development of pre-service teachers' moral judgment ability. After completing the essential "assessment intervention", the project also conducted a quantitative assessment of the moral judgments of pre-service teachers and found that the quantitative assessment results were far worse than the qualitative assessment results. The reason is that quantitative assessment involves distinct moral conflict situations, and pre-service teachers need to make judgments based on moral conflict dilemmas, while qualitative tasks do not include moral conflict dilemmas. Pre-service teachers' decisions are more based on moral intuition and emotion, rather than rationality. In this regard, the project further provides a teaching intervention for discussion of environmental factors, which is essential to provide a new moral cognitive conflict for pre-service teachers to promote the change of the pre-service teachers' moral judgment schema.

However, it is essential to note that "although the moral stage is essentially an unchanging sequence of development, adult moral development is primarily concerned with questions of stability" (Kohlberg, 2004). The above research does not seem to consider the stage characteristics of the development of pre-service teachers' moral judgment, and there may be some deviation in their grasp of the actual level of pre-service teachers' moral judgment. Given the developmental characteristics of pre-service teachers' moral judgment, graphical models are unlikely to provide a complete reference for assessment, because pre-service teachers in the "transition" stage may engage in moral judgment in different ways, they may not necessarily be based on the mode state, they may be confused. In this regard, Johnson (2008) suggested that using qualitative written tasks to assess the moral judgment of prospective teachers can extend the judgment criteria to the intermediate stage to diagnose their actual level of moral judgment better. However, from the perspective of practical operation, it may not be easy to define and divide the content dimension of the transition stage of pre-service teachers' moral judgment.

4.2.3.4 The Approach of Reflection on the Moral Situation

4.2.3.4.1 Promote Pre-service Teachers' Deep Understanding of Moral Dilemmas through Systematic Argumentation

Pre-service teachers' understanding of moral dilemmas itself belongs to a cognitive structure, and the in-depth reflection of pre-service teachers' understanding of moral dilemmas can promote the change of the original cognitive schema. As Kohlberg (2004) mentioned, "the construction of principles seems to require a more introspective construction process and the selection of principles derived from the processing of the individual's own experience". Since pre-service teachers' reflections on moral dilemmas experienced in their teaching practice can make their moral judgments more actively committed, researchers and teacher education projects tried to enhance the longitudinal reflection of pre-service teachers' understanding of moral dilemmas based on real ethical conflict situations.

To encourage pre-service teachers to have an in-depth understanding of moral dilemmas, the Finnish teacher education project began to use the case teaching of ethical argumentation in 2005 as part of the general course "Pedagogic Knowledge for Teachers" taught in the education research at the master level (Toom, 2015). Specifically, in the first stage, pre-service teachers were led to complete a written description of an ethical dilemma experienced during school or teaching practice that is noteworthy to them. In this process, the pre-service teachers could carefully clarify the specific details and emotions of the situation and consciously reflect on the experience by proposing relevant questions that can help them comprehensively recall the dilemma. In the second stage, according to the dilemma description submitted by pre-service teachers, they were instructed to think about various aspects of the dilemma, such as background factors, pre-service teachers' thinking habits, relationship characteristics, and the premise of the case. At the same time, some specific questions were presented to the pre-service teachers to help them reflect on the complexity of the dilemma, so that they could understand and analyze it more thoroughly. Pre-service teachers must also submit new reflective written documents at this stage. In the third stage, pre-service teachers were led into a collective debate with their peers and teacher educators, enabling them to generate more rigorous and persuasive practical perspectives and a more comprehensive understanding of the dilemmas they describe and analyze. In this process, the competence of other pre-service teachers becomes a collective resource for further understanding of the case, presenting a more comprehensive pedagogical context, and elaborating alternative teaching practices and a variety of potential premises.

On the whole, this systematic analysis and demonstration based on real moral dilemmas provides a supportive framework for pre-service teachers to understand moral dilemmas. Among them, the periodic reflection task and diversified guidance methods provide effective stimulation for pre-service teachers to deepen their understanding of moral dilemmas. However, the teaching of moral argument in this project mainly focuses on the educational research courses at the master level, which may be due to the difficulty and challenge of exploring systematic moral argument based on real moral situations.

4.2.3.4.2 To Clarify Pre-service Teachers' Existing Understanding of Moral Dilemmas by Means of Philosophical Dialogue

In order to help pre-service teachers to form a deep understanding of moral conflict situations in a short period of time, the pre-service teacher professional preparation research project of “Philosophy for Teachers” piloted in the UK highlighted the guiding role of philosophers in the discussion of moral conflict situations (Orchard, 2016). In the project, undergraduates, student teachers, educators and philosophers form an “inquiry group”. Considering that the open discussion of ethical issues in teaching practices by relevant groups may make them uneasy, the project provided a comfortable environment away from regular teaching work, giving good environmental support for the dialogue mode to unfold. The discussion was facilitated by philosophers with extensive training and expertise in moral reflection.

To be specific, first of all, groups composed of different groups preliminarily shared and discussed the cases of moral conflicts in the field of teaching practice, and made clear the moral issues that pre-service teachers wanted to focus on. The group will then discuss moral events and their conclusions with philosophers. Based on the group's discussion views and positions, the philosophers took the initiative to help pre-service teachers explore and clarify their views based on their identification of conflicts, connections, viewpoints and positions involved in various interpretations, as well as general philosophical problems, and guided the group to reconsider previously determined conclusions, resulting in different types of further questions. In addition, philosophers helped pre-service teachers identify the nature of the problems they were posing, indicating the conditions under which these problems constitute a sociological or psychological problem, and thus providing basic directions for pre-service teachers to find an answer to that problem.

Chapter 2 Research Progress

1 The Selection and Use of Research Methods

To understand student teachers' moral judgment, I adopt the qualitative research paradigm. The research process is divided into two stages. The first phase, from November to December 2020, is a pre-study. At this stage, the researcher contacted the research object and had a preliminary understanding of the research questions that pointed to this research, which laid the foundation for the formal research. The second phase of the formal study was conducted from May 2021 to January 2022. In this phase, I collected more information through offline and online interviews. The research process has two main parts: data collection and analysis. Therefore, the use of particular research methods in this study is mainly introduced from these two aspects.

1.1 The Method of Collecting Data

1.1.1 Interview

In the research process, I used both unstructured interviews and structured interviews. In the early stage of the research, to establish a trusting relationship with the research objects, I generally used unstructured interviews, and acted mainly as a listener rather than a questioner, to keep the interview process open enough. In this way, the main content of the interview is what research objects think is important or meaningful, or what they are eager to express and talk about. Although I was passive in the interview process and the collected information is very complex, it can prevent research objects from limiting the interview content from their own perspective and losing important data for research objects. In the middle and late stages of the interview, I conducted structured interviews according to the themes and critical events that emerged from the earlier open interviews to further the research.

Because student teachers' moral judgment involves their inner experience and understanding of internship experience, in-depth interviews are needed to ensure the quality of research data. Therefore, I paid attention to the choice of research location and time. In the offline interview, student teachers usually share the office or restroom with others. In this case, the interview may affect the work or the rest of the others, or the effect of the interview may be affected by the poor privacy of the public space. In this case, I looked for clean rooms to conduct individual and collective interviews

with the student teachers. During the online interview, I gave priority to the convenient time of the student teachers, so that student teachers could enter the interview situation in a proper state.

Since the research questions concerned by me are relatively abstract, the abstractness of interview questions has some influence on the interview process. For example, in response to “What was the most conflicted problem you encountered during your internship?” Some student teachers did not know where to start with this question, or what they talked about was very wide and not deep enough. Based on summarizing experience, I changed the interview strategy, and tried to enter the student teachers’ internship situation as much as possible, and then naturally introduced the topic, timely inserted specific questions in the process of the natural progress of the topic, and elicited the direction of the interview through particular questions, collecting relevant information. Facts have proved that by giving the interviewees enough space for self-expression, the researcher asked questions according to the situation, and grasped the main line of the interview, good results were obtained, which could not only find unexpected information, but also avoid the influence of the researcher’s too strong subjectivity on the research validity.

1.1.2 Text Analysis

To have a more comprehensive and in-depth understanding of the actual situation of student teachers in educational practice, I collected some internship diaries from student teachers. These materials provide me with much valuable information. Some private topics or information that student teachers are reluctant to express in the interview process are correspondingly presented in the internship diary. In the process of teaching practice, student teachers were generally busy, and their daily work, such as listening to lectures, teaching, and managing class, was very complicated. Some of them were also involved in personal tasks such as preparing for the postgraduate entrance examination. Some internship diaries show a “coping with” attitude, but in general, they still gave a more subjective description of their overall feelings in the internship process. Through these text materials, I can keep close attention to the life of student teachers and reflect on their attitudes and emotions during the internship process.

1.2 The Method of Analyzing Data

In the first stage, I carried out open coding for the interview data of each research object, and then classified the original data around the central questions of this study, that is, what are the main contents of Chinese student teachers' moral judgment? What is the primary basis of their moral judgment? What are the cultural characteristics of their moral judgments? After subsuming the original data into three question frames, it was further classified. Under the category of the main contents of Chinese student teachers' moral judgment, I analyzed and extracted several contents, benevolence, justice, responsibility, and integrity, then classified the corresponding original data into the related categories. Under the category of the primary basis of Chinese student teachers' moral judgment, deontology, utilitarianism, and perfectionism were extracted. Under the category of the cultural characteristics of their moral judgments, two sub-categories were inducted: emphasizing "face" and concerning "connections between relations".

However, under such an analytical framework, the connection between the basis of moral judgment and the content of moral judgment showed a generalized state; that is, the basis of moral judgment in each content dimension may involve deontology, utilitarianism, and perfectionism. That is to say, this analytical framework can't deeply reveal the intrinsic process of student teachers' moral judgment. Therefore, I returned to the original materials, rediscovered the meaning of the original materials, and tried to establish a more specific analytical framework. In the process of further analysis, the original data showed the tendency of the "type" formed by the "basis" of student teachers' moral judgment to the specific content dimension of their moral judgment. For example, the benevolence judgment showed two types of judgment: "the position of the other" and "the position of the self". The justice judgment showed the judgment types of "orientation of individual", "orientation of custom" and "orientation of principle". Therefore, I adjusted the second research question "What is the main basis of their moral judgment?" to "What are the main types of their moral judgment?", and the original materials were reorganized around this category to establish a new data analysis framework.

According to the more complete data analysis framework, I re-coded the original materials and made a concentrated analysis, finally presented the main contents and types of Chinese student teachers' moral judgments (see Table 1) and the cultural characteristics of Chinese student teachers' moral judgments (see Table 2).

Since this study mainly adopts the category analysis method, and there is a large

heterogeneity among the categories, it is difficult for me to build an integrated analysis dimension in the data analysis process. However, establishing such partial analysis dimensions is conducive to the revelation of research questions.

Table 1 Main Contents and Types of Chinese Student Teachers' Moral Judgment

	Main contents	Main types
Benevolence judgment	<ul style="list-style-type: none"> • Show sympathy to students • Give forgiveness to students • Keep high expectations for students 	<ul style="list-style-type: none"> • In the position of the self • In the position of the other
Justice judgment	<ul style="list-style-type: none"> • Respect students' position of subjectivity • Treat every student equally • Maintain the daily rules of the school 	<ul style="list-style-type: none"> • Orientation of individual • Orientation of custom • Orientation of principle
Responsibility judgment	<ul style="list-style-type: none"> • Cultivate students' moral quality • Improve students' knowledge competence • Protect students' physical and mental safety 	<ul style="list-style-type: none"> • In line with responsibility • Out of responsibility
Integrity Judgment	<ul style="list-style-type: none"> • Stick to academic honesty • Undertake responsibilities for colleagues • Keep commitments to students 	<ul style="list-style-type: none"> • Orientation of consequences • Orientation of conscience

Table 2 The Cultural Characteristics of Chinese Student Teachers' Moral Judgment

	Specific characteristics
Consider "Favor"	<ul style="list-style-type: none"> • "Courtesy demands reciprocity" • "Return the favour to someone"
Attach importance to "Face"	<ul style="list-style-type: none"> • Safeguard personal "face" • Safeguard others' "face"

1.3 Research Field and Research Objects

Due to the complexity and change of life, qualitative research implies uncertainty and openness. In the research process, the choice of research field and object is full of unknowns and variables.

1.3.1 The Selection of Research Field

After determining the general question of the research, I planned to carry out a period of pre-study for Chinese student teachers. Since the study course in Padua, Italy was still ongoing then, I could not go back to China for field research, so I had to

choose the way of online interviews, which did not involve the selection of a research field. In May 2021, I decided to find an internship base of student teachers for the first round of offline observation and interviews. For this reason, I successfully found an internship base in a particular province through personal relations. Due to the scattered schools involved in this practice base, the transportation and accommodation are not convenient, which is not suitable for long-term observation, I decided to conduct a week-long offline interview in this research field after considering all factors. In December 2021, due to the COVID-19 epidemic in China, it became tough to go to the internship base of student teachers, so I could only choose to conduct the second and third rounds of online interviews, and I could not always keep close attention to the research place.

1.3.2 The Identification of Research Objects

The selection and determination of the research object are full of contingency and dynamic, related to the particularity of the research questions and the progress of the researchers' actual work. This study mainly uses "purposeful random sampling" to ensure the reliability of the research results.

During the first round of offline interviews in this research, I selected 14 student teachers from B University and 3 from Y University in Western region in China with a teacher's recommendation. Among them, student teachers at B University are mainly primary education majors, and the schools for the internship include both urban and rural schools, which generally provide adequate opportunities for student teachers to attend classes and manage classes. The student teachers of Y University majored in ideology and politics, and the internship school was a key high school in the city. They took the critical class of senior two, so they had few opportunities to attend and manage classes. Since the moral judgment concerned by this research requires that student teachers have certain experience and feelings about ethical dilemmas during the internship, so I screened out the unqualified 3 screened from Y University and 1 screened from B University after the interview. The interview materials of the remaining 13 student teachers met the requirements of this study.

In the second round of online interviews, I randomly selected 15 student teachers from G University in the South region of China and 12 student teachers from S University in the Middle region of China. Among them, the contact between the researcher and the student teachers mainly depended on the mutual recommendation

of acquaintances, or the self-recommendation of student teachers after seeing the recruitment information of the interviewees published by the researcher on the university platform. The internship places of student teachers at G University are scattered, while those at S University are mainly concentrated in the urban area. Due to the requirement of teaching quality, the schools in the urban area generally only provide a few class opportunities for student teachers at S University, so the students at G University have more opportunities to take classes and manage classes than those at S University. After the interview, I screened out 4 students from S University who did not meet the requirements due to insufficient internship participation. Of the remaining student teachers, 18 are majoring in primary education, and the internship period is mainly primary school. 5 student teachers from other disciplines, and the internship stage is mainly junior high school and senior high school.

After the saturation of the research materials, I began to conduct the third round of online interviews to verify the saturation and representativeness of the materials. The research objects selected in the first two stages are mainly primary school students, So I selected 6 student teachers from H University in the South region of China and 5 student teachers from B University in the West region of China through the recommendation of acquaintances. Among them, the internship form for H University students is a 4-month internship taking over all the work of teachers in a certain subject. Among this group of student teachers, 4 student teachers majoring in preschool are practicing in kindergartens, and 5 student teachers majoring in other disciplines are practicing in junior or senior high schools. According to the interview materials, there was no new category of materials, and the experience and feelings of this group of student teachers regarding the moral dilemmas are basically similar to that of the student teachers in the first two stages.

In general, this study determines the research objects in a particular way. First of all, the research questions of this study put forward the most basic requirements for the student teachers' experience of moral dilemmas in their practice. Some student teachers did not involve any content of moral conflict in the interview. The reason may be that the researcher is new to this field and does not have a deep understanding of the research questions to guide them in answering them. It may also be that student teachers have a low sensitivity to moral issues and do not perceive apparent contradictions and conflicts. Therefore, the interview materials of these student teachers are not considered to be directly related to this research. Secondly, due to the

differences in the types of moral dilemmas experienced by student teachers, the content and basis of their moral judgment are different. Therefore, it is difficult for this study to discover the specific content and type of specific basis of moral judgment, which requires the support of sufficient samples. Table 3 shows the statistics of valid research objects involved in this study.

Table 3 Basic information about the interviewees ($N=47$)

Variable	category	number	percent	Variable	category	number	percent
Gender	Male	7	14.9%	Stage	Kindergarten	4	8.5%
	Female	40	85.1%		Primary	34	72.3%
					Elementary	7	14.9%
					High	2	4.3%
Major	English	2	4.3%	University	North	6	12.8%
	Chinese	1	2.1%		Middle	8	17.0%
	Primary E	33	70.2%		West	18	38.3%
	Math	3	6.4%		South	15	31.9%
	Pre-school E	4	8.5%				
	Physical E	2	4.3%				
	Psychology	1	2.1%				
	Educational-T	1	2.1%				

2 The Self-reflection of the Researcher

Qualitative research especially emphasizes the self-reflection of the researcher during the research process. Xiaoming Chen (2000) believes that the researcher of qualitative research is not an objective, authoritative, neutral observer who stands outside or makes observations, but a human being who observes human life in a certain historical period and a certain region. He must have his own concern for the research phenomenon and the studied, and the research itself is an activity full of human emotions.

2.1 Research Relationships

The researcher's reflection involves the researcher's consideration of the relationship between himself and "others". Since qualitative researchers can never be "others", and "others" cannot be consumed, conquered or even experienced, researchers must explore how they interact with research objects, how they obtain the data at hand, and how they interpret the data.

2.1.1 The Established of Research Relationships

There are often different models for establishing research relationships in the research field. Different models of research relationships have different influences on the research and play different roles in the research. In this study, there are mainly two models, one is the relationship facilitated by the third party, and the other is the relationship established positively by the research objects. For the research relationships reached by the intervention of the third party, the different identities or nature of the third party will have different influences on the formation of the specific research relationships. To be specific, if the third party is the leader, and the leader's recommendation is just a routine order, then the research relationships established in this case will have many hidden dangers, because the identity and method of the leader will often make the will of the research objects not fully respected. For example, when conducting online interviews with some student teachers recommended by their leaders, the student teachers would be very cautious and would not give too many responses to questions concerning their personal attitudes. However, suppose the third party is a close friend of the research objects. In that case, the involvement of the third party is likely to be a positive factor for establishing the research relationships, thus laying a good foundation for establishing the research relationships. For example, the establishment of the research relationship between me and some student teachers was facilitated by introducing other student teachers who had been interviewed, and the relationship between them was generally relatively close. These student teachers generally maintained a sincere attitude during the interview, which gave me valuable information. As for the relationship established voluntarily by the researchers, several student teachers contacted me after seeing the interview recruitment information published on the information platform of the school, hoping to communicate with me. This kind of research relationship established by research objects on their own initiative has the best effect on the research, because in this relationship, research objects have a strong willingness to talk and express. Because they hope to communicate and cooperate with the researcher, they have the enthusiasm to participate actively and support the research. Hence, they maintain a significant openness throughout the whole research. Such research relationships can provide rich and real data for research.

2.1.2 The Maintenance of Research Relationships

The research relationship is always under the careful care of the establishment. In complex interpersonal relationships, a detail of carelessness or words and deeds may lead to the breakdown of the research relationships. It takes courage and wisdom to open your mouth to communicate without knowing enough about the person being studied. To maintain a good relationship with the research objects, I started by paying attention to every detail to keep the relationship with each research object. From initiatively greeting research objects, patiently asking them about the convenient time, carefully reminding them of the interview time, and preparing small gifts, I cherish and respect the research relationship behind every detail. Under the careful maintenance of the researcher, student teachers generally recognized me and were willing to open their hearts to express their subjective experiences and feelings about moral dilemmas.

2.1.3 The Reflection on Research Relationships

In qualitative research, the researcher acts as the research tool, and the relationship between the researcher and research objects is an essential condition and power for the advancement of research. What is the relationship between the researcher and the research objects? Is it a functional relationship with instrumental value, or a genuine and pure relationship without interest between people in the ultimate sense? Is it a relationship that needs to be kept at arm's length at all times, or is it one that can develop into a friend? This kind of problem often troubles me in the process of the interview. During the study, I was often touched by the enthusiasm and sincerity of student teachers. When they presented their real vulnerability and helplessness to me without hesitation, I forgot that he was an interviewer for the time being, and took himself as the object of their confides, patiently listening to their inner emotions and feelings, and duly responded and relieved them. Perhaps, the caring relationship between each other is the transcendence of the relationship between the researcher and research objects, which is the existence of human warmth.

2.2 Research Validity and Representativeness

When conducting research on social phenomena, social scientists generally use the concept of “validity” to measure the reliability of research results, that is, whether the research results reflect the real situation of the research object. Qualitative research should not only answer the question of “validity”, but also the question of “representativeness” of research results.

2.2.1 The Research Validity

In qualitative research, the research validity problem refers to the extent to which the research approaches the “truth” and the extent to which the researcher reasonably explains the truth and meaning. Due to the differences in the research question, research context and the relationship between the researcher and the studied, we believe that the “validity threat” faced by researchers in different studies is different. Accordingly, the measures and methods adopted by each researcher to test and eliminate the “validity threat” in the specific research process are also different. After reflecting on the research process, I found that mainly the following factors affect the validity of the research. In the research process, I have taken measures for each element as much as possible, so that the study can be as close to the truth as possible.

2.2.1.1 The Influence of Research relationship on the Validity

Qualitative research is made possible by associations. Researchers should carefully handle establishing research relationships to avoid the breakdown of research relationships or obstacles in the research process. In the first round of interviews, as the leading teachers from the university appeared in the practice school, some student teachers were very cautious in the face of some questions and were unwilling to express their real feelings too much. However, some student teachers recommended by friends to participate in the interview are often able to express their status in the internship process truly.

To avoid the influence of interpersonal relationships on the validity of the research, I tried to establish a relationship of mutual trust with the student teachers, reiterated the confidentiality principle of the investigation, and emphasized that the purpose of this study is to pay attention to the internship life of student teachers to reduce their concerns. In addition, to avoid the research relationship from affecting their established interpersonal relationship or bringing unnecessary influence to their work and life, I paid particular attention to the interview location and time choice. By taking such measures, I have collected more abundant and real information, which has greatly improved the validity of the research.

2.2.1.2 The Effects of the Research

Research effect refers to the fact that when the research is conducted in an artificial environment, research objects may behave differently than usual, resulting in the distortion of the results. In the study, the researcher’s presence may make student

teachers perform differently from their daily behavior. So I used different ways to ensure the authenticity of the data. First of all, when conducting offline interviews, I adopted the form of group interviews. By observing the interaction among members and the mutual complement of information, I could identify the authenticity of the interview materials. Secondly, since the researchers used online interviews in the middle and later stages of the research, I carefully took notes during the interview to verify the authenticity of the information provided by student teachers. With the progress of the interview, when student teachers' discourse was found to be inconsistent or different from the previous discourse, I put out the recorded discourse timely, and observed student teachers' reactions and explanations to identify whether they were expressing their real feelings and ideas.

2.2.1.2 The Reflection on Effects of the Research

One crucial feature distinguishing qualitative research from quantitative research is its dependence on language. Quantitative research is more about revealing facts and illustrating problems with data. In qualitative research, both the research process and results need to rely on language. But can we discover facts and truths through language? Can we as researchers truly understand our subjects through language? In many cases, language may only present the tip of the iceberg of the real world. There is a more prosperous world beneath the surface of language, which needs to be understood with care and enough time and wisdom. Agathinski (2003) points out that "what is written down is never the fact itself, as the deceptive word 'copy' might suggest. Only certain physical phenomena can leave traces on the tangible carrier, and traces form impressions. Such impressions are similar to those that can be preserved when separated from the sensory reality, never the thing itself, but only an image of the thing as reality, a certain characteristic of a particular moment." That is to say, the information we collect is often only partial and limited. Student teachers' descriptions of their rich life experiences and experiences in the interview process may also be minimal. Therefore, establishing the validity of research through the facts constructed by language is only an effort and attempt. Researchers can only ensure the validity of the research as far as possible, but cannot guarantee the authenticity of the research in an absolute sense. This may be a reality that qualitative researchers must acknowledge and accept.

2.2.2 The Research Representativeness

Because qualitative research mainly uses purposive sampling, understanding the representativeness degree is very different from quantitative research. In quantitative research, the problem of representativeness is self-evident, emphasizing the applicability of research results within a certain range. In qualitative research, the primary purpose is to reveal the sample itself, through the in-depth study of this specific object to obtain a more profound understanding. Therefore, compared with quantitative research, qualitative research focuses more on validity, and the extension of conclusions is not the primary purpose of qualitative research.

However, qualitative research also hopes to realize its value in a broader sense. Therefore, qualitative research also has its own way of generalizing conclusions. One is to make inferences by agreeing with research results, the other is to make inferences by establishing relevant theories. In this study, the promotion degree of the research conclusion is mainly achieved through the first way, that is, readers can arouse the understanding and resonance of thoughts and emotions through reading the moral judgment of student teachers described and analyzed in the research report, to realize the promotion of the research conclusion and solve the problem of the representativeness degree of the research.

2.3 Research Ethics

Since qualitative research focuses on the influence of the relationship between the researcher and the studied on the research, the ethics of the research work and the researcher's personal moral quality become an unavoidable issue in qualitative research.

2.3.1 Research Ethics in Qualitative Research

Social research is generally about people, so "ethical considerations affect all aspects of the research process" (David, 2007). In social research, two basic norms of research ethics have traditionally been formed: informed consent and the protection of subjects from harm. Informed consent emphasizes two points: on the one hand, it is necessary to inform the research object exactly about the nature of the research; On the other hand, the Object's verbal or written consent should be obtained. Avoiding harm mainly involves emotional or psychological distress and physical harm. The purpose of these codes of ethics is to ensure that Objects are willing to accept the research, understand the nature of the research and the dangers and obligations

involved, and that objects are not exposed to risks that outweigh the benefits of the research (Bobby, 2005).

However, these traditional research ethics are primarily based on the orientation of quantitative research, which is not fully applicable to qualitative research. In quantitative research, the contact between the researcher and the object is limited, and the study design is developed before the study, so it is relatively easy to follow these ethics. Due to the openness and uncertainty of the research process, and the importance and intimacy of the relationship between the researcher and the studied, the research ethics in qualitative research are more complex and sensitive. Therefore, some qualitative researchers question the existing ethical norms and form some ethical conventions that qualitative research should pay attention to according to the fieldwork experience. “Unless the subject consents, the identity of the subject must be kept secret so that the information collected does not embarrass or otherwise harm the subject; Respect the subjects and seek their cooperation in the research; When negotiating for permission to conduct research, make the language of the consent clear to the negotiating party and abide by the agreement; Tell the truth when writing and reporting research findings.” (Robert, 2001)

These are just rules and conventions in general. In actual research, due to the different nature of each researcher’s questions and the specific research situation, they will face different research ethics issues. Therefore, in fact, there is no standard code of research ethics, what is important is that “as a researcher, you must know yourself, your values and beliefs” and “you must know how to define your responsibilities to other human beings and what those responsibilities are when you come into contact with their suffering” (Robert, 2001). For a qualitative researcher, “the question of ethics is not narrowly one of how to behave in the field. Ethics, in contrast, are understood as lifelong obligations to those with whom they come into contact in the course of their research” (Robert, 2001).

2.3.2 Ethical Problems Encountered in This Study and The Handling Methods

2.3.2.1 The Voluntary Participation of Research Objects

As mentioned above, the determination of the research object was complicated in this study. Since most of student teachers participated in the interview under the recommendation of their teachers or friends, I would re-solicit their own wishes

before the interview. Some student teachers chose not to participate because of the heavy internship tasks or personal tasks. I fully respected their choice, because they could voluntarily participate or quit.

2.3.2.2 How to Avoid Harm to Research Objects

As this study will inevitably have offline or online contact with student teachers' groups, in this case, it is challenging to avoid causing any harm to the research object ultimately. Therefore, I strictly abided by the principle of confidentiality during the interview or communication with student teachers. I tried my best to keep confidential the information provided by each student. And I only disclosed information that would not affect anyone and needed to be shared with other research objects to advance the research.

After the interview, in order to avoid causing harm to research objects, I replaced the name of research objects with a specific form of number during the writing of the paper, and properly processed or deleted the information that might pose a threat to the identity of research objects. In addition, as for the information related to the life privacy of student teachers, I presented the information appropriately based on consultation with the research objects and respecting their opinions.

2.3.2.3 About Giving Reasonable Returns to Research Objects

In the process of research, I was always grateful to research objects. They generally cooperated with my interview with a sincere attitude. Some student teachers warmly introduced their classmates who were close to them to me, and some student teachers actively contacted me to participate in the interview, some even took the initiative to share their internship diaries with me. To repay their support and help, I would prepare small gifts for them to express my feeling of gratitude after the interview. Some student teachers came to me for advice about postgraduate entrance exams, and I tried my best to help them.

2.3.3 Reflections on Ethical Issues in Research

2.3.3.1 Reflection on Localization of Research Ethics

Ethics and culture are closely connected, so the connotation and requirements of ethics research in different cultural situations are bound to differ. Qualitative research takes place in a specific social and cultural context, and the research ethics to be paid attention to and practiced in the research process must be combined with the social and cultural context. It can be seen that most of the existing dissertations and

explanations on research methods are those of Western scholars on research ethics. However, researchers who conduct qualitative research in the context of Chinese culture may encounter different research ethics issues in the actual research site. Therefore, we need to have a conscious awareness and reflection on research ethics in the local context. We must only partially appropriate the research ethics rules put forward by Western scholars. For example, when following the principle of voluntary participation, it is customary in the West to sign an agreement with the research object, but in China, people feel uncomfortable in this way. They tend to judge the researcher and form emotional trust through intuition and experience.

2.3.3.2 Reflection on Giving Reasonable Return to Research Objects

Reflecting on my own research experience, I realized that reasonable returns to research objects are not just a technical issue, but an artistic one. From the way of return to consider a specific small gift choice, in order to achieve the ideal return effect is to be carefully considered. In addition, reasonable rewards for research objects should include both material and spiritual levels. In the initial stage of the study, I only considered the material feedback. As the research progressed, I realized that mental and emotional responses were equally important. Perhaps, the feedback for one student teacher is to listen to her patiently, and the feedback for another student teacher is to provide essential advice for her postgraduate entrance examination or other matters. This mental or emotional reward can give the research relationship an authentic flavor.

3 The Research Thoughts and Structure

Through the analysis of the research data, this study mainly focuses on the main contents, main types, and cultural characteristics of Chinese student teachers' moral judgment. Around these three topics, this study has carried on the specific description and analysis.

In terms of the main contents of Chinese student teachers' moral judgment, it mainly involves benevolence, justice, responsibility, and integrity. To be specific, student teachers' benevolence judgment mainly involves showing sympathy to students, giving forgiveness to students, and keeping high expectations for students; student teachers' justice judgment mainly involves respecting students' position of subjectivity, treating every student equally, and maintaining the daily rules of the school; student teachers' responsibility judgment involves cultivating students' moral

quality, improving students' knowledge competence, and protecting students' physical and mental safety; student teachers' integrity judgment involves sticking to academic honesty, undertaking responsibilities of colleagues, and keeping commitments to students.

As for the main types of Chinese student teachers' moral judgment, their benevolence judgment presents two types: and "in the position of the self" and "in the position of the other"; their justice judgment mainly concludes three types: "the orientation of the individual", "the orientation of the custom", and "the orientation of the principle"; their responsibility judgment shows two types: "in line with responsibility" and "out of responsibility"; their integrity judgment mainly shows two types: the orientation of consequence and the orientation of conscience.

As to the cultural characteristics of Chinese student teachers' moral judgment, their moral judgment shows two major characteristics: considering "favor" and attaching importance to "face". The types of favor exchange among student teachers were mainly reflected in "courtesy demands reciprocity" and "return the favour to someone". The student teachers' maintenance of "face" was not only reflected in safeguarding personal faces, but also in safeguarding others' faces. Although these cultural characteristics highlight the characteristics of Chinese student teachers' moral judgment, they bring great obstacles to Chinese student teachers in dealing with moral dilemmas in teaching practice, thus affecting the process of moral socialization of student teachers.

By reflecting on Chinese student teachers' moral judgment, I found that their moral judgment mainly has such problems. First of all, the student teachers' cognition of professional ethics was one-sided, which was embodied in the solidified sense of benevolence, the bigoted perception of justice, the blinkered perception of responsibility, and the deficiency of integrity. Secondly, the student teachers' moral judgments deviated from the moral principle, which was embodied in that the student teachers' moral judgment was consequence-oriented, assimilated by the moral atmosphere and following the moral custom.

Chapter 3 The Main Contents and Types of Chinese Student Teachers' Moral Judgment

Education is a moral undertaking, and teachers must fulfill their moral commitments in educational practice. As future teachers, student teachers also need to undertake the essential obligations of teachers in the field of educational practice. However, what are the things that are valuable or moral to student teachers who are new to the practice of education? On what basis do they make their judgments? These issues are topics of great concern.

1 Benevolence

In the field of education, benevolence is one of the natural and essential requirements of educational activities. Education without benevolence will lack care, and therefore education will be mechanical, indifferent, and ineffective (Chuanbao Tan, 2004). Thus, for teachers, whether to be kind to students or not is a crucial ethical issue related to the success or failure of education work. Some scholars say that teachers' benevolence has a motivational effect. Teachers' benevolence can influence educational objects with positive emotions as the medium, promote students' learning enthusiasm and encourage their moral growth (Chuanbao Tan, 2000). The research results of Rosenthal and Jacobson (1998) prove the motivational effect of teachers' benevolence. That is, teachers' friendliness, closeness, and expectation of students positively impact students' intellectual development, academic performance, and so on. Therefore, teacher benevolence is of great significance to education.

1.1 Main Contents of Benevolence Judgment

In the process of education practice, how to care for and love students is the problem that student teachers often face and respond to. Under normal circumstances, student teachers unconsciously sympathize with students' unfortunate experiences and situations, choose to tolerate students who make mistakes, and take the initiative to trust students. Of course, part of student teachers shows opposite attitudes towards this.

1.1.1 Show Sympathy to Students

Sympathy is the most fundamental ingredient of benevolence. According to Rousseau (1987), sympathy is instinctive compassion, "a purely natural action that

precedes any reflection”. Hume said that sympathy is the psychological mechanism that transforms one’s feelings into impressions, which involves some cognitive factors (Fraser, 2016). In Smith’s view, sympathy is not limited to the “contagion of feelings”, but also needs imagination, namely “projection and imitation of sympathy”, rather than “simply copying the feelings or thought processes of others when we imagine”. In other words, sympathy requires that we put ourselves in the situation of others and understand “what we feel as if we were them” (Fraser, 2016). As a kind of feeling for the suffering of others, sympathy has the effect of alleviating the suffering of the disadvantaged. Smith (2016) argued that “the sympathy of others for our suffering should be the only emotion that can alleviate it... Because the sympathy of others can largely offset the pain of grief, the sufferer can find joy and comfort in the process”. In the field of education, teachers’ sympathy is the basic premise of showing teachers’ benevolence. Sukhomlinskii (2009) said that “In order to care for children, it is necessary not only to understand their spiritual world, but also to learn to live with their thoughts and feelings, to contain their sadness, anxiety and excitement. As the saying goes, ‘put yourself in your shoes’”.

During the educational practice, student teachers often encountered disadvantaged students, such as students with mental disorders, students often punished by teachers, and so on. In the face of such vulnerable students, the attitude of student teachers towards them sometimes conflicted with that of the instructor, but student teachers still insisted on showing sympathy and concern to the vulnerable students. Student teachers just entered the real education field, and they were exposed to students with psychological disorders usually underwent a process of gradual adaptation. “I found that he liked to sleep in class, but sometimes he took the class very seriously. He would read or memorize something following two other student teachers’ requirements. If he had questions he didn’t know, he would ask them. But when the teachers saw him sleeping in class, they wouldn’t call him. If he didn’t do his homework, they would leave him alone. Sometimes I found his hands were fine during the day, and the next day, I found his hands were a little bit more bruised. But his mathematical thinking was very good for a primary school student. He didn’t listen to the class but could get 100 points on the exam. I wondered whether this student should be in charge or not. I wanted to supervise his study, but the instructor and the class teacher told me not to get close to him. One time at practice, he couldn’t do it, and I tried to get him to do it. He did it at the beginning, but then he didn’t want to do it, so I called him right there. The math teacher came down and said, you don’t need to call him next time, he can do

whatever he wants. It was so weird at that moment. In my eyes, it was being afraid of arising the student's any extreme behaviors that teachers were not willing to supervise and discipline this student. But I thought he deserved some attention. Sometimes his behavior was to get the teacher's attention. He would suddenly stand up and answer the teacher's question. But the teacher just ignored it." (BBWHLJ)¹ Teachers tended to give up when faced with students who were prone to self-harm or extreme behaviors. They even asked the student teacher to give up the student as well. In this kind of atmosphere and pressure, the student teacher was trapped into a dilemma when considering whether to help this student. However, the student teacher couldn't ignore the student's misfortune. The traces of the student's self-harm made her uncomfortable strangely, so she still chose to care for him in class. "Sometimes I saw the traces of his self-harm, I felt a little distressed, and my heart would be a little strange..... Because he belonged to the vulnerable group." (BBWHLJ) Noticing that this student who had been forgotten and given up was very eager to be noticed, the student teacher paid more attention to him on weekdays. "In practice class, I would ask him to take out his workbook. If he couldn't write, I would let him write following the textbook. I even allowed him to write whatever he wanted." (BBWHLJ) The student was already miserable, and teachers' continued abandonment of students would only make the student more miserable. The attention and protection of the student teacher could make the student feel valued and cared for to a certain extent, and ensure that the student would not fall into the desperate situation of being completely isolated. "If the child suffers his misfortune for a long time alone, without sympathy and pity, then his heart will be covered with a crust of ice." (Sukhomlinskii, 2022) If children become apathetic because of teachers' giving up on them, education will become a misfortune for children.

Students who were often punished by teachers are another typical disadvantaged group of students. When faced with students who were often punished by teachers, student teachers often could not ignore them. They would take the initiative to do something for them to minimize these students' punishment. "Because our instructor checked students' homework every morning, they would be punished heavily if they did not finish their homework. Therefore, I would remind them to write their homework before the instructor arrived. There was a sense of tip-off." (BBWQXH) The student teacher

¹ The code is the initials of the student teachers' universities with the initials of the student teachers' first name.

chose to stand with the student even though the student teacher's "tip-off" would offend the instructor who was the authoritative being. "If the instructor knew, he wouldn't be happy because it was the thing about students. How to say, it was a kind of sense helping the students against the instructor." (BBWQXH) The mind of the student teacher was mainly used to protect the student's misfortune, the student teacher couldn't stand to see the student being severely punished. And it seemed that the student teacher could feel the pain of the student. "Because the instructor was extremely angry, and the student got punished heavily. I didn't want to see them being punished heavily." (BBWQXH) Although the sympathy and protection of the student teacher for such students are more like a visceral instinct, they are essential in the field of education. Sukhomlinskii (2022) pointed out that "education is not a panacea. It cannot make a person a happy person regardless of the influence of his surroundings. But education must protect the great and incomparable spiritual wealth of children's hearts -- happiness and joy. When we see a child's soul suffering, we should tell ourselves: we are in front of a child, we should let him calm and quiet, help him relieve the pain, anxiety and worry first, and then try to bring joy to the child's life." Sympathy or compassion can alleviate the suffering of students to some extent, because it prevents them from being isolated and makes them feel cared for and protected. Only by keeping students in this state of peace can education continue to exist and make a real difference to students.

1.1.2 Give Forgiveness to Students

Sponville (1998) said, "All of us have too many wrongs. We are too shameful, too weak, too mean, so we need to ask for forgiveness". However, forgiveness is not the same as sympathy or pity. Unlike pity, which is above the pain, "forgiveness is above the wrong". Therefore, Sponville (1998) emphasized the connotation of benevolence on forgiveness. In the field of education, some scholars said that teachers' forgiveness for students is the main manifestation of teachers' benevolence. In educational practice, student teachers often face students who make mistakes or do not perform well, and they generally show two tendencies on whether to forgive the choices made by students.

Some student teachers couldn't tolerate students' mistakes or problematic behaviors, and would subconsciously criticize or deny students. "They were doing exercises and lining up to go back to class. As they walked up the stairs, two students were making a scene. Then one of the students ran to tell me, and said: he beat me! At

that time, I had been with the class for a few days, and the class teacher was almost absent for a week. I don't know how and what to say, I watched them fighting, and then he came and complained about it. I was slightly annoyed and said, 'Why do you fight with him?' It means 'you are at fault, too'. Then the student was not happy right now and ran away. (GDLXY) When the student complained about the fighting, the student teacher could not restrain the emotion of boredom and directly criticized the student. In the eyes of the student teacher, tattling is bad behavior, and it is difficult for the student teacher to accept such behavior. "I wondered at that time: why are you guys so into tattling? They like to tattle even though the affairs are so negligible." (GDLXY) Besides, the student teacher said, "In teaching practice, it is easy for me to deny students because of their bad behaviors. ... The shortcomings of students always be amplified at once easily." (GDLXY) That is to say, the difficulty in tolerating and forgiving students is the main cause of the student teacher's emotional problems. In the face of students' shortcomings, student teachers often found it difficult to accept and understand, and student teachers even criticized and denied students. However, "taking measures to students' misbehaviors and engaging in persuasive criticism seems, at first glance, to be all about educating students well. But good motives, or just based on good motives, do not necessarily lead to the desired effect. Because whenever we criticize the child, it reinforces the impression that he is a bad and nasty kid. Therefore, the more we think, as adults, that our opinions of the student are well-grounded and appropriate, the more traumatized it will be to the student, the more cornered and helpless it will make the child feel, and the more reckless and thoughtless of the action of the inexperienced child."(Sukhomlinskii, 2009) The student tattling in front of the student teacher felt depressed after being criticized and ran away immediately. He no longer wanted to talk to the teacher and express himself. "The student may have that kind of approval for me, so he wanted to talk to me about something. But I denied him directly at that time, and I did not clarify the situation and tell him 'What and how you should do'". (GDLXY) The student tattled in front of the student teacher because he was full of recognition of the teacher and trusted in the teacher absolutely. What he does care about is the teacher's patience in listening to their daily affairs and attention. "When I continued getting along with the student, he seemed not to care about my criticism and denial and seemed not to be unpleasant. And I did not apologize to him for it." (GDLXY) Although the student seemed not to care at all, some psychological damages were hidden and difficult to heal.

It should be noted that the student teachers' hate for students' wrong behaviors and shortcomings also brought irreversible consequences in educational practice. "Those students who were with bad grades did not finish their homework seriously every time, even their handwritings were very ugly. We did not say that we did not care about or give up on him, but he sometimes affected our mood. For example, he took a long time to finish the homework and handed it in, but he couldn't write the words clearly. Or, I required them to use this exercise book, but he took a piece of paper to write homework to me. It would affect your mood. Considering they needed to have the right attitude, I asked them to rewrite. And they executed more poorly. Then it seemed to fall into a destructive cycle. They also seemed to have negative emotions that were built for a long time." (GDTJH) Because students with poor performance had problems in their attitude towards completing homework, the student teacher directly chose the punishment. This created a vicious cycle in which students became more bored and less willing to show good attitudes. Because of the students' bad attitudes, the student teacher was trapped in an entirely negative turbine and could no longer see any good points in the students. Sukhomlinskii (2009) believed that teachers "should be good at discovering, consolidating and developing all the good things in children from the first day they work in schools". Being willing to find the best in students often makes it easier for teachers to tolerate and forgive their wrong behaviors. Moreover, "The road to the soul of the child is not a smooth and clean path, which requires the educator to remove the weeds (the child's faults) in time, but a fertile field, on which the good virtues of the child, like seedlings, will gradually grow. Therefore, the educator should be a careful sower and cultivator, and correct the fragile roots of those growing seedlings, and love every piece of green leaves in need of sunlight. If we allow children's good qualities to branch quickly, like tillering seedlings, the bad qualities will be eradicated naturally." (Sukhomlinskii, 2009) That is to say, teachers should not care too much about students' defects and wrong behaviors, but should be tolerant and focus on cultivating students' advantages. Students' shortcomings will naturally weaken or disappear under the condition that students are fully protected and developed.

However, in the face of students' mistakes or wrong behaviors, another part of the students actively chose to tolerate and forgive them. "When the Chinese teacher took the class, I was listening behind the classroom. One of the students was playing with the pen down there and making a noise. The Chinese teacher next to me asked me to put the pen away. After I took it, I noticed that the student seemed to become a little

glum. The students in primary school are very fragile nowadays, so I worried about his bad emotion. Then I returned the pen to the student after class without asking the teacher's advice." (GDTJH) The students in primary school generally have intense energy and are full of interest in many things. The students playing with the pen in class may be out of instinctive curiosity. Therefore, the student teacher chose to give the pen back to the student to take care of the student's mood, instead of making a big deal out of a small affair. Sukhomlinskii (2009) said, "We don't think there are any children who don't want to be good children. All bad things will always make children feel distressed, and uncomfortable, but young children are not good at putting their energy on the right track. A careful and perceptive teacher who loves children should help them in this way." Confiscation of students' pens is the confirmation of student's disruptive behavior in class, which has constituted a psychological punishment for students. The return of students' pen shows student teachers' tolerance and forgiveness for students' wrong behavior to some extent, thus appropriately alleviating students' inner unease.

When students were found to have serious violations, student teachers still chose to forgive them. "During the exam, I found students passing small notes and looking at other students' papers. It looked like a violation of the rules. But I didn't arrest him. I just said to him after the exam: I saw you do it just now, you were cheating, don't do it again." (BBWQXH) It can be seen that the student teacher's forgiveness of the student's violation of the rules is based on the premise that she clearly informed the student that his behavior is against the examination discipline. After ensuring that the student has been aware of his wrong behavior, the student teacher no longer asks the student to assume accountability. Under universal circumstances, an in-depth investigation of students' cheating behavior cannot avoid causing harm to students' self-esteem, which will affect students' daily study and life. The starting point of the student teacher's forgiveness is to protect the student to the greatest extent and guide the student to form good behavior habits. As Sukhomlinskii (2009) put it, "meticulous care for children does not mean forgiving all their faults and errors, nor does it mean giving them an unending lecture on their faults. Kindness without serious consideration for children's future actually amounts to indifference toward them. The real care should cultivate good moral character in children, and constantly reinforce these qualities."

It is worth noting that when student teachers treated children as children, they tended to naturally tolerate and forgive the naughty or wrong behaviors of children. “Some children even gave me a nickname or something. Generally speaking, it belongs to a kind of bad or wrong behavior. After all, a teacher’s majesty is in there. I would point it out, ‘your behavior is not right’. But in my heart, I didn’t care about it. As long as they don’t make severe wrong behaviors, it doesn’t matter. I think that is what childhood looks like. They are adorable for me all the time.” (GDLJL) In the eyes of the student teacher, the student’s naughty was the regular performance of students as children. Therefore, when the student gave her a nickname, although she appropriately pointed out the impolite problems existing in the nickname behavior, she didn’t show boredom or blame the student’s behavior. In addition, students in elementary school who give nicknames to others are mostly joking, and such unintentional behaviors do not need to be investigated too deeply. Sukhomlinskii (2009) said, “No matter how serious a child’s actions are, they should not be punished as long as they are not intentional... I always take a forgiving attitude towards children who have done wrong by accident. This attitude deeply touched their self-respecting, sensitive minds, and stimulated the determination of their inner motivation to correct mistakes. As a result, children not only deeply regret their mistakes, but also take positive actions to correct them.” That is to say, the forgiveness of students’ wrong behavior is more educational than punishment, and it is easier to achieve the purpose of education.

1.1.3 Keep High Expectations for Students

Benevolence as a character includes the connotation of benefitting or doing good to others (Frankena, 1987), such as offering some action to alleviate the suffering of others, or taking some action to care for the well-being and interests of others. In the field of education, teachers’ benevolence plays a crucial role in achieving the ultimate goal of education. For Sukhomlinskii (2014), “humanity”, that is, believing in every child, is the epitome of teachers’ benevolence. Teachers should always keep high expectations for students, believe in and value the value, ability and potential of all students (Peter, 2016), and give students encouragement and support on a spiritual and emotional level.

In the practice of education, faced with marginalized students whose academic performance was relatively backward or whose behavior habits were not good, part of student teachers always chose to keep high expectations for them. Student teachers believed that this part of students needed to be given more attention and opportunities

to change. "When I took class, if many students raised their hands, I would tend to choose the students who might not do well in studying and give them some chances. ... When I was a student, I belonged to the kind of students who always got average or poor grades. I think we are the kind of students whom teachers most easily neglect." (GDLJL) Based on personal experience as an underachiever, the student teacher prioritized their attention and expectations for underachievers, although it might be somewhat unfair to other students. "Once, I took a very interesting class. Those underachievers did not listen to the class usually, but one of the underachievers actively raised his hand suddenly. I was a little bit flattered. I was surprised: he should suddenly participate in my class! It was amazing! Then I thought I should give him a chance to answer the question and encourage him. Then get him up and let him talk more. ... I thought I should let him feel that the teacher hoped him to study hard and kept expectations for him all the time." (GDMYC) When finding that the underachiever actively raised his hand to answer the question, the student teacher immediately gave the underachiever a chance to answer the question, and took this opportunity to praise and encourage him, hoping that the underachiever could feel the student teacher's expectation and attention to him. Amonanshwilly (2002) said, "expecting miracles in children requires patience and readiness for them". The student teacher was always looking forward to the changes of the underachievers, actively grasping the signs of their transformation, and giving them encouragement and support.

The educational practice of the student teachers showed that keeping high expectations for students played a positive role in students, and students' attitudes and behaviors changed positively. "There was a student with a psychological disorder in our class. The members of his family did not care about him and expected teachers to take care of him totally, thus the kid was almost being thrown into the school. He was not active in class, and that was the main problem. ... He always didn't finish his homework, and it was hard for him to get a passing grade... The teachers were also very upset, and the class teacher in fact had made a lot of effort, but the student was still not willing to learn. The class teacher gave up on him finally and put him in the last row in the classroom. ... His parents did not cooperate with teachers all the time, and they always said 'I left the kid to you'. ... I often talked to him, and tell him to learn something and do his homework, but he did not do it. But I believed there was something good about this kid. One of his shortcomings was that he was always late for class. One day when I was on duty, he was late again carrying a schoolbag, so I asked him to take out his Chinese book. At the door of the classroom, I asked him why he was late again this time: whether the home was far away from school? The weather was fine today, and there was no

accident. Then what was the reason for being late? He replied that he just got up late. I said, 'don't get up late from today, ok? Let's come to school early! We get up five minutes early, and I hope you can't be late every day before I leave. This is my greatest hope.' And then he wasn't late again." (BBWZQL) In the face of the student who was not good at studying and often late for class, the student teacher still believed that the student had a good side, and forgave the student when he was late for class again, and even took the initiative to give the student high expectations. Amonanshwilly (2002) said, "If a child has difficulties in learning and we really want to help him, then the main thing -- where should we start, what are the principles that we should always adhere to -- is to make him feel that he is talented like all other children, that he has his own special 'gift'." Similarly, if a student has trouble changing his or her behavior and we want to help him or her, we should make him or her believe that he or she can do well like other students. The key lies in whether the teacher can give enough encouragement and expectation to the student to feel trusted and cared for. Every child makes mistakes or has some bad behavior. Teachers should never give up on students from the bottom of their hearts, because students are always worthy of expectations. It is the charm of a teacher's benevolence to keep high expectations for students.

At the same time, in keeping high expectations for students, student teachers inevitably showed discomfort and frustration when they see the instructor abandoning or giving up on some students. The student teacher wanted to help the underachiever with a tutorial, but the instructor directly denied the idea with the reason that it was not unnecessary to do. "I thought he needed targeted tutoring, and I could sacrifice my time after school to help him. At that time, my instructor told me, 'Ten fingers have long and short ones'. He believed that it was impossible for every student to be excellent. He also told me that you must accept such a student and not spend much time on him. In fact, it hit me hard when I heard it. ... I thought it might be related to everyone's educational belief, perhaps related to his teaching experience with so many years. He held a fixed perception of the child and believed that was the only way the student would be. He could not see the child from the perspective of development. ... Why he would say such words, the important reason was that he was not only a Chinese teacher, but also a class teacher. He was swamped every day. In addition to taking the class and managing the class, he also had to communicate with parents, convey school notices, participate in some teaching and research activities of the school, as well as activities of party members, and then some joint meetings. He may be unable to give his attention to every

child who needs it.” (GDHMP) The student teacher believed that teachers should treat every student from the perspective of development, rather than directly define students or deny the possibility of potential progress and development. Although the student teacher understood that the instructor was too busy to pay attention to every student and had to give up some students, the student teacher felt a sense of unwillingness and unfairness in her heart.

However, even if student teachers did not involve the busy work arrangement like the formal teachers during the internship, some student teachers gave up on the students. “I have never seen a student lie in front of other teachers. ... I knew a little bit about this student before. He was not very studious, and I didn't think that kind of student could be saved. I didn't want to educate him again, because I had tried before.” (GDCMX) After educating students on behavior habits, the student teacher did not gain any effect and chose to give up on their own initiative. The student became an “unsalvageable” person in their eyes, rather than a person who was always possible to change. “I gave less individual guidance to underachievers, because it was impossible for them to make any progress quickly.” (SXXYT) The student teacher even chose to give up the underachievers directly based on their own fixed evaluation of underachievers. In the eyes of the student teacher, it is not full of meaning to keep high expectations for the underachievers.

1.2 Main Types of Benevolence Judgment

Benevolence itself is hierarchical. According to Confucian ethics, although benevolence points to the happiness of others, it ultimately points to the concern for self-happiness. In this sense, Confucian ethics put the main basis of benevolence on the ego. In the same way, Smith (2012) pointed out that the first level of benevolence is a concern for one's own well-being, and that every human being is born to be primarily concerned with himself before his family and others. That is to say, the hierarchical nature of benevolence gives it the dual property of promoting the happiness of others and pursuing its own legitimate interests. In educational practice, the benevolence judgment of student teachers mainly shows the tendency based on the position of the “self” and “the other”.

1.2.1 Be in the Position of the Self

The benevolent judgment from the “self” standpoint refers to that student teachers care for the students based on their own needs, and they focus on the ultimate

goal and effect that can be achieved. In this sense, the student teachers' benevolent judgment based on the position of self belongs to a kind of teleology fundamentally, and it belongs to the category of perfectionism and utilitarianism at the concrete level. Slote (2017) suggested that both self-involvement and otherness can form the basis of our high evaluation of traits, and that otherness does not have any higher or more important status than self-involvement virtues. That is to say, concern for the actor's own interests is equally laudable as concern for the interests of others. Rand (2007) even constructed a moral system based on the "self", reconstructing the concept of "selfishness" to reveal the good qualities in character, and advocating that the actor must be beneficiary of actions and people must act for their rational self-interest. In the practice of education, student teachers show the tendency to protect their own interests when they care for the students.

1.2.1.1 Make Students Like Themselves

As student teachers just entered the field of teaching practice, they lacked sufficient confidence in their own recognition of teacher status, teaching ability and class management ability, so they often showed benevolence to students in the early stage of practice in order to win the favor of students. For example, to make students like and cooperate with themselves, the teacher deliberately meted students' needs and lowers the reasonable requirements for students in teaching. "Because sometimes if you're too strict with them, maybe they won't like you and won't listen to you. ... I was very gentle at first and showed too much benevolence to them. When they complained that I usually assigned too much homework, I would reduce it to meet their demands. And they were very happy for my benevolence." (GDHYY) However, the student teacher found that although her ingratiation and indulgence to students won students' temporary affection, the students were still unsatisfied and asked for more needs from her. Students regarded the student teacher as an object that could be bartered freely, and constantly provoked and ignored the teacher identity of the student teacher. "But be too gentle with them, they would be out of control. ... Several days later, they gradually found it very easy to bargain with me. Then they began to complain: there was too much homework, and they could not finish them, and why punish us for copying this? I would get angry when I heard these voices. Some students even wanted to provoke me and challenge my status. They said, 'why do you let us copy three times? That was not fair.' I was very angry, and replied, 'because I was the teacher, I should finish the homework that I assigned.'" (GDHYY) To the student teacher's dismay, the excessive tolerance and compromise she gave to the students did not win the students' respect

and lasting affection for her. The authority of teachers no longer seemed to exist in the students' minds. What was more disappointing to the student teacher was that the students started to be rude in front of her. Amonanshwilly (2002) said, "excessive care in children leads not to compassion and concern for each other, but to indifference and roughness." The excessive benevolence of the student teacher to the students did not inspire the students' sympathy and care, and even made the students gradually become indifferent and selfish. Faced with the situation that has been out of control, the student teacher gradually adjusted her own way, no longer lowering the teaching requirements for students to win their affection. "Therefore, I changed my attitude later in the internship. I no longer showed benevolence easily and began to be strict with them. When I took class, I used the ways of the frontline teachers: keep the principles first in front of students. I still assigned the necessary homework to them. Even if you beg me, I will not change my requirement. ... They thought I was extremely strict in the later period." (GDHYY) The student teacher hid her gentle side and gradually showed her strict side in front of the students. And the student teacher no longer showed benevolence to students easily, but put principles first.

In addition, student teachers also encountered this situation in terms of class management. To maintain a friendly relationship with students and make them have a good impression on herself, the student teacher chose to give students unprincipled benevolence at the beginning of class discipline management. "The first month I was here, I was kind to every student, and I never refused the demands of students. The instructor was very strict with students, but I was very kind to them. ... I would like to establish a close relationship with the students at the beginning, so I needed to be kind to them ... I often wondered whether they would hate me if I punished them. I thought a lot: would they hate me? Would they view me as a rigorous teacher? ... Just thinking of something random." (GDXLH) For fear that the students would hate them, the student teacher did not dare to punish the students who had violated the rules. She always saw herself as a close friend of the students, rather than a teacher. Gradually, the student teacher found that the discipline management became out of control and the students no longer obeyed own management. As Amonanshwilly (2002) put it, "excessive accommodation makes children develop not the kindness of heart, but the weakness of will and cowardice of character". "Gradually, I realized that this kind of relationship was wrong, because I found myself tired of managing discipline. My anger for them did not work at all. However, as long as the class teacher stood at the door for two seconds, the class would be very quiet quickly. ... Therefore, I tended to be strict with them later,

and I no longer felt distressed when students complained to me. ... I started to feel natural when I used to being strict with them.” (GDXLH) To manage class discipline well, the student teacher began to choose to control strictly, no longer concerned about whether her way could win students’ affection. The student teacher even no longer felt sympathy and pity for students in the process of strict management discipline, and the maintenance of rules became the primary choice for the student teacher to replace benevolence. In this process, the student teacher’s benevolence judgment has changed obviously.

1.2.1.2 Satisfy Own Requirement

Student teachers sometimes showed benevolence and mercy to students based on their own ideas, or even imposed their own will on students, hoping students satisfy their requirements. From the perspective of ethics, this tendency is a manifestation of egoism (Muller, 2014), that is, giving priority to one’s own interests. In the field of education, teachers’ self-centered care sometimes causes unnecessary burdens and pressure on students.

In order to find and confirm the right team leader who is capable of helping him deal with things, the student teacher made great efforts to persuade the student who is highly valued by him. The student teacher said that the student has a great personality, good ability and great potential for development. Let her be the leader of the team not only can cooperate with his work, but also can exercise her ability. To the student teacher’s surprise, the student did not accept his kindness. “I believed she was capable, but she usually did not like to show it, and she had a powerful personal tendency. I believed she had her own ideas. Therefore, I thought it was better for her to be the leader, and she could handle things. ... The intention was for her, but she didn’t really want to accept it. I didn’t put myself in her situation at that time. I didn’t know much about girls.” (BBWYWQ) To achieve his own goals, the student teacher persuaded students in various ways to accept his requirement, regardless of the student’s own ideas. In the process of persuading the student, the ways of the student teacher were obviously oppressive. When the student teacher denied all the student’s ideas, the student could not help crying out because she felt wronged. I had been trying to instill those reasons in her, making her take the fact, and let her compromise. ... I didn’t consider her own ideas. I just wanted to arrange something for her. Because there was a task for the student to do, I tried to arrange for her to do it, but she was not willing to do it, I believed she should compromise. ... I asked her to explain why she didn’t want to be the leader, and then I negated her reasons little by little. She felt aggrieved and burst into tears. I felt

a little heartbroken. (BBWYWQ) Although the student teacher believed that he was “for her good” and considering the long-term development of the student, this kind of “for her good” imposed his own will on the student was of great very harm. Sukhomlinskii (2009) said, “When we try to understand the inner world of children, we should not hurt the most sensitive place in their hearts, which is the sense of self-esteem. Inappropriate, unmeasured care, if it hurts a child’s character, self-esteem, and pride, can be just as damaging to the child’s heart as a direct insult.” The student is an independent individual with self-esteem and personality. However, the denial of the student’s personal thoughts by the student teacher erased the student’s self-esteem, resulting in students suffering incalculable invasion and harm in the obsessive process of persuasion.

In fact, proper self-interest is also moral. As Smith (2012) pointed out, proper benevolence to oneself can arouse people’s approval and sympathy. But he also said that excessive benevolence to oneself amounts to selfishness. Student teachers can appropriately express concern and goodwill to students based on their own wishes, but they can’t self-righteously impose their own desires on students. According to relational ethics, “caring implies a relationship... In two people, one person gives care, the other person receives care. For the relationship to become a caring one, both parties must meet certain conditions. If either party goes wrong, the relationship will be damaged.” (Noddings, 2012) That is to say, only when the student accepts the care from student teachers, the caring relationship can be indeed formed. Therefore, it is necessary to properly consider the needs and wishes of the students when student teachers show benevolence to them. In addition, when student teachers give kindness to students based on their personal expectations, it is often better to try to persuade and encourage them in ways or means without compulsion. “I said, ‘don’t get up late from today, ok? Let’s come to school early! We get up five minutes early, and I hope you can’t be late every day before I leave. This is my greatest hope.’ And then he wasn’t late again.” (BBWZQL) The student teacher hoped that the student could perform well before she finished her internship, so she sincerely expressed her expectation and wish to the student. Even if the student was late, the words of the student teacher were full of encouragement and expectation for the students from the heart. In this atmosphere, students could fully feel respected and recognized. Finally, the student corrected the bad habit of being late, and the hope of the internship student was

realized. It can be seen that the goodwill exerted by the student teacher in “means” plays a vital role in the whole process.

1.2.2 Be in the Position of the Other

The benevolence judgment of “the other” position mainly showed that student teachers cared about students with the benefit of students as the starting point. This kind of tendency belongs to a completely altruistic deontology. In the ethics of the other, Levinas (2002) emphasized the absolute obligation of the subject to “the other”, and called the subject the “hostage” of the other. He believed that “the ultimate inner from myself to myself lies in being responsible for all others all the time, and I am the hostage of all others”. The “face” of the other not only resists possession and my power, but also means that the subject has an inescapable ethical responsibility to the other. Therefore, the subject must always be responsible for others and expect nothing in return.

When the students were in disadvantaged or painful situations, student teachers would unconsciously stand in the position of the students showing them sympathy and help, even if such action may conflict with the instructor’s attitude. “Because our instructor checked students’ homework every morning, they would be punished heavily if they did not finish their homework. Therefore, I would remind them to write their homework before the instructor arrived. There was a sense of tip-off. ...Because the instructor was extremely angry, and the student got punished heavily. I didn’t want to see them being punished heavily.” (BBWQXH) The student teacher could not bear to see the student being severely punished by the instructor, so she took the initiative to “tip off” for the student to protect the student from serious harm. Once thought of the students would be severely punished, the student teacher felt uncomfortable and terrible. The students who were severely punished presented themselves as “the other” in front of her, and the student teacher was called by their faces and actively responded to it. In addition, when the student teacher found the student violating school rules, she did not expose it in public or report it to the school, considering the student’s fragile self-esteem needed to be protected. Therefore, the student teacher communicated with the student in private and gave forgiveness to him to minimize the harm to the student, even though it might violate justice. “During the exam, I found one student passing small notes and looking at other students’ papers. It seemed to be a violation of the rules. But I didn’t arrest him. I just warned him with a glance, and said to him after the exam: I just saw you do it, you were cheating, please don’t do it again.” (BBWQXH) In the eyes

of the student teacher, the most important thing was to try her best to protect the student, which was her inescapable responsibility. Faced with the students having difficulty doing well in studying, the student teacher chose to stand in their positions. When selecting students to answer questions in class, the student teacher tried not to ask them to stand up to answer questions, so as to avoid causing psychological burden and pressure to these students. “They didn’t realize the importance of study and they lacked basic understanding ability. they even couldn’t read the questions. ... If he didn’t raise his hand in class, I wouldn’t ask them to answer questions. ... If he couldn’t answer, I would be afraid of upsetting him or embarrassing him, and I didn’t know how to comfort him.” (GDLJY) Although teachers need to be fair when they select students to answer questions in class, each student has a different learning level or personality. So how to really take care of each student becomes a matter that needs to be considered and carefully decided. In the opinion of the student teacher, it might bring unnecessary negative influence on the students to answer questions randomly regardless of the students’ learning condition, and this form of concern for the students could not really protect the students. It seemed that avoiding underachievers was unfair to them, but in essence, it was a kind of care for them.

It can be seen that in order to do their best to protect students, the student teachers put aside authority, justice, etc. This choice based on the motivation to protect students presents a deontology, or more specifically a motivated “good” in the moral sense. In Kant’s view, moral behavior should come from a kind of obligation or a kind of “nature”, and only moral behavior without any purpose is really good (Huaihong He, 2015) That is to say, an action necessarily has moral value when it comes from a motive rather than an effect. In the context of moral conflicts, student teachers spontaneously choose to take care of students, and this initiative choice is just to respond to the call of students and follow the voice from the heart. What they really care about is not whether the students can achieve substantial results, but how they want to care for and protect them.

2 Justice

In the realm of relationships, justice is primarily concerned with “how one treats one” (Tingyang Zhao). In the field of education, justice is the fundamental guarantee to realize the purpose of education, and teachers’ justice plays a key role in the promising development of teaching activities. Some scholars have pointed out, teacher justice is conducive to the formation of a good educational environment, the

improvement of teachers' prestige, the protection of students' enthusiasm, the moral growth of students, and the realization of social justice (Chuanbao Tan, 2000). As prospective teachers, the student teachers inevitably encountered justice problems in their educational practice. The materials show that the student teachers' judgment and handling of justice issues run through their entire internship process and always affect their feeling.

2.1 Main Contents of Justice Judgment

The justice of student teachers is mainly reflected in the justice to students. Some researchers point out, teachers' justice to students should obey these principles: respect students' subjective position, treat all students equally, distinct between reward and punishment, teach students according to their aptitude, and combine individual justice with collective justice (Chuanbao Tan, 2000). In the field of educational practice, student teachers' justice judgments mainly focus on the following aspects.

2.1.1 Respect Students' Position of Subjectivity

The observation and practical experience of student teachers show that to treat students with justice, they should respect students' position of subjectivity in educational activities at first. Students themselves have independent personalities, that is, students have their own significant personalities, characteristics, attitudes or habits, which should be respected. At the same time, students have corresponding rights in educational activities. The most fundamental right of students is the right to education. That is, the right to obtain cultural and scientific knowledge and to constantly improve ideological consciousness and moral level. Since the equality of personality and human rights constitute the basis of justice, the justice to students should prioritize the respect of personality and human rights which constitute students' position of subjectivity.

It is one of the universal requirements of today's world to respect children as equal subjects of personality and human rights. To appreciate children's personalities and protect their rights, the 14th session of the United Nations General Assembly adopted the Declaration on the Rights of the Child in 1959, the first international treaty on the protection of children's rights in the history of the United Nations. In 1989, the United Nations General Assembly adopted the Convention on the Child's Rights. The essential spirit of the Convention on the Rights of the Child is to

emphasize that children are not merely objects of protection, but active and creative “subjects of rights” with “rights including survival, development and full participation in social, cultural, educational life and other activities necessary for their personal growth and well-being”. Hamberger, Vice President of the United Nations Committee on the Rights of the Child, once said this when explaining the essential spirit of the Convention on the Rights of the Child: In the past, the primary point of concern for children was to protect vulnerable children from harm, but it was not widely recognized that children have their own abilities, opinions and ideas, which should be respected like all human beings. Hamberg also elaborated on the four principles underlying the Convention on the Rights of the Child: first, the principle of the best interests of the child -- anything involving children should be in the interests of the child; second, the principle of respect for the dignity of the child -- whose meaning is not limited to not being killed or harmed, but to the quality of the child’s survival and development; thirdly, the principle of respect for the views and opinions of children -- anything involving children must be listened to carefully and should not be discriminated against or ignored (He Wei, 1996). Therefore, teachers should realize that students are also independent personalities. As relevant scholars have pointed out, the relationship between teaching and learning is not only an institutional relationship of giving and receiving, but also a completely equal interpersonal relationship in personality (Chuanbao Tan, 2000). In addition, teachers should respect students’ fundamental rights in educational activities.

2.1.1.1 Respect Students’ Personality

In teaching practice, student teachers encountered some situations involving violating students’ personalities. Student teachers felt very distressed and uneasy when the students’ personality was violated. “There was a child in our class whose character was very delicate. A few girls in our class talked or other behaviors were with a delicate. The instructor might not have been accustomed to this kind of delicate student, then she imitated that child’s ways of talking in front of the class. She even directly asked that kid in front of all students: Why did you talk in this way? Just say what you want, don’t be coy about it. From my point of view, I would solve it in private, and it is not necessarily to imitate her in class.” (GDXLH) In the eyes of the student teacher, although the student’s delicate behavior was not good, the student was still a subject with an independent personality, and the instructor should give the student enough respect. It might hurt the student’s heart when the instructor publicly criticized her

shortcoming. "At that moment, I was wondering: would it have any negative impact on the child? Would the child be hurt?" (GDXLH) The student teacher believed that the instructor should talk to the student or the student's parents in private, even if the instructor had communicated with the student's parents many times. After all, imitating and criticizing the student in public would more or less bring unnecessary negative influence on the student. "Her deskmate was a boy. Once, the instructor imitated and criticized her, and the boy did not talk to the girl that day. I was worried other students' impression of this girl would change with how the instructor looked at her." (GDXLH) The student teacher said that because the instructor criticized the student in public, other students were influenced by the instructor's remarks, resulting in the student being isolated from other students. However, the injustice effect caused by the instructor's injustice to the student could have been avoided.

In student teachers' educational practice, they often found it challenging to respect students' personalities, especially when students made mistakes. "I punished a student in the class. It might have hurt the student's self-esteem. I remember it went to a terrible situation at that time. That student had a strong rebellious tendency. I criticized him in public, and my attitude was very fierce, letting him immediately stand behind the classroom. Then he did not follow my order, so I pulled him, took him from his seat, and moved him to the back. The boy had self-esteem, too. He didn't want to do that. He felt that he had made some mistakes, but it was unfair to be punished in this way. But I was in public and I was a teacher. I also had self-esteem. As a teacher, he didn't cooperate with me. I pulled him firmly back to satisfy the crowd. It ended up being unpleasant on both sides." (GDHYY) In the incident, the student teacher criticized the student publicly for making a mistake and punished him by standing in the back of the classroom. However, students had a disapproving reverse attitude towards the student teacher's order and punishment. In fact, students' responses did not come out without any reason, students haven't felt respected or treated fairly in the ways of the student teacher. As Sukhomlinskii (2009) noted, "Some teachers try to correct their students' shortcomings in the most straightforward and seemingly reliable way. They expose their children's weaknesses to the public, hoping that the children themselves will judge their actions critically, 'wake up' and try to correct them. But in most cases this method of education is the least successful, because to treat the child's mind in this way is to expose and hurt the most sensitive places -- self-esteem, personal dignity, and pride. As a result, children will naturally defend themselves, especially if they are convinced that they are suffering and the teacher finds it pleasurable." Apparently, the

student was unwilling to cooperate with the student teachers' instructions after his self-esteem was damaged, even though the student teacher pulled him to force him to comply. Although the student teacher finally pulled the student to the back of the classroom to accept the punishment, the student's heart was undoubtedly greatly hurt in the whole process. Amonanshwilly (2002) noted that "as long as the child does not understand why he is being treated, does not agree with what is being done to him, and complains about how it is being done to him, there is no educational process to speak of." That is to say, the unfair treatment to students by the student teacher is the erasure of education.

There are other similar examples. "The first time I went to that class, it was very noisy. The bell rang and the class was about to start, they were still very noisy and could not quiet down. It was my first class in September or early October, and I didn't know how to deal with it effectively. Then I let two students who were making noises all the time stand on the platform for a while. Then I told the other students: We will have a class when you calm down. Something like that. In fact, I was very uneasy at that time, because it was my first class, I did not know how long it was appropriate for him to stand, and I also did not know whether the class teacher allowed me to punish them in this way." (GDCJY) Because of the naughty behavior of the students, the student teacher chose to make the noisy students stand on the platform as punishment. The student was a little uneasy when she did this, mainly because she did not know how long it was appropriate for students to stand and whether the class teacher would allow the punishment in this way, rather than considering whether it would hurt the students' self-esteem. Standing on the platform means students must face the whole class's eyes. This kind of psychological pressure is unimaginable to students. "If you didn't deal with the situation, and you couldn't take the class. Therefore, I let them stand for a few minutes, just a few minutes." (GDCJY) In the eyes of the student teacher, the penalty for standing on the platform was not long and would not cause any problems for the students. But asking students to stand on the platform as punishment has already constituted a fact that hurts students' self-esteem, even if only for a few minutes.

In the above two examples, it can be seen that the student teachers took it for granted that they were the absolute authority, and failed to show the most basic respect for the students' personalities. The personality between the student teacher and the student are equal. When discussing how teachers should educate students, Amonanshwilly (2002) made it clear that teachers should "respect and establish the dignity of the child's personality, and never allow the happiness of the child's growth

to be harmed in the slightest”. Of course, equality in personality does not mean equality in roles. The relationship between teachers and students should include the cultivation and requirements of students. The existence of teachers’ prestige is essential, but the requirements of teachers for students should be based on respect for students’ personalities. Otherwise, it will be unfair to students.

2.1.1.2 Respect Students’ Basic Rights

The right to education is one of the fundamental rights of students, which is confirmed and guaranteed by law. Therefore, teachers’ recognition and protection of students’ right to education is the most direct embodiment of justice to students. In the process of practice, student teachers believed that students have the fundamental right to education, and they showed respect for the right to education. “During compulsory education, students cannot be expelled, unless it is a severe criminal case. This seems a little far away. Most importantly, the compulsory education stage can’t deprive students of the right to education. They are supposed to learn basic knowledge, and basic abilities, and if you don’t let them have classes, that’s not good.” (SXXYT) When seeing other subject teachers deprive students of the right to education, student teachers showed obvious disapproval. “When I first saw it, I was shocked that you could arbitrarily take away a student’s freedom to take a class. For example, it was the music class, and the math teacher would say to the music teacher: this student was not going to take music class, I was going to take him away. Then he took the student away. As for me, I felt that he was depriving the student of the right to attend the class, and that his behavior was already something that hurt the student’s self-esteem.” (SXZJ) In the eyes of the student teacher, it is arbitrary and inhumane for the subject teacher to deprive the student of the right to education.

However, student teachers sometimes unconsciously ignored or violated students’ right to education for various reasons in their teaching practice. In the face of students’ interference in the class, the student teacher taking the relatively extreme way tended to ignore students’ rights to participate in the class as a student. “When I was taking the second lesson which I was going to use in the teaching competition, a boy and a girl suddenly started fighting. As a teacher, I should have persuaded them both first, and told them to listen to the class seriously. But this lesson was significant for me. If I broke off in the middle of the class, I might not be able to pick it up. Then I had the other intern take the two students out of the classroom.” (SXCJD) Since the students fighting in class interrupted the student teacher’s regular lecture. The class was a trial lecture for the student teacher to participate in the teaching competition, the student

teacher chose to ask the other interns to take the fighting students out of the classroom to maintain the continuity of the class. He did not let them continue to participate in the class. Although the student teacher ensured the regular progress of the class, he ignored the students' right to participate in the class. Though the students violated discipline in class, the student's right to education should not be deprived by the student teacher.

There is another common practice of student teachers ignoring students' right to education. As new teachers, student teachers had many deficiencies in teaching skills and experiences, so they tended to be very nervous when they stood on the platform. Then their main focus was on completing their teaching tasks, but they were indifferent to whether students mastered the content and whether they had any questions or difficulties. "When I was in class, I put a lot of my mind into the class, which was what I was talking about. And then I look at them as a group." (BBWYXL) It seemed that the trainee students were teaching students, but in fact, they were just completing their teaching tasks. In this context, the student teacher did not pay attention to the existence of students in the classroom and the need of students to acquire knowledge. They forgot the fact that students are the real subject of the classroom. Amonanshwilly (2002) said that teachers need to "establish a mutual relationship of co-creation and collaboration between teachers and students, and must not spread the slightest sense of distrust in this relationship". In other words, the relationship between teachers and students is an equal relationship of mutual cooperation and co-creation in class. As educatees, students have the right to participate in teaching activities organized by teachers. However, the students put too much focus on completing their own teaching tasks, they put aside the students' participation in teaching activities, so the students did not really grasp the knowledge that should be learned. Amonanshwilly (2002) believed that teachers should respect and even value the right of students to participate in the classroom, "to convince every student that without his personal participation, his classmates will find it difficult or potentially damaging".

In addition, student teachers imitated other teachers to forcibly occupy students' minor courses, violating students' right to education. Forcibly occupying students' minor courses is widespread in primary and secondary schools. Since minor courses such as music do not involve examination evaluation, teachers teaching the main subjects often take minor courses directly and change them into their subjects.

“Because I was preparing to record the lecture, I needed more chances to take the class. Therefore, I occupied students’ art and science class. These classes were just the class to have rest for students.” (SXCJD) As the student teacher had to prepare for the recording of the lecture competition, he chose to occupy students’ minor courses. In his opinion, if students could learn more in his classes, it would not constitute depriving them of their right to education. “I occupied their classes. Because the teachers taking these minor classes could not teach students enough knowledge. The music and art teachers might give students five points of knowledge. If I could give them five points of knowledge in my class, or give them six points, seven points, or even more, then I don’t think I owe these students, or deprive them of the right to education.” (SXCJD) However, the significance of minor courses is directed to students, and the right to measure the value of minor courses belongs to students. Teachers do not have the right to select or decide the substantive utility of courses for students. In fact, it is an unfair misjudgment for the student teacher to judge the value of the minor courses for students based on self-standard. “About those minor courses, how to say, could it be possible for students to remember them after a few years? He will not remember. For primary school students, I think teachers’ most important task is not to teach them various knowledge, but to sow a seed in their hearts. Maybe I’m talking about this in the abstract. Why am I talking about a seed? It ‘s not clear what it is now. But if you can plant that seed in him, he will later in his continuous learning process, any class gives him a piece of information, this seed will sprout, and it will become something.” (SXCJD) In the eyes of the student teacher, the practical effect of the course is the only criterion to measure the fairness or not of occupying the minor courses. Chinese classes can significantly impact students, so it is the most incredible justice for students to take the place of the minor courses with Chinese classes. But in fact, the student teacher ignores the fact that minor courses can also achieve the effect of “sowing seeds to students”, but this kind of effect is more recessive and more unique than the effect of Chinese class. Moreover, the student teacher can’t deny or ignore the interest and needs of students in art, science and other minor courses, and denying or ignoring actually constitutes a violation of the right of students to attend minor courses.

In addition to the fundamental right to education, students have other rights in schools, such as the right to arrange appropriate entertainment and rest. However, student teachers sometimes deprived students of their right to rest, such as by letting students out late. For students, it means that they do not have the right and freedom to arrange recess independently. “My problem was that I tried to take care of the students

and finish my teaching task, but I failed on both sides. For example, I didn't want to run overtime in class, but I did. Between the students and my teaching task, I chose the teaching task. I knew they didn't like it, but I had to finish my teaching task." (BBWZQL) Even though the student teacher felt guilty for students when she ran over time in class, she still chose to put completing teaching tasks in the first place. In her mind, letting students out late in class was just a problem that students didn't like, but it also involved students' rights and freedom. After all, recess time belongs to students entirely. If teachers need to occupy it, they must ask for students' consent. To a large extent, the student teachers' excessive demand for self-teaching tasks is the forgetting and neglecting of students' position of subjectivity in teaching practice. "I said to myself, 'you are going to achieve this teaching task and be guided by the teaching task'. If I didn't finish my teaching assignment, I failed this class and had to spend a little time catching up. It would be very troublesome to connect the classes, so I always tried to get it all done in this class, and then I could do something new in the next class." (BBWZQL) The student teacher neglected that the most important thing in teaching should be students' learning. The teaching method and content should be adjusted according to students' learning need to serve students better. Teachers should take students as the center and respect their position of subjectivity in teaching.

2.1.2 Treat Every Student Equally

According to the definition of education equity in the Organization for Economic Cooperation and Development (OECD) report, "Educational equity has two meanings. The first meaning is fairness, which means ensuring that individual and social factors such as gender, socioeconomic status and race do not prevent a person from reaching as high an education as his or her abilities permit. The second meaning of inclusion is to ensure that all people receive a basic, minimum standard of education. For example, everyone should be able to read, write and do simple arithmetic." (Field, 2007) From this definition, we can see that educational equity is essentially to treat every student equally. But it has two different dimensions of standards: the first standard is horizontal, which means that teachers should not deal with the relationship between teachers and students according to their own interests and likes and dislikes, and should provide equal learning opportunities for every student; The second standard is vertical, which is the supplement or implementation of the horizontal standard. In other words, considering the differences between students in personality, knowledge

level and intelligence level, teachers should teach students according to their aptitude to ensure that each student has the essential ability.

2.1.2.1 Treat Students with the Same Attitudes

As for education equity, Kong zi said everyone should get educated no matter what kind of person he is (Lun Yu· Wei Ling Gong). Among them, the justice of educators is an important premise to ensure that all people can receive education. For the specific requirements of teachers' justice, Mohism's ethical thought of "Jian Ai" provided the guiding principle, that is, lovers should not distinguish between close and distant, superior and inferior (Binghua Jin, 2001). Therefore, teachers should treat each student with an equal attitude, and should not show intentional or unintentional preference or neglect to students because of their relationship with students, their achievement, their family conditions and other reasons.

When selecting students to answer questions in class, student teachers often encountered the problem of treating all students with the same attitude. "Sometimes there was a bonus-point mechanism in class. If there were a bonus point, they would raise their hands enthusiastically. And then, one hand after another, you didn't know how to choose. You were tempted to order everyone, but you ignored some students. You only needed one person to answer the question, and if you called this student, and the other students were right there saying, 'I raised my hand, why didn't the teacher choose me?' It is a very common fair and unfair question. Students who weren't called would be upset, and then she wouldn't talk to you." (BBWZCX) Primary school students are often very active in raising their hands to answer questions in class. Then how to ensure maximum fairness requires wisdom and determination for student teachers. However, due to the lack of sufficient teaching experience, it is difficult for them to be fair to all students on the roll call, and they can only try their best to ensure fairness. "Especially for novice teachers like us, it's hard to focus on all the students. It was about paying attention to each student, but the fact was that when you were in class, you were going to be affected by what some students. There was no way to fully focus on the specific changes of each student. When you were aware you should concern someone, it was probably just a catch-up, because you did not prevent it." (BBWZQL) Student teachers are new to classroom teaching and may not be familiar with the personality, characteristics or academic performance of each student. It is undoubtedly a challenge for them to keep an eye on all students during class roll calls. However, to accommodate each student to the greatest extent, student teachers tried using different roll call forms. Some student teachers chose students to answer questions according to

how difficult the questions were. “For example, if there were some problems that were difficult, I might ask those who were with good grades. Some of the easier ones, depending on who raised their hand.” (BBWGYT) Some student teachers flexibly used lottery, playing numbers and other ways to random roll call in class. “At the beginning, I would draw students by raising my hand, and then later on, when I saw a lot of students raising their hands, I would draw the student number directly, as if today was the 23rd, so I would ask the 23rd to answer. Or when I wanted to be funny, I would use a simple arithmetic game to decide, such as ‘6 times 3 is 18’, and ask the student who is 18 to answer.” (GDSQ) These roll calls to some extent ensure the basic fairness of students’ opportunities to answer questions in class.

On the basis of ensuring fairness to the majority of students, student teachers would also try their best to ensure the overall fairness through subjective selection and adjustment. For example, the student teacher would try to give opportunities to students who were not involved in answering questions. “Those who did not raise their hands, I would also call them, although they may not understand, but at least they could be called.” (BBWGYT) Although these students may not be able to answer, engaging them in the roll call is part of the effort to keep them from being completely marginalized. At the same time, the student teacher would try their best to take other students into account when giving these students opportunities, so as to ensure the overall harmony of the class. “If I draw a student number, I would remember which student was not drawn. I would try to control it, making each student the opportunity to answer questions. And then when I got to the middle and the end of the course, I could see which side of the class raised their hands more, and then you could go ahead and ask those who haven't answered to try to answer. Those who kept raising their hands, I would say to them ‘you’ve answered many times, so leave it to other students, ok?’ And then they usually nodded their heads and put their hands down to look at the student who was going to answer.” (GDSQ) Taking care of every student in the daily class is a teacher’s goal to pursue from the beginning to the end.

It is worth noting that student teachers often unconsciously preferred some students who were close to them, very cute or have good academic performance, while relatively ignoring other students. “I found myself preferring some students a little. Last semester when I was an intern, some kids played well with me, because they were very likable, and then I would prefer them. Some of the students were not so obvious that you wouldn’t notice them, and they wouldn’t talk to me. For those students, I just ignored them. Maybe I ignored their feelings. Sometimes you didn’t remember their names clearly. There were some students I was particularly impressed by their character and

performance. I would pay more attention to them. In fact, it was not very good. But subconsciously, this was what I did. And when I was in class, it was easier to call those who were familiar.” (BBWLYT) In educational practice, it is hard to avoid students who are close to them. However, such close relationship may potentially reduce their attention to other students, and even directly lead to unfair opportunities for other students to participate in classroom activities. This situation is often related to the lack of sufficient teaching experience and narrow cognition of their own identity. Due to the lack of experience in class, the student teacher subconsciously called those familiar classmates to promote the smooth progress of the class. “If I was an in-service teacher, I think we should be equal to every student, because the achievement of a class was still very important, you couldn’t only rely on a few students. Because I was a student teacher, and I didn’t worry about that.” (BBWLYT) In the eyes of student teachers, they were just practice teachers, not formal teachers, so it was unnecessary to care whether all students were taken into account when calling them to answer questions. In addition, although the student teacher knew that they should treat each student equally, they found it very difficult to do so. “It was a subjective emotional thing. I thought I would like a certain person: he may not study well, but he was kind and cute. I would subconsciously pay attention to him. But I tried not to make it obvious. But in my heart, I really couldn’t treat everyone objectively and equally. I couldn’t do that, not yet.” (BBWZQL) It is human nature to like someone who attracts you, but teachers as educators need to restrain this emotion as much as possible in front of all students in order to treat all students fairly. Although the student teacher could hardly contain her inner preference for one student, she tried hard to restrain her excessive attention to her students in her behavior.

Even, in front of students with high grades, some student teachers showed a different attitude toward ordinary students and students with learning difficulties. “For those who did well in studying, I didn’t know why there was a stereotype that made me more seriously check their homework and then maybe give them higher grades. It was like I subconsciously gave them, like, an A, an A+. It was just subconsciously giving them a higher evaluation. I sometimes worried that giving them a lower grade would hurt their self-esteem.” (GDTJH) In the eyes of the student teacher, these students with good academic performance seemed to be more deserving of attention and preference. However, in front of other students, the student teacher did not show the same attention and encouragement. “Ordinary students, how to say. I guess I just knew their personalities. ... For those students with terrible grades, I often paid attention to them.

Usually, after class, I would ask him to the office and then I supervised his writing. But it was hard to make a change in a short period, and it may affect your mood sometimes. For example, he took a long time to finish the homework and handed it in, but he couldn't write the words clearly. Or, I required them to use this exercise book, but he took a piece of paper to write homework to me.” (GDTJH) It can be seen that there is a significant difference in the attitude of the student teacher toward students with high grades and other students. However, ordinary students and poor students also need to be treated seriously by teachers.

2.1.2.2 Treat Students Based on Individual Differences

Teachers should treat students equally in terms of love, help, evaluation, reward and punishment, but equal treatment should not be understood as a rigid and mechanical form of justice. Teachers should also take into account students' differences in personality, knowledge level and intelligence. Otherwise, the apparent justice is actually unjust, because the principle of justice is both “the equal should be treated equally” (Tom, 1990), and “the unequal should be treated unequally” (Tom, 1990). Specifically, teachers treat students based on individual differences mainly in two aspects. First, teachers need to “teach students according to their aptitude” and take different teaching measures for students with individual differences, to ensure that each student can make substantial progress and truly implement the principle of justice. Secondly, teachers need to carry forward students' strengths, make students' excellent aspects more excellent, and remedy the shortcomings of students, so that students can achieve overall development (Li Ji· Xue Ji). Educators carrying out differential teaching according to the actual situation of students, so that each student can develop their strengths and avoid their weaknesses to obtain the best development, is an important basis to ensure the justice of education.

In terms of teaching students according to their aptitude, student teachers believed that targeted education and guidance should be given to those underachievers with poor performance, and more attention and help should be given to them in daily life. “They had slow brains, poor mathematical logic, and poor imagination. For this kind of student, we should assign some different homework to them, and gave them more simple homework to assist them. Besides, we also needed to do ideological education and psychological counseling for them, ensuring they would take the initiative to ask us if they had questions. When they were writing their exercise, we should often supervise them and checked what they had written. We should pay more attention to them. For this kind of student, the teacher should be more proactive, and for students with high grades,

the teacher should be more passive.” (BBWYWQ) The student teacher believed that some students are born with good talents, and some students are born with poor talents, so it is unfair to treat them equally. Teachers need to treat all students the same, but this kind of treatment requires discrimination in some cases, and this kind of discrimination is true educational justice. For example, underachievers can't keep up with the normal pace of the class, in which case there is already a diverse group of students. It seems that teachers paying special attention to the underachievers is unfair or favoritism, but in essence, it is the real implementation of justice. In addition, the student teacher said that he would provide chances for students with great grades to achieve the best while tutoring underachievers. “I actually had different arrangements for different types of students. For example, for excellent students, I usually assigned them some challenging tasks, and encouraged these students to explore more difficult problems, and to achieve further development. ... It was all about maximizing students' development.” (BBWYWQ) As can be seen, the student teacher guide students with great grade to master the developmental ability, and guide students with poor grade to master the essential learning ability by paying particular attention to the underachieving students, ensuring the development of each student and equality of educational opportunities on the whole.

To student teachers' excitement, they found that the special attention and guidance to students with learning difficulties had a positive effect on students. “There was a student in our class who impressed me deeply. She came from a very special family. There may be some preference for a son in her family. You could feel that in the process of writing her composition, she had many words that she wanted to express, but she couldn't express them, her vocabulary was not enough to support her expression. As a result, her composition or homework had to be rewritten, and she was very aggrieved. Then you had to comfort her. You had to tell her selectively which books she could read and which words she could accumulate. Her spelling ability was also poor, so she needed to make up some basic knowledge. I would usually talk to her and focus on her homework. By the time I left, she could finish her homework well and answer those advanced questions on the back of the workbook or homework, which was great progress.” (SXZJJ) It can be seen that under the guidance and help of the student teacher, the student gradually improved her ability to complete homework and made substantial progress in study.

In terms of remedying the shortcomings of students with students' excellent aspects, student teachers made some efforts to different students. When faced with

sensitive and shy students, the student teacher would not call them to answer questions in class. Instead, he would actively let them participate in class in a comfortable way, and seek other ways and opportunities to cultivate their strengths in other aspects. “If you asked him to stand up and answer questions, he might make mistakes in a very nervous state, and then put himself in a self-blaming and uncomfortable situation. Therefore, we should correct him through other aspects, taking his strengths to promote his weaknesses. For example, there was a student in our class who didn’t like to answer questions in class. Sometimes when I asked him something in private, he could answer it. He said he was introverted and didn’t want to answer questions in class or get picked up by the teacher. He was good at sports, and I would promote him through sports and let him do more performance in sports. For example, let him lead the team when running exercises, so that he could lead others. That was how you built up his character. These aspects could be gradually changed.” (GXYWQ) In the eyes of the student teacher, each student has a different character and knowledge level, and it is the true fair for students to take advantage of their strengths and weaknesses. “He was not good at this, and if you let him feel more terrible, he would easily fall into a desperate state. That was true.” (GXYWQ) The student teacher believed that the random roll call seemed to be a fair way, but it would make the students who were not confident enough to answer the questions feel inferior and more vulnerable. “I often put myself in the other person’s shoes: what would happen to me if I were that student in this situation? If I were such a student, the teacher randomly called on me, I would certainly be unhappy. If I stood in front of the class, I could not think at all. Therefore, it could not exercise the ability of students in character sometimes.” (GXYWQ) The student teacher believed that every student has his or her strengths, and it was a really fair way for teachers to cultivate students’ self-confidence and other aspects based on their strengths. As Sukhomlinskii (2009) points out, “Every child has his own initiative in some field, some special endowment, some natural quality, some inclination. We should develop all these things in our children. We should create conditions for them to get the most out of what is best in them.” If teachers start with students’ weaknesses, it is often counterproductive and unfair to the students themselves.

2.1.3 Maintain Daily Rules of School

In addition to the attribute of personality equivalence, justice itself also involves the attribute of equal adherence to norms (Hesiod, 1996). In the field of education, the rules formulated by schools and classes are important to guarantee the effective

implementation of teaching. Student teachers held that they should maintain these basic rules to ensure basic educational justice.

The student teachers' maintenance of rules was most directly reflected in the maintenance of daily classroom discipline. Generally speaking, discipline to the teacher "is a code of rules which must be observed, and which are essential for convenience, order, and a certain peace of pure appearance" (Makarenko, 2004). As the new teachers who just stood on the platform, student teachers often found it difficult to maintain classroom discipline because of their lack of experience in class management. "For example, when I was in morality and law class, they talked and ran in class. The naughty boys in the back made strange noises, and they did not obey your order at all." (BBWHLJ) To maintain class discipline, student teachers usually used punishment or scolding for stabilizing the class order. "It was said that students couldn't be given corporal punishment. If I needed to punish them, I could ask them to stand up for a while and then let them sit down. But then he talked to other students again. ... It seemed to be of no use punishing them in this way. I didn't know how to for this." (BBWHLJ) Although the student teacher did use appropriate punishments on students, such as standing for a few minutes, the effectiveness was often unsatisfactory. "To maintain the discipline in the classroom, sometimes you had to speak more loudly and drown them out." (BBWZCX) "Sometimes I couldn't control my temper." (SXXYT) In the process of maintaining classroom discipline, student teachers tended to lose control of their emotions, and even hurt students in serious cases. "When I was in gym class, one of the students kept messing up there. I warned him several times and verbally criticized him, but he didn't listen. I ended up hitting the disruptive student with a ball." (CDLDC) In the eyes of the student teacher, the maintenance of discipline was a kind of justice in essence. "I couldn't help it. And other students needed to continue participating in the class. You couldn't disturb the class. It was about maintaining fairness between the majority and the minority." (CDLDC) The student teacher believed that the maintenance of classroom discipline was for the fundamental interests of most students. "Because the second year of high school was very important, discipline could help them with a better learning environment." (SXXYT) It can be seen that student teachers generally regard discipline as a means to achieve educational justice and expect to establish discipline with various measures, but the effectiveness is often unsatisfactory. According to Makarenko (2004), "Discipline is not a means of education, but a result of education". In his view, discipline is the product of the totality of the functions of education. If student teachers regarded discipline as the

result of realizing educational justice, discipline could become a conscious discipline, and students could do what they don't like to do happily.

In addition, the reporting or correction of students' disciplinary violations outside the classroom also showed student teachers' attitude in maintaining the rules. According to the general rules of the school, students are prohibited from smoking, playing with mobile phones, cheating in exams, reading extra-curricular books and other disciplinary behaviors. Some student teachers chose to report disciplinary violations directly to the school. "One day I found a student playing mobile phone and smoking, then I reported to the school directly, letting the school deal with it." (JYBZD) Some student teachers chose to control students' disciplinary behaviors on the spot when they found them violating the rules. "There was the exam, and we needed to invigilate the exam. Some students just couldn't control themselves, and they wanted to look at others' papers and pass notes. At that time, I hesitated to warn him. I feared it would hurt his pride, so I gave him a direct look. But if you did not look at him, he would start again. I found it was not very effective in this way. One time, I couldn't stand his behavior and I called him out loud. Then I wondered if I was right. I just didn't know if it would hurt him. ... But this kind of behavior was cheating." (BBWLYT) The student was not willing to repent for violating the discipline in the examination, and the student teacher put the maintenance of exam discipline in first place despite the fear of hurting students' self-esteem.

2.2 Main Types of Justice Judgment

In the field of moral psychology, Kohlberg (2004) et al. divided and confirmed the development stages of just judgment into the pre-custom level, custom level, and post-custom level according to the view of social morality. At the pre-custom level, justice judgment is mainly manifested as heteronomical morality and individualistic morality with instrumental color. At the custom level, justice judgment is mainly manifested as customary morality, that is, just judgment is mainly based on mutual interpersonal relationships and social systems. At the post-custom level, justice judgment is mainly manifested as principled morality, that is, moral judgment is based on a universal social contract and ethical principles. On this basis, the interview materials showed that student teachers' main types of justice judgment were generally consistent with the three levels.

2.2.1 Orientation of Individual

The justice judgment of individual orientation is mainly centered on individual interests and needs, showing an instrumental tendency (Kohlberg, 2004). In the face of the fair situation in educational practice, especially when the situation involved the personal interests of student teachers, they showed a distinct personal orientation when making judgments and put individual needs in the first place. Behind this orientation lies a kind of egoism, and more specifically, a kind of psychological egoism, that is, we care for ourselves for our own sake and are incapable of caring for anything else for anything else's sake (Luper, 2013). This tendency is mainly reflected in the cases of "reporting course" and "occupying course".

According to the general regulations of the internship, student teachers need to finish a report class at the end of the internship to show their teaching ability, and the teachers in practice school will evaluate it with student teachers' performance. Under normal circumstances, students tried their best to take care of most students when they called students to answer questions to ensure overall fairness. However, in the reporting class of student teachers, student teachers tended to choose those students with good academic performance to answer questions to ensure the quality of the class. "For example, we interns had a reporting class at the end, which was linked to our internship grades. In that class, I called students to answer questions more carefully, and I just called those who could answer the questions. I would hesitate: should I call him or other students to answer? If it was the usual class, there weren't so many teachers listening to the class behind the classroom, it would be more casual. If you call the student who couldn't give you the ideal answer in reporting class, you may have to spend extra time helping the student understand the knowledge points." (GDHMP) In order to secure high grades for internships, the student teacher temporarily set aside students who had difficulty answering questions when they were asked to answer them, even though it was obviously unfair to them.

It is not uncommon for primary and middle schools to occupy students' minor courses to improve students' scores in major subjects. In the practice of education, in order to maximize their own interests, student teachers also occupied students' minor courses on their own initiative, ignoring the needs and opinions of students. "Because the teachers taking these minor classes could not teach students enough knowledge. The music and art teachers might give students five points of knowledge. If I could give them five points of knowledge in my class, or give them six points, seven points, or even more, then I don't think I owe these students, or deprive them of the right to education." (SXCJD) The purpose of education is to help students achieve all-around development,

that is, students should get the best development in morality, intelligence, physical beauty, and other aspects, and students naturally have the basic right to attend minor courses. However, the student teacher believed that the value brought to the students by minor courses was not as great as the value brought to the students by main subjects. Therefore, occupying minor courses is a very legitimate and reasonable behavior for him. "About those minor courses, how to say, could it be possible for students to remember them after a few years? He will not remember. For primary school students, I think teachers' most important task is not to teach them various knowledge, but to sow a seed in their hearts." (SXCJD) The student teacher believed that learning science, art, music and other minor courses could not have a substantial impact on students, while learning main subjects, such as Chinese, could bring practical effect to students, or could play a role in sowing seeds in students' minds. Although the main starting point of occupying courses is to teach students more useful knowledge, and the student teacher's motivation seems to be altruistic, it is in essence egoistic, that is, to meet his own ideas and needs. However, this egoism is unfair to students.

There are other similar cases. For example, the student teacher directly ignored the right of students who fought in class to attend class normally in order to prepare for his own lecture competition. "When they were fighting, I should have dealt with it right away, but I found it difficult for me to make it. I had no choice but to ask other interns to take them out of the classroom, then I immediately proceeded with my lecture. ...As for me, my main purpose was to teach my competition lessons well, so I probably put them aside for a while. ...I did not ask them for details about the fight after class." (SXCJD) When the student teacher found students fighting in class, the student teacher asked other interns to take them out of the class considering preparing for the lecture competition. The student also recognized the students' right to education. "The student comes to school and should get educated. I think the first thing we must do is to guarantee students' right to education." (SXCJD) However, it is often difficult to do so in the practice of education, especially when the protection of students' right to education conflicts with their own interests. The student said that he would not give up students who were disruptive in class under normal circumstances. "I always think that I am an open-minded teacher. I will not resent a student for making trouble or anything. On the contrary, I really appreciate such children who make trouble. I think he dares to disturb the class, and he has courage. And in my experience, those kids tend to be smarter." (SXCJD) However, when it conflicted with their own interests, the student

teacher still chose to give up their concern for such students temporarily and even ignored their right to attend classes.

2.2.2 Orientation of Custom

The justice judgment of custom orientation is centered on the mutual interpersonal relationship, no longer based on personal views and interests. Corresponding to this kind of interpersonal relationship is a network of groups, organizations and institutions of different natures or levels, in which the role played by individuals carries the expectations or requirements placed by the relationship (Kohlberg, 2004). Moreover, individuals may even unconsciously become assimilated to the “moral atmosphere” of the relationship and show consistency in their moral judgments. Kohlberg (2000) et al. pointed out that “actual moral judgments are not only the product of the individual’s stability characteristics (his or her moral capacity), but also the interaction of his or her capacity with the moral characteristics of the situation”.

2.2.2.1 Undertake the Obligations to the Practice School

As a member of the practice school, the student teacher assumes corresponding obligations. Student teachers believed that they needed to safeguard the interests of the school and the corresponding regulations, and the maintenance of the interests and regulations of the school was of the greatest value and needs to be given priority. Among them, what student teachers followed was a kind of criterion utilitarianism, that is, to judge the right or wrong of actions according to the good or bad effect of each person’s actions in the same specific situation (Smart, 1992). This criterion utilitarianism does not consider what behavior has the greatest utility, but which criterion has the greatest utility.

To be specific, to safeguard the school’s best interests, student teachers even give up justice to the students. “I came across something that might not be fair to the student. They would have a Chinese dictation activity, so we have a dictation in class to decide the proper student to participate in the activity. Student A wrote more correct words in dictation, but her words looked ugly. Student B wrote fewer correct words than student A in dictation, but her words looked beautiful. Then the teacher chose student B. I didn’t think it was fair for student A, and she was suddenly sad. ... I tried to communicate with the teacher about this choice, but I had the same opinion as the teacher. ... The whole needed to represent the school, so we chose the student with good handwriting.” (BBQCM) Between fairness to students and fairness to the school,

the student teacher chose to maintain the overall image of the school. The contribution to the practice school undoubtedly becomes the greatest justice in the minds of the student teacher.

In addition, to uphold the practice school's rules, student teachers chose to punish students who violated the rules directly. "I often emphasized the rules to them. He might be a little excited that day and did something against the rules. But he looked at you piteously, hoping for your forgiveness. And I knew he was not usually like this. But to let him remember more deeply, but also to have a warning to other students, I took it as an example. Let them know that you have to follow the rules: As soon as you break it, you would get a little punishment. ... I wanted to use this example to emphasize the importance of rules to other students. I thought the fifth-grade students needed to have this awareness, and also needed to know that as a student, you needed to obey the norm in school." (GDHMP) Based on the fact that the student violated the rules by reading extra-curricular books during the noon break, the student teacher could correct the student's wrong behavior through other means. However, to let all students form a sense of obeying the school rules, the student teacher chose to confiscate the students' extra-curricular books. At that moment, upholding the school's rules is more important than loving the students or protecting their self-esteem for the student teacher.

2.2.2.1 Respond to Students' Requirements

When it came to moral situations involving justice, student teachers were sometimes expected by students, so they had to deal with the situation as required by students. Among them, what student teachers followed is a kind of behavioral utilitarianism, that is, to judge the right or wrong of action according to its good or bad effects (Smart, 1992). That is to say, student teachers regarded the response to students' expectations in the moral situation as the choice with the greatest effect, and this choice is legitimate and obligatory. However, such moral decisions were sometimes formed in the interaction between the student teacher's moral self and the current community atmosphere.

The student teacher said, "The children often reminded me what kind of requirements in this aspect. For example, once when I went to class for afternoon reading, some kids in my class reminded me that student C brought comic books to read. Actually, I didn't want to take the comic book from student C at that time, but many students were watching me. As if they said to me, 'He brought comic books to read. If you didn't deal with it, I would bring comic books to class later'. Because it was not

allowed to read comic books during the afternoon reading, so I had no choice at that time and took the comic book from student C.” (GDHMP) When the student reported that a classmate had brought comic books to the afternoon reading, the student teacher was almost forced by the students’ eyes to confiscate the classmate’s comic books. The students were waiting for the student teacher to give the kind of response they wanted, and the student had to pay attention to their request and strictly deal with the student’s violation. “If I hadn’t been reminded by other students and if I had seen it in private, I would have just touched him to remind him and let him read other books. Or I could pretend I didn’t see it. He knew he shouldn’t read it in class.” (GDHMP) The student teacher wanted to deal with the matter simply by reminding the student to make him aware of his disciplinary behavior. “I think maybe the book being taken away by the teacher would have a big impact on him.” (GDHMP) The student teacher was not indifferent to the student’s violation of rules, she was considering the negative impact of direct confiscation of comic books on the student at that time. However, the student teacher finally chose to meet their expectations under pressure from students.

2.2.2.3 Obey the Instructors’ Requirements

Student teachers were sometimes affected by the instructor when dealing with the justice situation, and they even directly obeyed the instructors’ requirements. Although such obedience is sometimes the result of student teachers’ choice between principle and authority, and it is not blind compliance without personal awareness, it is still a kind of egoism in essence, that is, to “self-satisfaction”, and do what they think can bring them the greatest amount of good over evil (Frankena, 1987). That is to say, the student teachers’ obedience to authority is fundamentally to safeguard their own interests, as well as the security of their identity as interns and the stability of their relationship with colleagues.

For example, when student teachers corrected the examination paper, they would lower the standards of the students in their class with the instruction from the instructors. “And it was not just here, it had always been the case when I was an intern at other schools. The instructors asked me to give the students in my class a higher grade because it was related to the class average.” (BBWQXH) The student teacher said that if there were no requirements from the instructor, she would still adhere to the principle of fairness and use a uniform standard to evaluate all students’ test scores. However, the instructor’s requirement was authoritative for the student teacher, and she had to consider the need for self-identity protection and relationship maintenance.

However, in the minds of the student teacher, there was a fundamental difference between this decision in reality and the decision at an ideal level. And she attributed the difference to the limitations of self-identity and responsibility. “Because I think if he got it wrong, then he got it wrong, and we have to stick to the standard and principle. But in the essay, I would give him a higher grade for good handwriting.” (BBWQXH)

As a trainee teacher, the time for student teachers to take the class time is relatively short, generally about three months. In the eyes of student teachers, the roles and responsibilities they assumed during this period were quite different from those of the instructors. They thought that they did not need to be responsible for everything in the class. “Maybe on a different side. Because the average score was none of my business. Now I could stick to the principle. If I could be a teacher in the future, maybe I would give up the principles like the instructor, ha ha.” (BBWQXH) The student teacher believed that their limited cognition of self-identity separated them from their instructor’s identity and position, so they couldn’t make judgments and choices independently when dealing with justice issues, but could only obey the instructor’s command.

2.2.2.4 Following the Colleagues’ Habitual Behaviors

In the overall environment of the practice school, the student teachers took the habits of their colleagues as the standard and reference when dealing with the justice situation, and regarded such followings as legitimate and just. This kind of followings is a typical criterion utilitarianism, which emphasizes that norms occupy a core position in morality and cannot be abandoned due to the needs of special circumstances (Huaihong He). The student teachers regarded the habitual behaviors of colleagues as a universal and reasonable standard or criterion, and followed or practiced it in specific moral situations.

“Once, I imitated my teacher and tore up a student’s test paper. That practice school was a private school, so the nature of this school was quite special, different from the public school. Their school life was very busy daily, activities one after another, and the curriculums were also very closed. The students were very busy, and their break time was only five minutes, so they had to put things away within five minutes fast when they had the next class. For example, if they didn’t put away the English papers, he might write English papers in the Chinese class, and then he would be scolded by the Chinese teacher, and his papers would be torn up by the teacher. ... If you were a Chinese teacher, you had just issued a paper not for the students to do now, if the student did the paper now, you would still tear it. At that time, I was taking a comprehensive practice

class, which was not an important class, but at least I prepared some activities for it seriously. And then, there was a boy in my class not listening to me and doing the math paper. So he was reported by other students: 'he was doing math papers!' At that time, my first reaction was: don't do it now, put it away, because it is time for comprehensive practice class. But when I said that, the other students began to heckle, 'the test paper will usually be torn up at this time. Both Miss Zhang and Miss Wang do the same.' Then more and more students heckled about it. Some students said: 'yes, you should tear up his test paper.' I was in class, and I felt challenged. Then I thought: well, since all the other teachers have done in this way, I just follow their habit or behavior, so it is not my problem. Finally, I tore up the student's math test paper in public." (GDHYY)

When a student was reported for completing tasks in other subjects in the student teacher's class, the student teacher initially made her own judgment by prompting the student to stop doing math papers. This decision reflected the student teacher's subconscious protection of the student and fairness to other students. However, faced with the heckling of students for supporting the habit of tearing up the papers, and the challenge of their own authority as teachers, the student teacher had to compromise and imitate the behavior of her colleagues tearing up the student's math papers. And she regarded it as reasonable and fair behavior to follow the habit of colleagues tearing test papers in the tense atmosphere of attention. Since other teachers had done so, it was no problem for her to do so. Besides, the students saw the teacher tearing up the test paper as a reasonable behavior. She thought that if she made a mistake, then it was her fault, and it was the other teacher's fault. It can be seen that the student teacher's moral judgment has changed obviously, and the moral atmosphere played a key role in the whole process.

It is worth noting that the moral atmosphere in the individual's non-confrontational consciousness can potentially assimilate the individual's ideas and behavior. Observing the behaviors and habits of other teachers, the student teacher was easily influenced and took the initiative to follow their habits when dealing with justice situations. "It was my first class, late September or early October, and I didn't know how to deal with it effectively. I let the two students who were making noises stand on the platform for a while. Then I told the other students: We will have a class when you can calm down. In fact, I was very uneasy at that time, because it was my first class, I did not know how long it was appropriate for them to stand, and I also did not know whether the class teacher would allow me to do like this. But I had seen other teachers asking students to stand for a while as a way of punishment. So I decided to imitate. ... Because they didn't explicitly point out that it was not allowed, and I observed it in the office. I was

in the first grade, so I guessed this school was pretty consistent about how to deal with students who broke the rules.” (GDCJY) In the eyes of the student teacher, other teachers took asking students for standing as punishment, and the school didn’t explicitly prohibit teachers from punishing students for standing, the behavior of punishing students for standing as punishment was universally reasonable, and their use of this way was a fair procedural operation.

2.2.3 Orientation of Principle

The characteristic of the principles-oriented justice judgment is that it follows the universal social contract and ethical principles, and it is no longer restricted by the constraints in the relationship. Rational individual consciousness plays a full role, and maintains the overall utility, and obeys the ethical law chosen by oneself (Kohlberg, 2004).

2.2.3.1 Protect the Interests of the Majority of Students

The student teacher’s way of using the bonus point mechanism showed the tendency to protect the interests of most students. Some practice schools set up a series of activities to encourage students to answer questions in class actively. If students raise their hands to answer questions in class, they can get extra points. At the end of the semester, students can participate in the evaluation activities based on their total points, and the students who win can get prizes. “They very valued the points. And the culture that this school has created was like that. Even the final evaluation was very fair, because it was the usual performance of students.” (BBWCM)

However, in the process of implementing this bonus system, the interns argued with each other based on their different ways. Some student teachers believed that since there is adding mechanism, there should also need a deducting mechanism, that is, students who talk in class and do not listen carefully should be deducted points to ensure fairness. “There are 66 students, and 20 students who were deducted points didn’t pay attention to the class. So class monitor wrote down their names and deducted their points. The students who were added points were so serious and active in class, they listened to the class carefully and raised their hands to answer the questions. If you did not deduct his points, for those students who didn’t pay attention to the class and talked in class, it would be unfair to other students.” (BBWGYT) However, this superficial or formal approach to maintaining fairness has obvious limitations. In essence, it only takes care of the part of students who raise their hands to speak in class, and the enthusiasm of students who are deducted points is easy to be hurt by

this, and the deduction of points as a punishment does not play any educational significance for students. Therefore, some student teachers said, “I would not deduct students’ points, because not getting extra points was already a punishment for them, which was a loss for them in this class. If I should add the points, I would do it. I didn’t want to change their final results, and I wanted to try not to influence those who failed to get extra points.” (BBWCM) In her opinion, not giving extra points to students who talk in class and don’t pay attention is already a punishment for them. Disruptive students also have the most basic dignity that needs to be upheld, not wiped out. Not deducting the points of disruptive students is a tolerance or forgiveness to them, and giving extra points to those who raise their hands to answer questions in class is a respect to them. In this way, it is fair to all students, and only in this way can “the greatest happiness of the greatest number of people” be truly achieved (Muller, 2014).

2.2.3.2 Adhere to Their Principles

When dealing with justice situations, the student teachers also chose to adhere to the ethical rules they believed in, even if the situation involved the presence and intervention of the corresponding authority. Generally speaking, the student teachers’ adherence to the self-principle belongs to the deontology, that is, in addition to the good and evil of the results of behavior, at least other factors should be taken into account, which make the behaviors or codes legitimate or obligatory. These factors are not the value of the outcome of the behavior, but the inherent characteristics of the behavior itself (Frankena, 1987).

For example, student teachers believed that teachers should treat all students equally, and equal treatment of all students is justified. “During the school sports meeting, the class teacher and I selected three students in our class to participate in the running race. But in the end, the class teacher chose only two students to participate in the competition. I didn’t think it was good for the other student. I thought it was unfair to him, so I talked to the class teacher. Finally, he let all three students participate in the running race.” (BBWBZD) The student who had been selected was suddenly disqualified from the competition by the class teacher for no reason, while the other two students could normally participate in the competition, which was obviously unfair. It can be said that the insistence of the student teacher on equal treatment to all students is based on a kind of normative deontology, that is, these norms are basic and must be based on in every special situation (Frankena, 1987). Although the class teacher has the final authority in the management of class affairs, the student teacher

is not bound to the authority, but takes the initiative to communicate with him, choosing to treat all students equally as a priority in front of the authority of the class teacher.

In addition, student teachers made it clear that the punishment should be determined according to the degree of responsibility for the student's wrong behavior, and it was fair to the students. From the perspective of ethics, the operation of determining the degree of punishment according to the degree of responsibility of students is a kind of behavioral deontology, that is, the judgment about obligation is entirely special judgment, such as "I should do in this way in this case" (Frankena, 1987), emphasizing the close correlation between obligation and the particularity of the situation. Since punishment is generally regarded as a kind of compensation for the injustice caused by wrong behaviors, in this sense, punishing students' wrong behaviors is a manifestation of teachers' maintenance of justice. However, in the field of education, responsibility inference becomes a prerequisite for the decision of personnel punishment, especially in the failed behavior, the individual's responsibility for his behavior will affect the degree of punishment (Weiner, 2004). However, when punishing students, teachers often do not carefully assess the degree of responsibility for students' wrong behavior, resulting in improper punishment. "Student A forgot to put the stool on the seat, thus making it troublesome for other students to clean up. The class teacher made him stand up all day. He told me that the other day, and I felt distressed. Because it was hard to write words standing, and standing up all day. The student cried and told me that he felt wronged because he had just forgotten it. I immediately communicated with the class teacher about it, and the class teacher did not let him stand for a day." (BBWGYT) Based on the specific situation known about by the student teacher, student A did not intentionally dis cooperate with others, and just forgot it. Since "a major determinant of the judgment of the degree of responsibility is whether a controlled behavior is perceived as intentional or negligent" (Weiner, 2004), the student's failed behavior was mainly negligent. For this degree of responsibility, it is more fair for teachers to give moderate punishment. Therefore, the students took the initiative to communicate with the class teacher, the authoritative being to the student teacher, to show his attitude. "Because the student didn't mean to be uncooperative, he just forgot. The class teacher should not have punished him so severely." (BBWGYT)

The student teacher believed that the student's mistake was not so serious and that the teacher's punishment was too severe. "In our system of justice, the severity of the punishment is related to the level of harm done. It's a basic disciplinary principle." (Weiner, 2004) That is to say, the teacher's punishment for students obviously does not match the degree of harm caused by students' mistakes, which is unfair to students. This kind of unfairness does not contain any positive educational purpose for students.

3 Responsibility

Cicero (2003) said, "The life, whether public or private, professional or family, actions that concern only the individual and those that concern others, can't be free of moral responsibility; For all that is virtuous in life comes out of the discharge of this duty, and all that is not virtuous is the neglect of this duty." In educational practice, teachers shoulder the corresponding moral responsibilities, which not only include the objective requirements of education itself to teachers, but also involve teachers' subjective recognition of their educational mission. From this point of view, moral obligation focusing on external commands becomes one of the main connotations of the concept of moral responsibility. The scholars pointed out that teachers' recognition and fulfillment of their moral obligations can reduce conflicts in educational activities, facilitate the completion of educational tasks, and help cultivate noble teachers' spirits (Chuanbao Tan, 2000). As new teachers, student teachers frequently encountered situations related to moral responsibility in the field of education. How to recognize their responsibilities and how to undertake their responsibility is a daily question that student teachers face and respond to.

3.1 Main Contents of Responsibility Judgment

According to the definition of the source of responsibility by Plato (1986) et al., that is, responsibility comes from the social role defined by the society, and the moral responsibility undertaken by student teachers mainly depends on the role that the student teachers assume in the educational practice. For example, Amonanshwilly (2002) identified his own responsibility as a teacher based on his perception of his own role: "I am not just a teacher, not just an educator, I am a person trusted and entrusted by the children and the state. I will not allow anyone, including parents, to stand in the way of the children and the nation entrusted to me the task of nurturing the new, the future generation. The defense of children and the promise of a better life

for each of them -- this is my first priority, my professional obligation, and above all - - this is my calling.” For student teachers, their main role is trainee teachers, so they need to undertake the fundamental responsibility of teachers.

3.1.1 Cultivate Students’ Moral Quality

Sukhomlinskii (2009) pointed out, “If it is tolerable for students to fail to grasp the knowledge they need, then it is absolutely unacceptable for young men and women who are not well educated morally to leave school. Their education must continue to the end.” In his opinion, it is the primary responsibility of teachers to cultivate students’ moral character. In this regard, student teachers also expressed that “to be a responsible teacher with strong educational intention is not simply to teach knowledge, but more to teach students how to be a human being.” (BBWYWQ) To be specific, the formation of students’ moral quality not only needs teachers’ guidance from the ideological level, but also needs to be implemented from the behavioral level. As Amonanshwilly (2002) put it, “Only through the combination of moral concepts and the operation of ethical and moral codes of conduct can a child’s personality be purposefully formed.”

3.1.1.1 Guide Students to Build Correct Values

Student teachers attached great importance to the cultivation of students’ values and took the initiative to guide students to establish correct concepts and values. “Some students had some wrong behaviors in class. We should explain views and values to the students on these behaviors. ... Not only in class, but also in daily communication and chat with students, we should teach them with correct stories or behaviors, or let them form a discussion group to discuss what is right and what is wrong about a certain event. Through such activities to guide students to build correct concepts.” (BBWYWQ) The student teacher held that students’ correct cognition of values can lay the foundation for them to form good behavior habits, which is conducive to the development of students’ moral character. In terms of the responsibility of teachers to cultivate students’ values, the ancient Chinese scholar Han Yu once accurately summarized with the word “Chuan Dao” (Zhidaobu, 1997). He pointed out that teachers should undertake the mission of transmitting values and norms in the process of education to help students improve their personality. In addition, teachers also need to promote the awakening and development of students’ inner conscience from the spiritual level, that is, “Jie Huo” (Zhidaobu, 1997). For example, teachers need to timely solve students’ mental loss problems caused by fame, wealth, desire, greed and

so on (Liang Li, 2017). In the face of the phenomenon that the sense of meaning is lost in the process of learning, the student teacher tried to correct the concept to make the students realize the real meaning of learning. "Because our class was not the class with great grades. Some students were not willing to learn, they believed that learning was useless with a 'useless theory of learning'. I wanted to correct their concepts and change their cognition to make them better person. ... I often stayed at the school and talked to the students. I would say something about it and correct their values: what things were wrong and what things were right. let them not have values too simple right or wrong, let them know that they need to have their own cognition and values." (BBWYWQ) The student teacher hoped to awaken the students' subjective consciousness and right and wrong consciousness by guiding the students' concept. Only when students truly realize what the right values are, can they change their existing cognition and manage to be better person.

The student teacher said that having the right values is the most important thing for students. Students should build the correct values in life from an early age. "If a student couldn't even behave in moral ways, he wouldn't be a person. Then it was usefulness to talk about learning." (BBWYWQ) Only when students hold correct values can students form good moral character. As Sukhomlinsky (2022) said, "If there is anything a student can be proud of, it is that he can be a morally free person, but also a spiritually strong person, a person with a firm purpose, a courageous and independent person. This is our educational ideal, is the ideal we aspire to achieve. A person who does not take pride in his noble sentiments and selfless spirit will not show a distinct personality." However, student teachers found that some formal teachers did not agree with them, and still insisted on the importance of grades for students. "The class teacher said that guiding students to form the correct value cognition was difficult to achieve in this school, because the school was always considering academic performance or enrollment rate, and the students were difficult to control. So, he didn't want to do that." (BBWYWQ) The student teacher still chose to give priority to the cultivation of students' values in this kind of environment and atmosphere.

3.1.1.2 Urge Students to Form Good Behavioral Habits

The students also attached great importance to cultivating students' behavioral habits. In the eyes of student teachers, good behavioral habit is essential for students to form good moral character. "A person begins to become better from his behavioral habit. When he has the good behavioral habit, his moral quality will go up gradually." (BBWYWQ) Thus, although parents and colleagues turned a blind eye to students' bad

habits, student teachers still felt nervous and anxious about students' problematic behaviors. "Because she was young, and she should get educated. She lied in school. If the parents and the teacher didn't value it and correct her wrong behavior, she would get into the bad habit." (SXWTT) The student teacher believed that dishonesty should be taught as early as possible to prevent students from developing the bad habit of lying. I think cheating in exams is a moral problem, which is quite serious. But the instructor ignored... It doesn't matter if you don't study well, but you must have the right attitude. The student said cheating shows dishonesty and is a severe problem that needs to be corrected. As Amonanshilly (2002) put it, "It is more necessary and more valuable to cultivate honest and noble feelings in children's hearts than to enrich their minds with all kinds of knowledge."

To urge students to form the good behavioral habit, the students took the initiative to carry out strict education. "I found some phenomena in this class, they often sneaked out during class time, or did not do relevant things during class, or slept on the table when it was time to play after class. I thought their behaviors were not good, they should do the right things at the right time. And they should have a perception of time. Because the students often being late for school and leaving early in our class, I had been pretty strict with it since I came here as an intern." (BBWYWQ) The student teacher carefully analyzed the specific bad habits of students and gave them strict management respectively, to encourage students to develop particular behavior habits such as "doing the right thing at the right time" and "having a perception of time". And the student teacher made clear rules and use punishment measures to support them in the way or means. "I didn't allow them to lay on the table in class. They must obey rules: they couldn't sleep in class, and they couldn't whisper in class, and they must listen to what the teacher said, and the homework must be done on time. If you didn't obey the rules, there would be penalties." (BBWYWQ)

When the student broke the rules, the student directly used the punishment mechanism to show the seriousness of the student's problematic behavior. "Once when I was in class, a student suddenly talked with dirty words in class, and the math teacher was present. I couldn't stand it, because I was very resistant to this aspect of dirty words, especially in the classroom. Then I made him stand in the back of the classroom." (BBWQYD) In the eyes of the student teacher, it is an intentional behavior for students to show problematic behaviors such as talk with dirty words. According to the relevant principles of responsibility inference, for example, "a major determinant of the judgment of the degree of responsibility is whether a controllable

behavior is perceived as intentional behavior or out of negligence” (Weiner, 2004), the student’s talking with dirty words was a controllable behavior and it was not out of negligence, so the students needed to undertake the corresponding responsibility for his behavior, that is, accept the punishment from the student teacher.

In addition, student teachers even used the model of responsibility judgment and punishment to practice students’ good behavior consciously. “It would be taking them to prepare the show for the New Year’s party. I volunteered to lead six boys in my class in a boxing show. When I was training, I was strict with them. I didn’t allow them to whisper to each other, and I didn’t allow them to mov. If they couldn’t finish it today, I would ask them to copy the boxing regulations of the movement code ten times. ... Then they slowly did not dare to relax on the exercise, and they were very serious then. They could be more disciplined in this way. ... It slowly built up a set of rules.” (BBWYWQ) By using the model of responsibility judgment and punishment to train students’ behavior strictly, the students gradually corrected their attitude and formed relatively stable and good behavioral habits in the process of complying with the requirements of the student teacher earnestly. Amonanshwilly (2002) believed that “children should be given practice in order to develop the habit of observing moral and ethical rules”. The students can understand the meaning of ethical norms and the importance of abiding by norms through practicing good behavior, thus correcting their wrong behaviors.

3.1.2 Improve Students’ Knowledge Competence

Han Yu mentioned that teachers have the responsibility of “Shou Ye” to students (Zhidaobu, 1997), that is, teachers have the responsibility to teach students classical texts and teach students knowledge. In the traditional Chinese culture background, teachers often believe that strict requirements on students’ knowledge can produce excellent students. Among them, teachers’ high requirements for students’ knowledge also show teachers’ strong sense of responsibility to students. Therefore, teachers’ responsibility to students in learning knowledge is an important part of teachers’ moral responsibility in the Chinese cultural background.

In the practice of teaching, although teaching knowledge is a part of the internship requirements of the students, the students took the initiative to improve the students’ knowledge competence as one of the crucial responsibilities they need to undertake. “A teacher’s job is to teach the student and educate the student.” (SXXYT) Some students even regarded teaching knowledge as the most important responsibility of teachers. “I think the main thing is to teach them well. You should be responsible for

your teaching knowledge, content, and skills. ... If you really want to consider the long-term development and future development of students, as a teacher, I think teaching is the most important, because only with care is not useful. Caring may be able to meet some of the emotional needs of students in life, but how to say, a large number of students' emotional stability is still in their study." (GDLTT) The student teacher believed that only the knowledge imparted by teachers could really affect the long-term development of students, while the care of teachers for students was relatively not that important. Moreover, students' good performance in learning was the key guarantee of students' emotional stability, so teachers should make efforts to teach students. "Because this environment was still focused on learning. If your own teaching ability couldn't keep up, and you couldn't teach the student, the student would be very uncomfortable even though he liked you." (GDLTT) The student teacher's cognition of the core responsibility of teachers' teaching knowledge is mainly based on her cognition and understanding of the real environment. She holds the view that the overall educational environment and social environment are emphasizing students' academic performance, and even students themselves put their own learning in first place, so teachers should put all their thoughts on teaching, to comply with the general needs and requirements of the environment. "I thought back to the days when I was in school, I often got bad grades, and I was unhappy about it. A good grade could make me happy. ... I was miserable sometimes as a student. I liked this teacher's class, but I just couldn't learn it well. I hoped that the teacher could be like a magician putting knowledge into my mind easily. I wished for such a teacher at that time, although I also liked the humorous and caring teacher." (GDLTT) It is not hard to find that the painful experience of the student teacher who had difficulty in mastering subject knowledge in her school days made her eager for teachers with strong teaching abilities. When she became a teacher, she believed that students would also expect and need teachers with excellent teaching abilities.

In teaching subject knowledge, student teachers chose to make strict requirements on students' knowledge mastery to improve students' knowledge level. "Since they had little homework now, I would ask them to recite ancient poems in front of me after they finished their homework. Then my request was not to miss a single word. As long as the wrong word, then go back to read and recite. Then they came up to me every night one by one. ... Because most of them didn't gain basic knowledge before, and only one or two students could pass. ... Although their foundation was very poor, as for the ancient poetry, they could recite by reading several times." (GDCXL) Considering

the basic knowledge of students in the class is generally poor, the student teacher put forward relatively strict requirements on students in class in order to enable students to acquire more knowledge. The student teacher said that the students could accumulate their knowledge gradually in this way, and the knowledge could provide the basic conditions for their future development. As Sukhomlinskii (2022) said, “Knowledge is a priceless treasure, and you should acquire it in childhood, adolescence, and early youth. If you don’t acquire the knowledge in your youth, it is very difficult to acquire it at any later time.” Although the student teacher is strict with the students in terms of knowledge accumulation, the original intention is to consider the future development of the students.

For the underachievers whose academic performance were relatively poor, student teachers felt it was their responsibility to provide tutorial to them. Although this kind of individual tutorial also has the consideration of promoting the overall fairness, it cannot be separated from their sense of responsibility for the underachiever. “Because the first time they tested, in September or October, we found that some of the students that we didn’t find before also had difficulty in spelling. They just knew the word, but they don’t know how to spell it. Then we analyzed their test papers. After the analysis, we determined that these students must be extra picked up the spelling. ... My instructor and I tried to make use of these scattered time and gave them remedial lessons. When they eat lunch, they eat until 12:30. Then I would use 12:30 to 13:00 time, particularly asking these children to come to the classroom to learn, and we taught them from a, o, e. I also used the short time in the evening, that is, 8:30 to 9:00, to ask the two or three students who with more poor grades to give them the separate dictation. ... One is to make good use of the fragmented time giving them a tutorial, one is to give them some small tasks individually.” (GDCXL)

After knowing that underachievers failed to learn the most basic knowledge, the student teacher decided to find time to tutor students privately. She believes that such basic knowledge is what these students must master, so she almost finds the right time for students to take remedial courses, even starting from the most basic knowledge. What the student teacher have done seems to be responding to Sukhomlinskii’s (2014) teacher manifesto, “Elementary school teachers! Your most important task is to lay a solid foundation of knowledge.” During the whole process of special tutoring for students, the student teacher has great dedication, takes the initiative to keep students’ learning in her mind, and appropriately adjusts the specific tutoring methods suitable for students to master basic knowledge.

3.1.3 Protect Students' Physical and Mental Safety

Protecting students' safety is not only teachers' legal obligation, but also teachers' moral responsibility (Xianglan Mu). Teachers Law of the People's Republic of China, adopted in 1993, stated that teachers should "stop the behaviors harmful to students or other behaviors infringing on the legitimate rights and interests of students, criticize and resist the phenomena harmful to the healthy growth of students", stipulating the legal responsibility of teachers to protect the safety of students. The Professional Ethics Code for Education formulated by the American National Education Association in 1975, when discussing teachers' commitment to students, clearly pointed out that teachers "must make reasonable efforts to protect students from the influence of environment harmful to learning or health and safety" (Strike, 2017), taking teachers' responsibility to protect students' safety into the category of teachers' professional responsibility.

In the whole process of education practice, student students often showed very nervous and anxiety about the safety of students, and believed that they were responsible for the safety of students. From the perspective of student teachers, they were responsible for anticipating the students' possible safety problems and taking corresponding preventive measures. As for the deontology of outcome foresight on the duty of safety care, "if the doer has the possibility of outcome foresight, of course, he should undertake the obligation to take actions to avoid consequences" (Zhongwei Liu, 2002). The interview materials showed that the student teacher took the initiative to assume the predictable responsibility of protecting the students' safety. Observing the incident of students leaving school without permission in their colleagues' class, the student teacher was aware of the hidden danger to students' safety. "Because if you leave the area near the school, a big road is quite busy. And it doesn't have traffic lights or anything. It only has red lights around eight in the morning and six in the afternoon, and they're always off. So it's particularly dangerous." (GDCJY) In addition, students from lower grades were not aware of the problem of safety. Based on these two considerations, the student teacher consciously took precautions against possible safety problems. For example, when taking students out of school, the student teacher made sure parents were present before letting them leave. "Since that matter, I have paid special attention to students' safety. I must see their parents pick students in before I let them go. Because some students in my class lived close to school, they wanted to return alone, sometimes the parents came late, but I didn't dare to let them go, for fear of

safety problems.” (GDCJY) Based on the consideration of protecting the safety of students, the student teacher also consciously conducted safety education for students, so as to arouse their attention to their own safety issues. “Once I had them a class meeting on anti-drug. ... I was considering for them. If such safety issues didn’t impress them, in case something went wrong, it could be serious indeed.” (SXZJJ) The student teacher said that if students really had safety problems, the consequences would be incalculable and unbearable for them. Therefore, they tried their best to anticipate and prevent student safety problems.

In addition, according to the result avoidance obligation of the duty of safety care, “If it is foreseen that the behavior may cause some harmful consequences, the necessary cautious attitude of avoiding the result should be taken. In order to avoid the result, we should not only consider what must be done as the conclusion after the result occurs, but also consider the behavior time as the standard.” (Zhongwei Liu, 2002) In order to avoid the occurrence of dangerous results, student teachers not only made preventive preparations, but also made corresponding behaviors after the occurrence of dangerous behaviors. To avoid the students’ self-harming behavior, the teacher broke his promise to the student and the confidentiality principle of psychological counseling, and reported the student’s psychological conditions to the leading teachers in practice. “Because every time after the exam, maybe the students felt stressed, they would come to our workshop. I mean, maybe counseling or a conversation, but I wouldn’t say counseling. We were in charge of that. At that time, one of the students who came to talk to me told me something about himself, but I felt it was too serious for me to deal with, so I told my leading teacher. When he talked to me, I told him that we were confidential and would not let anyone else know. ... It was not a conflict, it was just that there was a concern about the safety of the student, because he had a tendency to self-harm.” (SXMZ) The student teacher said he needed to be responsible for the safety of the student who could accidentally hurt himself. Even though he was not sure whether the student’s psychological problems already existed, the student teacher still chose to report the situation to avoid safety problems. When the students were found to have dangerous behaviors, student teachers gave them severe criticism and education in time to avoid more serious safety problems. “A student in our class came home at noon, because he had a conflict with his family. He left without saying anything to his family. He didn’t come to school either, he just ran away after the first class in the afternoon. I didn’t know if he was found at home or in school, and he came to school finally. The instructor teacher was here, and he let me tell the student about safety

issues. I said: it was very dangerous. You were a fourth-grade student; if you ran away, you couldn't do anything! ... He had realized his mistake and cried in the office." (SXZJJ) Students' running away from home made the student teacher very nervous and panicked, she was worried about the safety of students outside the school. The moment when the student came back to school and stood in front of him, the student teacher did not ask why the student ran away from home, but directly and severely reprimanded the student for ignoring his safety. "I think my attitude was a little fierce, because I was so anxious, I had been looking for him for more than two hours." (SXZJJ) The student teacher said that this responsibility would be very difficult to deal with if the student were lost, and the consequences were unimaginable. She was also very afraid to face this responsibility. In order to make the student remember the lesson, the student teacher had to take this opportunity to give him strict safety instructions.

3.2 Main Types of Responsibility Judgment

According to the hierarchical division of the object of responsibility by Cicero and other ethicists, responsibility is defined by social structure and role, so certain compulsion and objectivity are involved in it. With the emphasis of Kant and others on the subjectivity of responsibility, that is, the act of following the moral law with universal necessity and originating from goodwill is regarded as responsibility, the actor himself becomes the source and object of responsibility. Subsequently, existentialists such as Sartre (1988) gradually attached importance to the internal responsibility of individuals and argued that "everyone should be responsible for himself". In order to avoid the absolutism of subjectivity, based on the ethics of the other, Levinas (2019) expressed that the "face" that responds to "the other" has the original ethics, emphasizing the unconditional responsibility for the other, and this "otherness" is, in essence, a manifestation of subjectivity. By synthesizing the characteristics of responsibility, it can be found that because sociality and individuality are often mutually exclusive and interrelated, social role and subjectivity cannot completely distinguish the judgment of responsibility in reality, so the inherent moral value of responsibility cannot be evaluated based on these two levels. However, Kant (2002) said that his distinction between "in line with responsibility" and "out of responsibility" -- whether an action is motivated by hobby, personal purpose, etc., or by duty -- could be used directly to determine whether an action has moral value. From this perspective, the judgment of responsibility can be measured and evaluated on the basis of "in line with responsibility" and "out of responsibility".

3.2.1 “In Line with Responsibility”

In the process of educational practice, the final result or purpose was the main basis for student teachers to judge whether they should be responsible for students and how to be responsible. This tendency of responsibility judgment of interns reflects the teleology, that is, “the basic or final standard of judging the right, wrong or duty in the moral sense, and so on, is the non-moral value, which exists as the result of behavior” (Frankena, 1987). It is worth noting that according to Bandura’s (1986) moral disengagement theory, an individual can minimize his responsibility in the consequences of his behavior by redefining his behavior, so as to reduce his cognitive tendency to identify with the pain of the object of his behavior and other situations. The interview materials showed that the purpose-oriented responsibility judgment of interns often hid the students’ defense of moral disengagement.

3.1.1.1 Complete Personal Tasks

In the judgment of whether and how to be responsible for students, the student teachers took the completion of personal tasks as one of the main purposes and showed a distinct tendency toward egoism. For example, the student teacher focused on completing individual teaching tasks rather than on students in teaching. When the student teacher found a student rolling his eyes in class, she felt sad and upset about the student’s behavior, but she believed it was not her responsibility about it. “Sometimes the class was not taught well by me, maybe it was not interesting enough. However, maybe it was not your problem, maybe the mood of the student that day was not good, or the atmosphere of the class was not good, or there were a few special students in the class making the class noisy... None of my business. ... I didn’t think I needed to care about it. The moment I saw him rolling his eyes, I was so frustrated that I even wanted to send a message to my moments: Why did I want to be a teacher? I was so bored, and I got bad looks every day.” (GDLTT) The student teacher believed that the student rolled his eyes at her, maybe because of her lectures not good enough, maybe because of his own emotional problems or class atmosphere, and the student’s emotional problems and class atmosphere were out of her control. Since her lecture was not good enough to cause the student to roll his eyes was only one of the reasons, the other reasons had nothing to do with her, so she did not need to feel guilty about the student. According to Bandura’s (1986) moral disengagement mechanism of “diffusion of responsibility”, which assigns responsibility to all members of the group rather than to any member of the group, moral control is weakened when individual

responsibility is blurred by spreading the responsibility for harmful behavior. Obviously, the dispersal of responsibility among the student teacher weakened her sense of guilt toward the student to a large extent. "If there is a deficiency in something, everyone involved in it has their own fault. Well, it must be terrible for you to undertake all responsibilities. ... In fact, if you can see it from another aspect. You are a teacher, and you don't need to feel guilty about those things, which puts you in a bad mood. And then the student is there, how he thinks and whether he likes you, you do not know. So why do you feel guilty about it?" (GDLTT) It can be seen that the identification of responsibility of the student teacher is not objective enough, and her judgment of her own lack of responsibility is mainly derived from the misjudgment of her own "inability", "this inability is perceived as uncontrollable, so it can produce the result of personal lack of responsibility" (Weiner, 2004). However, intervening in students' emotional problems or class atmosphere is something that the student teacher could make through her efforts and can be controlled by her. Students' ideas and attitudes towards her are what the student teacher can feel and understand through her efforts. It can be said that the student teacher's misjudgment of her own responsibility is the direct result of her egoistic tendency, because what she really cares about is the achievement of her own teaching tasks, and how students react is not what she cares about.

In addition, when student teachers helped their colleagues with their minor courses, they took maintaining classroom discipline as their main task, and what students could learn in class was unimportant. "They just wanted someone to control the class. ... Maybe the textbook was supposed to be there, but the colleague didn't give me the textbook, and he didn't tell me the contents in need to teach. ... I realized that making them write homework didn't really work. They just liked to talk, so I showed them movies. I had no choice. He didn't offer me any textbooks. What was I supposed to do? I was very responsible at first, I made them do the gymnastics to make them do something meaningful." (GDCMX) The student teacher said that she could not take the class normally because her colleagues expected her to maintain classroom discipline and did not provide her with textbooks and explain the content that should be taught to students. Therefore, to make student do something meaningful in class so as not to waste valuable time in class, the student teacher asked students to do broadcast gymnastics at first. However, the student teacher let them do their homework in class and even showed them movies when the discipline was out of control. It can be found that the sense of responsibility held by the intern for students has changed

significantly in the whole process. She was very responsible at the beginning, but she compromised finally when she couldn't do anything to maintain the discipline. Moreover, "I had no choice" becomes the symbolic reason for the student teacher to choose compromise. According to Bandura's (1986) "blame attribution" moral disincentive mechanism, an individual believes that he or she is not at fault and that the hurtful behavior he or she has done is caused by compulsion, provocation or helplessness. By placing the responsibility on others or the external environment, an individual can not only make people forgive his or her harmful behavior, but also make people feel that he or she has to and should do so. To avoid moral condemnation, the student teacher ascribed her compromise to the colleagues and students, believing that she shouldn't bear the corresponding responsibility. However, the student teacher's motivation for personal tasks to maintain classroom discipline determines that the student should undertake the primary responsibility for her compromise.

3.1.1.2 Maintain the Relationship with Colleagues

Student teachers regarded maintaining the relationship with colleagues as an important purpose when judging the responsibilities and obeyed the authoritative colleagues for their own interests. For example, the student teacher followed the instructor's request to provide individual tutoring for the student who couldn't concentrate his mind on studying. After trying various methods, the student teacher didn't find any improvement in the student's writing. So she gradually gave up and complained about the student's lack of change. "There was a student I really couldn't do anything to help him. I didn't know what to say. It was difficult for him to concentrate on something. I was to help patrol the situation of everyone's writing at first, and my instructor asked me to give that student a particular tutoring then. I stood beside him and stared at him write. ... He wrote very slowly, and he was easily attracted by the things around him. ... Then I called him to the office. I was busy typing on the computer, and staring at him. He only wrote one word, or two or three words. I wanted to give up then. If he always wasted time, it was not a good strategy to help him here. It was no use for him to have teachers supervising him. I tutored him alone, and he wrote very slowly, affecting my teaching and office work. I thought about some targeted strategies to make him write less, but he couldn't keep up with his ability, so he must be supervised by the teacher. ... In fact, I'd like to give up. Because he only wrote little words in a class all the time. As a teacher, I often feel: ah, how as if I did not make an effort! I've been looking at you all class, and you did not give me any good feedback." (GDLTT) Since the student has not

made any progress under her supervision, and the student has not given corresponding feedback on her efforts, the student teacher gradually lost hope for the student, and repeatedly had the idea of giving up. According to Bandura's (1986) "dehumanization" moral disavowment mechanism, the individual believes that the victim does not have human attributes and avoids the activation of moral self-condemnation by cognitively devaluing the victim. The main reason why the student teacher wants to give up is attributed to the student, that is, the student's inability to change and the student's lack of attention to her own efforts are the hindrances to her not wanting to continue to take responsibility, and the reason why she wants to give up is not directly related to herself. However, the student doesn't realize that the burden of tutoring the student is not based on the call of her heart, but under the pressure of the instructor. Therefore, the student teacher often wants to find reasons and excuses from the outside, such as students, facing with difficulties in the process of tutoring students.

Faced with the underachiever who failed to master the basic knowledge of the subject, the student teacher decided to tutor the students after class privately. However, when the instructor put pressure on them to ensure the safety of students, the student teacher chose to comply with the instructor's request and gave up the opportunity of tutoring students. "The student's Chinese foundation was relatively poor. He was in the fifth grade but still unable to recognize the phonetic alphabet. I just thought one day, let's keep him after school one day, and I would tutor him. I didn't tell the instructor about it at that time. I took it upon myself to help him. ... As I was picking him up from an off-campus tutoring facility, I saw my instructor. I felt that he was a little unhappy, but I couldn't tell. He didn't say anything to me. He just said: Take him back? I said, "Yes, I want to help him. I think his basic knowledge is not good enough." After I took the student to a place suitable for tutoring, my instructor called me and said, "for safety reasons, I think you should send the student back to the institution instead of tutoring him after school." ... He also reminded me that I was just a student teacher and that if anything went wrong with my students, I couldn't be held responsible. ... He told me that, and I had no choice but to take him back. ... I was a little panicked, to be honest, because I hadn't reported it to my instructor before." (GDHMP) The student teacher intended to give private tutoring to the underachiever after school, but she was asked to give up by the instructor for safety concerns. Although she believed that she had the responsibility to help underachievers with basic knowledge, she had to give up the idea under pressure from the instructor. According to Bandura's (1986) "shift of

responsibility” moral disavowment mechanism, individuals attribute their actions to social pressure or orders from others, rather than something for which they themselves are responsible. In this way, in their perception, they are not held responsible for the unethical actions they are ordered to do by others, and therefore do not react with self-condemnation. The student teacher said that she could send the student back safely after tutoring him. Due to the particular warning and requirement of the instructor, “I had no choice”, she had to give up the after-school tutoring for the student, but this decision was not out of her own subjective will. In the eyes of the student teacher, giving up tutoring for students is a helpless act under pressure from others, which is not directly related to her own reasons. So she did not feel guilty or ashamed for not giving students tutoring in the process of sending students back to the institution.

3.1.1.3 Consider the Identity of the Teacher

In educational practice, student teachers judged whether and how to be responsible for the students based on their own teacher status. In dealing with the matter of students running away from home, the student teacher conducted safety education for students based on the role of teachers, to ensure similar safety incidents would not happen again. “Maybe there’s something wrong with the way of handling it, making him cry so sadly. ... I might spoke to him too loudly, and scared him. For example: Where are you? Do they want you to carry bricks? You couldn’t do anything outside. ...I think I was a little fierce, because I was so anxious, and I had been looking for him for more than two hours. ... At that time, I was so anxious that I did not pay more attention to the reasons why the student ran away from home. It’s more important to tell him that you will be dangerous outside. ... Because I’m just a student teacher, and I haven’t officially taken the job yet, so it will be very challenging for me to undertake the responsibility for safety problems. But how to say, since you are in this class, then you are the teacher of this class, you must bear this responsibility.” (SXZJJ) When criticizing the student, the student teacher did not control her emotions and severely reprimanded the student. The student also cried very sadly because of way the student teacher treated him. The student teacher said that she was too anxious and worried about the student’s safety accidents, which led to her fierce attitude when educating students. In case there was a safety accident, as a teacher, she should undertake responsibility for it. In order to avoid similar safety problems for the student again, she had to make the student deeply realize his problems and draw lessons from this incident. Although the student teacher realized that there were problems with her handling ways and even forgot to

ask and care about the reasons why the student ran away from home, she believed that her gaffe was caused by the current situation. There were great safety risks in the student's running away from home, and the teachers needed to take responsibility for the safety accidents of the students. She was under extreme tension and anxiety at that time. According to Bandura's (1986) "attribution of blame" mechanism, individuals believe that they are not at fault and that their hurtful behavior is caused by compulsion, provocation, or helplessness. By placing the responsibility on others or the external environment, individuals can not only make people forgive their harmful behavior, but also make people feel that they have to and should do so, and thus free from moral censure. The student teacher tried to find reasons for her excessive blaming behavior from the outside but didn't reflect on her own reasons. It can be said that the reason causing the "blame attribution" tendency of the student teacher is related to her purposive cognition of teacher identity. More specifically, student teachers are teachers for the sake of being teachers, rather than teachers for the sake of education itself.

It is worth noting that student teachers were responsible for the students based on their awareness of the purpose of teacher identity, and their attitudes sometimes reversed in the process of undertaking responsibility. For example, in order to enable students to study seriously in a good environment, the student teacher tried her best to manage the discipline, but when she found that the management had not achieved any results, they chose to compromise and give up, turning a blind eye to the discipline problems in the class. "For example, I was in charge of the sixth grade. I was very responsible at the beginning. I thought everyone should not be noisy and should do their homework quietly. I also wanted to do something, but it seemed useless to do anything. I had no choice, but to turn a blind eye to it." (GDCMX) Until some students reminded her of a teacher's identity, the student teacher did something perfunctorily in maintaining discipline. "Once a student said to me: could you do something? It's too noisy, and I get a headache. ... I did not have better ways to deal with it, but some students reminded me of my identity as a teacher. So I had to shout to them and let them quiet down." (GDCMX)

The student teacher said she turned a blind eye to students' disciplinary behavior because they did not obey her order. It can be seen that the student teacher took the initiative to ignore the serious consequences that may be caused by the students' disciplinary behavior in class, thus making her ignore students' disciplinary problems. Even when a student asked her to manage class discipline, the student teacher

managed it violently. She thought, “I did not have better ways to deal with it”, and had to deal with it this way. According to Bandura’s (1986) “consequent-distorting” moral disavowment mechanism, the actor will minimize the impact of harmful behavior by ignoring or distorting the consequences of the behavior to avoid self-condemnation. After ignoring the consequences of students’ disciplinary behavior, the student began to ignore the students’ disciplinary problems in class, and the student teacher didn’t feel the slightest remorse and shame.

3.2.2 “Out of Responsibility”

Kant (2002) pointed out that “the moral value of an act done out of duty is determined not by the intention to which it is intended, but by the rules by which it is prescribed. Thus, it does not depend on the realization of the act’s object, but on the principle of the will that the act follows, independent of any object of desire”. Based on this, the criterion to judge whether the behavior is “out of responsibility” is that the behavior is out of the sense of responsibility from the heart, and without any utilitarian purposes. In ethics, this tendency of out of responsibility belongs to deontology, “even if an action or principle is impossible to maximize the good over the evil, it may still be morally justified or obligatory. And the obligation is only from some other facts in relation to it or because of its own nature” (Frankena, 1987). According to the interview materials, student teachers followed the calling of conscience to judge how to be responsible for students, and this “obligation” oriented judgment often directly pointed to the practice of student teachers’ responsibility.

To be specific, student teachers judged their responsibility based on objective moral principles, that is, they judged how to be responsible to students based on their bounden obligations as human beings. For example, the students believed that to urge students to form good moral character was to follow the basic mission and responsibility given to a person, rather than just obey their own obligations as teachers. “I am a little nosy, but I have a sense of justice. I think we should cultivate students’ correct outlook on life from an early age. If a student can’t even behave in moral ways, he wouldn’t be a person. Then it was usefulness to talk about learning. ... I hope to do my part to do a good job in this aspect. At least where I can see it, I’ll do it. ... I think someone should be here to do it. As Lu Xun said: in the case of no one looking up, there is always a person raising his head first to see the suffering of the world, then correcting them with their own behaviors to change them.” (BBWYWQ) The student teacher attaches great importance to the cultivation of students’ moral quality and

tries his best to correct their values and behavioral habits. As for the responsible practice of the student teacher to correct students' wrong values and bad habits, "someone should be here to do it" is the responsibility declaration that the student teacher recognizes and actively follows.

In addition, student teachers also judged how to be responsible to students based on their own inherent sense of responsibility. For example, in the face of underachievers who failed to master basic knowledge, the student teacher took the initiative to provide after-school tutoring for them. And the reason for choosing tutoring was only for students. "After all, I was in class. There were not too many students, and they were willing to close to me. So I wanted to do something for them. ... You could do as much as you could. And it was what I wanted to do. ... There were no other purposes that sound troublesome. Anyway, my heart was in the students, all was only for the students." (GDCXL) The student teacher said that tutoring underachievers was what she wanted to do from the bottom of her heart and did not involve any purpose. She was willing to devote herself without any reward to help underachievers to make progress in their studies.

It is worth noting that the inner sense of responsibility played a direct role in the student teachers' identification of responsibility in teaching practice. For example, the student teacher held that she was responsible for students' failing to make any progress under her guidance. "Our teacher asked us to take some students with learning difficulties. Sometimes you told him many times, but he did not change and did not listen to you. I felt tired every day, but I just want to teach him well. He improved, and I felt happier than he did. He failed, I worried more than he did. But sometimes I was more anxious than he was. When he did nothing, and I got angry. I struggled every time, but every morning when I saw him, I still reminded him to study or do something. He's not gonna change for what I have done for him, and I was not sure it would be meaningful ... But if I didn't care about him, I would worry about whether the kid did poorly on the test. ... I would hold the views that I didn't make him change, and didn't make him thoroughly interested in learning. As long as he made progress in one aspect, such as write neatly, or active attitude in learning, I would have a sense of accomplishment. But if not, I would regret I hadn't tried harder when I was there. ... I felt bad not helping him. Because he was not good at studying now, then how to do with his future? I thought a lot. I had a burden." (WAFQXH) In the face of the student's failure to progress in the process of receiving her guidance, the student teacher felt tired and even self-doubt, but she still insisted on helping the student as much as possible. She said that she would feel

terrible if she did not help the student because her inner sense of responsibility would not allow her to abandon the student. If she didn't do her best to help the student, it would be horrible to accept and imagine the difficult situation that the student may face in the future.

What's more, she believed she was responsible for the student's failure to progress with her help. She thought that she didn't do her best to help him, so she should be responsible for the student's poor performance. According to the condition of responsibility inference, "The identification of responsibility requires the existence of a controllable cause of a negative event" (Weiner, 2004). The student teacher regarded students' progress under her guidance as controllable and could be changed through her efforts, and she continued to help the student based on her responsibility to the student.

4 Integrity

Integrity refers to the narrow sense of individual "justice", that is, individuals face the judgment of conscience and adhere to moral principles. Plato (1986) has a corresponding discussion of this in his Republic: "get what you should get" and "do what you should do". In the field of education, the question of teacher integrity is gradually receiving widespread attention. For example, "What does it mean to teach with integrity? What are teachers supposed to do when their integrity is challenged?" (Strike, 2017) There is no doubt that teacher integrity is of great significance for teachers to fulfill their professional commitment in educational practice. According to the interview materials, student teachers frequently encountered problems related to the integrity of teachers in teaching practice, and these problems often made student teachers feel uneasy and contradictory.

4.1 Main Contents of Integrity Judgment

The integrity problems encountered by student teachers in teaching practice often involve different objects, and the objects of integrity were no longer limited to students. In the face of different relationship subjects, student teachers examined the inner conscience in the moral dilemmas, thinking and judging the behaviors in line with their own moral principles.

4.1.1 Stick to Academic Honesty

Student teachers chose to keep an honest attitude towards academic knowledge when facing the problem of subject knowledge. When the correctness of subject

knowledge was questioned by students, student teachers believed that they should honestly face the knowledge problems. “When I was teaching in class, there was a word that I pronounced correctly, and the student said that the teacher didn’t teach it that way. At that time, my inner thought was: Should I correct the pronunciation of this word? Because if I corrected it, it would affect the prestige image of our teacher! But if I didn’t, the students would mispronounce the word. ... I asked them to look it up in the dictionary, and then I asked them to give me the correct answer. Then, I told the students that there were some things need to be identified by themselves.” (BBWCM) When the correctness of the pronunciation of Chinese characters was questioned by students, although the student teacher believed that she was right, she did not correct the mistake of her colleague to avoid the challenge of the prestige image. In this case, the student teacher skillfully guided students to look up the word in the dictionary to confirm the correct pronunciation of the word, thus successfully resolving the dilemma. In the eyes of the student teacher, it was the most important thing for students to master the correct pronunciation of this word. At the same time, she should also show the respectful and honest attitude to knowledge.

When student teachers were unfamiliar with the subject knowledge, they kept a serious attitude toward it. Although student teachers couldn’t directly admit their unfamiliarity with knowledge in front of students, they would try to maintain their basic respect for academics by avoiding it. They believed that pretending to know what you didn’t know was an affront to knowledge itself. “Once, when teaching Chinese reading, I was not sure about the specific method of expository text. I was unsure about the ‘list numbers’ and ‘make comparison’. I was hesitant at the time. In the end, I did not talk about this knowledge point, so I left it to the next class teacher. I feared I would affect students when I did not know.” (BBWBZD) When the student teacher was not sure about the knowledge point, he chose to suspend the knowledge point temporarily and left the opportunity to teach the knowledge point correctly to competent colleagues. A student teacher said that “because our own knowledge system was not perfect, sometimes we might not react to it right now.” (BBWCM) Although student teachers have systematically studied subject knowledge during their undergraduate education, their subject knowledge reservation is still not rich enough, so it is inevitable that they are not familiar with the knowledge points when teaching the content of knowledge to students.

4.1.2 Undertake Responsibilities for Colleagues

According to the materials, student teachers believed that they have corresponding responsibilities for colleagues in dealing with colleagues, that is, to respect the inappropriate words and deeds of colleagues based on the relationship between colleagues, and to correct the inappropriate words and deeds of colleagues based on professional obligations.

4.1.2.1 Be Loyal to Colleagues in Relationship

Based on the significant influence of peer relationships on teachers' professional practice in the field of education, Campbell (2005) put forward the concept of "colleague loyalty", that is, based on the explanation of colleague relationship, the moral treatment of colleagues is equated with a kind of unquestioned loyalty, group solidarity, and an essential belief that teachers as professionals should not "interfere in the business of other teachers, criticize them or their practices, or expose their possibly negligent or harmful behavior, even at the expense of students' well-being".

The student teacher held that they needed to be loyal to their colleagues and respect their unethical decisions and behaviors in their educational practices. For example, the student teacher found that a colleague was punishing a student in a cruel way, but she believed that she should respect the decision of the colleague. "Because I couldn't do anything. I didn't have much communication with the English teacher, so I didn't know what her personality was. And it was in her school, and we were just here for a two-month internship. You couldn't interrupt her. It was not good to do something. ... I couldn't dig deep into the inappropriate way she had adopted, it was her class, after all. But I heard that the English teacher was really a responsible teacher. Maybe she was angry and dealt with it immaturely today." (BBWZQL) Seeing the student standing in the hot sun near noon, the student teacher approached the student to comfort her and asked the reason for her standing. However, the student teacher did not interfere with her colleague's decision, but chose to respect the unreasonable punishment adopted by the colleague. In the eyes of the student teacher, they were just short-term interns in this practice school. To question a colleague's practice was offensive and disturbing to them. So they should respect colleagues' teaching autonomy, even if the students who was punished would suffer the harm.

Besides, when student teachers found that the teaching methods of their colleagues were not conducive to students' mastery of knowledge, they believed that they should choose to respect the teaching habits of their colleagues. "We listened to the instructor's class. It was so boring! It was just reading the book, showing you the

video, then continuing with the book, and then doing the exercise. After listening to his first class, we thought that this class should not be taught like this, especially for freshmen. ... Maybe he was just a little low on energy. He was getting to the age for retiring. ... After all, we were just interns. If we directly evaluated an old teacher's class, it would be slightly disrespectful to him." (GDSQ) Although the student teacher believed that the instructor's teaching style needed to be more responsible for first-year students, she was reluctant to make suggestions or communicate with her instructor. She said that she was just an intern and that her colleague was an old teacher who was about to retire, and that pointing out the problems of the instructor's teaching methods was offensive to him. Just as Amonanshwilly (2002) stated on the responsibility of teachers' colleagues, "Teachers should protect the reputation and personality of their colleagues", the student teacher believed that it was their duty to maintain the reputation of colleagues and respect their teaching habits, even though students might not be able to master more knowledge for this.

4.1.2.2 Fulfill Professional Obligations to Colleagues

For other student teachers, their responsibility to colleagues was more about fulfilling their professional obligations to colleagues than abiding by their loyalty in the relationship. They hold that they needed to take on the responsibility of urging their colleagues to perform their professional tasks in moral way.

When participating in the teaching practice, the student teachers were sometimes centrally assigned to the same practice school. Therefore, student teachers in the same practice school naturally formed a small team, and the relationship between team members was transformed from the previous relationship between classmates to colleagues. Finding that the colleague was not responsible in class, the student teacher felt it was her duty to urge the colleague to treat the teaching work seriously. "At the beginning, I thought that as the group leader, I had such an obligation to ensure the quality of our teaching. I would urge them to make courseware and trial lectures in advance, preferably with manuscripts for the organization. Because the first time you took a class, if you didn't have an organization, you wouldn't have much confidence in the whole class. Even for me who had taken so many classes, I still prepared an organization for each class. I would write down the class distribution in brief or detailed way. So I thought it was a responsible attitude towards the class. Because their situation is: firstly, they had no experience; secondly, there was no time and energy considering preparing for postgraduate entrance examination; third, their negative attitude to the class. One of my classmates, in particular, was not responsible for the teaching. Every

time after the class, we would evaluate the class. When we evaluated the class, we would carefully point out what problems she had in this class and how to do it better. She countered, explaining all the time. Then we were very annoyed by her excuses. Once, I could not stand it, I said directly: We are talking to you about the problem. Please don't refute it first, make a note of it, and don't interrupt me. Just a little bit of a conflict. ... She did not make too much progress with so many classes. I felt a little uncomfortable, because I thought her attitude toward class should not be like this, she should be more rigorous and more careful. Personally, I didn't agree with her, but I couldn't help it... You couldn't talk too much to others, because we were all companions, so you could only secretly make fun of a few words on Twitter, and then let it go the next day. But then I still had to urge her. I said to her jokingly: Do you try to speak today? Have you changed your courseware? Are you still scrolling through Station B without changing your powerpoint? That was the way how we reminded her." (GDSQ) In order to help colleagues carry out teaching activities in moral way, the student teacher took the initiative to provide corresponding suggestions to colleagues, such as preparing the organization draft of the class. The student teachers even listened carefully to the lectures of each other, and evaluated the classes accordingly, pointing out obvious problems in the class to the students. When the student teacher found that the colleague taught in a perfunctory manner and did not listen to her suggestions, thus not making any progress in teaching, she felt very uncomfortable and even angry. Even so, the student teacher still insisted on urging the colleague to complete the teaching work seriously out of her sense of responsibility.

Faced with the unreasonable behavior of colleagues in the internship school, the students took the initiative to share the correct ways to deal with the students, hoping that the colleague could treat the students ethically. "I thought that the class teacher's way of handling was that I needed to avoid, she usually directly scolded the English class representative. Later, the English class representative would often scold other students... The class teacher was strict with other students because their English scores were poor. Every time she communicated with them, the language she used was inappropriate, and she also related to other aspects of the student ... I told her the ways that I dealt with it. ... I just thought my ways were better, so I shared her with it." (GDCXL) The student teacher found that the class teacher often scolded the students, and she couldn't deal with the students' affairs fairly. In this kind of atmosphere, the students were easy to be influenced by the class teacher, thus developing bad behavioral habits. Therefore, the student teacher felt it was her duty to remind the colleague and share appropriate methods with the colleague. As Amonanshwilly (2002) put it, "teachers have an

obligation to share their experience with their colleagues”. When the student teacher realized that her way of dealing with it was more appropriate than that of the colleague, the student teacher took the initiative to share it with the colleague so that the colleague could better carry out her professional education practice ethically.

4.1.3 Keep Commitments to Students

Student teachers said that they were responsible for the growth and development of students. When students were treated unethically by their colleagues, they should protect themselves from harm. When students close to them fell into the wrong moral behaviors, they should regulate the behavior of students without favoritism.

4.1.3.1 Adhere to the Responsibility for Students in Front of Colleagues

Student teachers found that students were often treated unethically by colleagues, such as being threatened, severely punished, verbally abused, etc. The first time when student teachers saw such shocking scenes, they often got frightened and acted at a loss. “Well, there was Children’s Day, and then they were rehearsing for it. To keep the kids quiet or to listen to them, one of the teachers in the next class said, ‘If you keep talking, I’ll cut your ears off with a knife’. And then she took that knife showing it right by the ear. When I saw it, I was in shock, I didn’t know what to say, and I didn’t know what to do. I felt like a fool anyway. I was just standing there. I even didn’t know what I was thinking.” (HBGTY) In the eyes of the student teacher, teachers should treat students kindly and protect them from being hurt. However, when seeing the cruel treatment of students by colleagues in the actual field of education, the student teacher couldn’t help but examine the ways of educating that went against the purpose of education.

After getting familiar with the actual situation of educational practice, student teachers gradually realized that they had the responsibility to prevent students from being hurt by their colleagues, even if they might be blamed by their colleagues. “In this class, the head teacher didn’t particularly like those kids because their parents were probably annoying. But I thought kids were kids, and you couldn’t treat kids in this way. She often shouted at the kid in front of all the children, and even other kids laughed at him. And then I pulled the kid over to me and talked to him with kindness. Besides, the head teacher often made him stand in the back of the classroom or outside the stairs, and then I pulled him back. When I pulled it back, the head teacher would scold me. And she said: leave him alone! Get him out of here! Well, it was a very aggressive tone, which meant I was nosy. I insisted on doing it every time, and she insisted on scolding me. I didn’t know what to do, because I was just in a bind in every way. And then I thought: I’m doing my best to protect this kid suffering from harm.” (HBGTY)

Facing the situation the head teacher of the kindergarten treated the child she didn't like in unethical ways, such as, punished him, scolded him, or deliberately embarrassed the child, the student teacher took the initiative to protect the child. However, the student teachers' intervention challenged the authority and autonomy of the head teacher and betrayed the loyalty to colleagues. The student teacher found it difficult to confront "the morally troubling common norms and values of colleague loyalty"(campbell, 2005), and then chose to ignore them and adhere to their personal principles. Although the head teacher would scold and satirize the student teacher for protecting the child, the student teacher always insisted on doing it. It was the most important thing for the student teacher to do her best to protect the student from being hurt or to let children suffer less harm.

4.1.3.2 Uphold the Principles for Students Close to Student Teachers

Student teachers attached great importance to the relationship between themselves and students in teaching practice, and they inevitably got close to some students. However, students who are close to student teachers sometimes behaved unethically. Student teachers said that they should uphold their principles and strictly educate students' on bad behavior. "Once, when I was invigilating an exam, a few students in the class who were familiar with me asked me to help them pass the answers. I refused. Because the school had relevant regulations, students should abide by the examination room discipline. Besides, I had to maintain my image as a teacher. I had to make sure that I was fair to other students. ... The most important is, how to say, I couldn't indulge students' lucky minds, because this kind of behavior was wrong. But I still felt sorry in my heart, worried that it would affect the students' trust in me, and I was afraid of hurting their hearts." (CDBZD)

The students who were close to the intern wanted him to cover up their cheating in the exam, but the intern explicitly refused without any partiality. The intern believed that he was responsible for correcting the students' violation of rules, so he couldn't indulge the students' bad behavior and couldn't let the students have any fluke psychology. Even though students were familiar with him, refusing students might affect their trust and dependence on him, the intern still upheld to his own principles between right and wrong. Some interns were very firm in their judgment of integrity in this respect, and were not influenced by close relationships. For example, when a student close to them made a mistake, the intern clearly stuck to the case and punished the student according to the extent of the mistake. "My character was approachable, and students liked getting close to me. But I usually just stuck to the facts

and principles. Well, if you were wrong, you should be criticized or punished. It's not usually the case that making this decision made me feel like 'I shouldn't do that?'" (GDCXL) It can be seen that the student teacher adhered to the self-principle and was free from the influence of close relationships in teaching practice, which made the student teacher relaxed when dealing with students' wrong behaviors.

4.2 Main Types of Integrity Judgment

According to the interview materials, there were tendencies of consequences and conscience when student teachers judge whether and how to stick to academic honesty, assume the responsibilities of colleagues and maintain the commitment to students,

4.2.1 Orientation of Consequences

The student teachers' integrity judgments were often affected by various purposes or consequences that student teachers wanted to achieve. In the ethical sense, this consequence orientation belongs to teleology, that is, "there is and only one basic or primary characteristic of just action, which is the relative value (non-moral) of the result that may produce or tend to produce." (Frankena, 1987)

Specifically, in order to maintain their own teacher image, student teachers stuck to academic honesty and showed a distinct tendency of egoism. When student teachers were uncertain about the subject knowledge, they chose to respect to the knowledge and politely refused to answer the question asked by the students to maintain a positive image as a teacher in front of the students. Student teacher held that pretending to know what they didn't know would make students feel that their attitude towards knowledge was not serious enough, which would violate the image of teachers. "Students sometimes asked me questions when they were doing their homework. But I was not sure sometimes, I could only tell them to write first and the teacher would explain it. Because I was not sure. If I told the wrong answers, they could remember it right now, and it might be difficult to correct it later. ... Actually my understanding was right, but it was a little awkward at that time. The students sometimes knew that we didn't know the right answers, but they didn't say it. ... Once a student directly said, 'Miss zhang, open the mobile phone with this app, you could know the answers.' They actually knew that I didn't understand this question." (BBWGYT) It was clearly that students knew the intern couldn't answer the question, and they also knew that the intern wanted to maintain the image of a teacher in front of them. Rather than embarrassed the intern, the students reminded the intern to look it up on a website.

Therefore, the interns paid more attention to her attitude towards knowledge in front of students and gave up the opportunity to answer questions for students when she was not sure of the correctness.

In addition, student teachers gave up their responsibility to protect the students from colleagues' harm because they wanted to get better grades in the internship. In order to ensure that grades in the internship can be qualified to meet the graduation requirements, student teachers had to compromise with the behaviors of their colleagues out of self-interest when they saw the colleagues hitting or verbally abusing the children. "When I wanted to report the situation to the teachers or some leaders, some interns did not want to report it, and they even discouraged me from doing so. Because they thought that it (they were excellent students in the university), would affect their grades in the internship, so they would rather endure it. ...They didn't want to directly or indirectly affect their own grades and evaluation in the internship. They almost held the view that: I have suffered so much, I wouldn't let it affect my grades because of some behavior or some words. What if it really affected?" (GDGTY) Student teachers often felt heartbroken when they saw colleagues hitting, verbally belittling, or mocking their children. They wanted to protect their children from harm, but they didn't have the courage to point out colleagues' problems for fear of offending them and causing them to exploit their grades in the internship. "The kindergarten principal has been complaining to us every day. And she even threatened us: if you couldn't do it, you could leave. The principal also said: it was related to your grades in the internship." (GDGTY) The student teacher said that colleagues did use their grades in the internship to threaten them. Faced with the pressure, interns had to ignore colleagues' problematic behaviors they were supposed to point out. After all, they were student teachers, and getting the grades they deserved was the most important thing for them. It was difficult for them to summon up the courage to point out their colleagues' wrong behaviors towards children, but the threat from colleagues based on their grades in the internship directly increased their fear of confronting ethical issues.

Besides, student teachers adhered to the loyalty of colleagues based on the consideration of maintaining the relationship with colleagues, and showed the tendency of egoism. Student teachers said that they had no choice but to respect their colleague's inappropriate behaviors toward students, for fear of affecting their relationship with their colleagues. "The physics teacher often asked one of his students to come to the office during the evening and tutored him. I didn't think it was fair to other students... That student's physics' score was above the average. But the physics teacher

asked him to go to the office alone many times. ... I knew there was something going on with them. But I'm just a little student teacher, I couldn't say: Mr wang, you should do it in this way. ... If I talked to him directly, he might see it as a way of his teaching. Everyone's teaching method was different, so I didn't need to say something to him." (BBWLQJ) In the eyes of the student teacher, it was unfair that the instructor excessively favored some student. The student who received guidance from the instructor was not an underachiever, but the student who did well in his studies. The instructor often provided the student with special tutoring, but his attitude toward the underachievers who really needed tutoring was not like this. Although the student teacher believed that the instructor should treat the students equally, she was only an intern, and she had no choice but to respect the instructor's unethical behavior for fear of offending the instructor.

4.2.2 Orientation of Conscience

It was difficult for student teachers to face up to their identity as teachers in teaching practice, and they often felt humble because of their identity as interns. Therefore, student teachers usually had no confidence to uphold integrity in moral conflicts. However, it was gratifying that there were still some student teachers who dared to follow the calling of conscience and shoulder the responsibility for students and colleagues in ethical dilemmas. "The function of conscience is that it enables a person to judge his own actions and qualities on a personal basis." (Sukhomlinskii, 2022) This tendency to regard conscience as the standard of morality belongs to deontology. The deontologists said, in addition to the good and evil of the consequences of an action, at least other factors must be considered that make an action or code justified and obligatory. These factors are not the value of the outcome of the behavior, but the inherent characteristics of the behavior itself (Frankena, 1987). That is to say, conscience itself is capable of giving an action its moral value.

When the student teacher found that the colleague treated the student in an unethical way, the student subconsciously protected the child at the cost of being scolded or satirized by the colleague, and tried best to reduce the harm caused by the colleague to the child. "She pulled the kid out the classroom, and then I pulled the kid back in, or I just sat in the back of the classroom with the kid. It was probably all I could do. The head teacher often told us what she thought was the most useful trick was to throw these children into other classes or higher grade classes. After she took the boy to another class, I did my work, and then I had to go up and bring the boy down.

Otherwise, she really would have kept that kid in that class for a day or half a day. ... Well, all I was thinking was: I did what I had to do, and she couldn't say it was wrong. Though she might scold me, she couldn't slip the child out of my hands." (HBGTY)

The student teacher believed that it was cruel to pull students out of the classroom or leave them in unfamiliar classes, and that students would suffer great psychological trauma. So the student teacher was willing to fight against the colleague in order to protect the student. When the internship was over, the student teacher was very satisfied with her performance during the internship and did not have any regrets. "There's nothing I'm particularly sorry about. Because I ask myself, if I knew so much now, if I had to go back to that environment and do it again, I wouldn't have done any better than I did then. It should be just that. Actually, I did the best I could." (HBGTY) In the eyes of the student teacher, she has done what she thinks she should do, which is worthy of her conscience, so she has no regrets. According to Frankena's (1987) discussion of conscience, "Those who take 'conscience' as our moral guide or standard are often either normative deontologists or behavioral deontologists, depending on whether they use conscience primarily as a source of general guidelines or as a basis for special judgments in individual cases." It can be found that the student always regards conscience as the ultimate standard of her behavior, and believes that she can stand the inquiring of conscience.

When the student teacher saw colleagues handling students' problems in an irresponsible manner, the student teacher took the initiative to give advice to colleagues. "I told her the ways that I dealt with it. ... I just thought my ways were better, so I shared her with it." (GDCXL) The student teacher didn't hesitate to share better ways with her colleagues, and she just wanted to do it. "You can say whatever you want. ...Just do it following your heart. After you have done it, maybe you can get praise instead of criticism." (GDCXL) It can be found that the student teacher's willingness to give professional advice to colleagues was directly related to her optimism and frankness. In addition, the lack of experience of colleagues as new class teachers, the support of leading teachers, and the encouragement of the practice school also provided systematic support for the student teacher to point out the colleagues' immoral behavior in dealing with students' affairs bravely.

"Because she told me that it was her first time to be a class teacher. She used to be an English teacher. Just because the school was short-staffed, the responsibility fell on the English teacher. ... Because there was a leading teacher in the middle, she actively encouraged us to do something. And then, if you had any problems, you could talk to the

leading teacher. It's there's a very strong supporting system here that I was not afraid. ... And the practice school also encouraged us to express our ideas. The school itself was encouraging." (GDCXL) In a safe and inclusive environment, student teachers will be more likely to face up to their identity as teachers, and thus have more courage when upholding integrity.

However, it is worth noting that it is more difficult for student teachers to fulfill their professional obligations to colleagues based on conscience than to stick to their responsibilities to students based on conscience. It takes a lot of courage for interns to point out their colleagues' unethical behavior and give them appropriate advices. "To tell the truth, I thought too much. I was thinking about my problems in many aspects. Like you said just now, if I talked to the head teacher about this problem, told her to do something good to the child, even if she wouldn't change, it might make a little difference." (HBGTY) After the internship, the student teacher said that the only thing that made her regret was that she did not directly point out her colleagues' unethical behaviors, because she was so worried at that time that she could not summon up the courage to do so. "To think that others are looking at him, when he is ashamed of his unseemly conduct, is to feel once more that the ideal man is looking at him in his mind. Shame is often more powerful than the harshest punishment from outside, because it is using one's own conscience to punish one's own conscience." (Sukhomlinskii, 2022) When the student teacher looked back on her internship experience, she felt ashamed for failing to point out colleagues' unethical behaviors and urge them to carry out the teaching practice more professionally.

Chapter 4 The Cultural Characteristics of Chinese Student Teachers' Moral Judgment

China is an ethics-based society. Shuming Liang (2005) pointed out, “Chinese ethics only see the mutual relationship between one person and another, but ignore the relationship between society and individuals. -- This is due to his lack of communal life, and it’s the inevitable shortcoming. But his commitment to valuing each other is a great contribution. That is: Chinese ethics does not place a fixed emphasis on society or individuals. Instead, Chinese ethics follow relationships, in which both parties attach importance to each other. The emphasis of Chinese ethics is on relationships. An ethical society is a relational society. The consolidation of relationships is important, and relationships should be handled emotionally and rationally.” He believed that such a relationship-oriented society focuses on responding to the obligations of others in the relationship, conforming to standards of exchange, and demanding to be reasonable. Since China is a family-oriented society, individuals tend to neglect their relationship with society. In this regard, Guyuan Chen (2005) explained in detail, “Chinese social organizations have always looked down on the individual, valuing the family and putting the family before the state. Western liberalism fails to manifest itself in China because of its disdain for the individual, and modern nationalism does not flourish in China by putting the state last.” In addition, the formation of China’s ethically-based society cannot be separated from the Confucian norms of moral responsibility for the relationship between human relations, namely, “those who are parents should be kind to their kids, and those who are children should be filial to their parents; the king should respect their ministers, ministers should be loyal to their king; husbands are responsible for the things outside the family, wives are accountable for the items inside the family; the elder brother should take care of his brother, the younger brother should respect his brother; friends should keep faith with each other.”(Meng Zi · Teng Wen Gong Shang) The concepts of human relations based on blood relationships between people specialize, moralize, and rank people in society based on corresponding standards.

However, compared with the concepts of human relations, the two cultural concepts of “Favor” and “Face” are more commonly valued by Chinese people when establishing special relationships with others in social life. Yutang Lin (2009), for example, believed that “From the principle of value and the concept of equality within

classes, some of the laws of Chinese social behavior have emerged. These are the three immutable laws of the Chinese world, more enduring than Roman Catholic teaching and more authoritative than the Constitution of the United States. ... The three laws are Face, Fate, and Favor.” In fact, the “favor” and “face” that people talk about in the secular world are based on the further formation of relationships such as geography, business, and people on the basis of blood relationships, and universalize, secularize and serialize (not about ranking people, but about prioritizing people) people in our lives. As the custom morality, they are related to the concepts of human relations and are the products of the secular concepts of human relations. More specifically, they are the summary of ordinary people’s daily experiences in their ordinary lives, the “popularized popular ideas” (Yaoji Jin, 1990), and the concrete products of secular life, with distinct practicality and universality. The reason why “favor” and “face” are so valued by Chinese people is that their operation mode is consistent with the ethics-oriented society, that is, they always try to give consideration to both feelings and reason when acting. It should be noted that “favor” and “face” occurring in Chinese society are different from the similar psychology and behavior in the West, and the localized concepts of “favor” and “face” are different from the strategies of personal impression management mentioned by Goffman and the discourse strategies of interpersonal communication discussed by Scollon (2001). In an ethics-based society, Chinese people give up rules, rationality, and institutions through the operation of “favor” and “face”, getting immeasurable social resources, non-institutional social support and protection, and daily authority to overwhelm others. For the student teachers, “favor” and “face” are the important basis for their moral judgments in teaching practice.

1 Consider “Favor”

“Favor”, as a kind of relationship, refers to the long-term, unchanged personal relationship between Chinese people and others. Among them, the nature of human relations is mutual affection, and exchanging such feelings is the only way to maintain human relations. Generally speaking, Chinese people value favor so much because convenience and change in personal life, personal growth and development, etc., all need favor. The operating background of favor is closely related to the constitution and operation of Chinese society itself, namely the long-term and common life and mutual support of family and village members, and the

strengthening of Confucian ethics.

The characteristics of favor and exchange of favor have been discussed in relevant studies. Weimin Li (1996) regards favor as a way for Chinese people to get along with others. He believes that favor is the main basis and criterion for Chinese people to communicate and establish relationships with others, which determines the mutually beneficial social exchange behavior and the relationship orientation of Chinese people in interpersonal communication when interacting with others without blood ties. He tends to regard favor as a kind of exchange resource that can be predicted and measured and believes that human exchanges need to comply with the law of reason, according to the degree of the thickness of favor between two parties. On this basis, Xuewei Zhai (2004) believes that the prerequisite for the existence of favor is that there is already an exchange relationship or a favored relationship, and it can be distinguished who owes a favor to whom or who does not owe a favor to whom. The return of favor is practical and substantial help, which is mainly manifested in the exchange of tangible and intangible resources. But he points out that favors are priceless, so a return is just a kind feeling and should not be seen as a general transaction. In his view, favor, as a kind of affection, cannot be used to predict and measure its value. Even though favor interaction in an ethic-oriented society can be expected to be repaid (it's the meaning of emotion), which would otherwise be ethically and morally unjustifiable, one cannot expect to be repaid (it's the meaning of emotion) no matter how much one invests. Therefore, he believes that exchanging favor should make emotion and reason work together.

1.1 “Courtesy Demands Reciprocity”

The Book of Liji prescribes the basic laws and regulations of favor. It only paid attention to doing someone a favor in ancient times. Later, it was involved both in doing and returning someone a favor. Etiquette is about “courtesy demands reciprocity”. It isn't polite of you not to reciprocate when you are treated courteously. Doing and returning someone a favour must respond to each other, and treating others the way that others treat you, constitute a favor relationship.

In the process of educational practice, student teachers often met students who treated themselves well. When these students made mistakes, although student teachers could distinguish the boundary between right and wrong, they still hesitated to maintain the “right” and tended to be euphemistic or relaxed in the way of dealing

with it. Only when these students repeatedly failed to change or made serious mistakes would they choose to treat everyone equally to ensure fairness. “The monitor of our class was the grading committee and the sports committee. He was very excellent, but he often did not sleep during his lunch break, he often raised his head. Whenever I came in, he looked up and made eye contact with me. I stared at him, and he still didn’t sleep. For other students, I would directly call their names and shout: do you sleep with your eyes open during lunch break? That was how I warned them. I didn’t know how to warn him at first. But he didn’t change all the time, so I called his name to warn him. There were other students in the class. There were always some students that you got along with very well. You know, they would come to talk to you after class, bring you snacks, and then say ‘thank you for the all’ and take the initiative to greet you. When those students made mistakes, I struggled to warn them in front of the whole class. But if I didn’t warn them, other students might think: Miss Shen, do you like him? Do you not criticize him because he got along with you? Sometimes, when they made a minor mistake, I turned a blind eye. If it affected the students around me, I would try to warn him, like banging on the table next to him or warning him by calling his name in class. But I needed to think about a lot before I warned him.” (GDSQ) In the face of the wrong behavior of these students, the student teacher gave them “face” at the beginning and warned them in a euphemistic way that was different from other students. Or, when the mistakes made by these students were not too serious, the student teacher may choose to turn a blind eye. In general, the purpose of the student teacher was to respond to the friendly behavior of some students by giving “face”, even if it was unfair to other students in this way. Xuewei Zhai (2004) believes that “the ‘courtesy demands reciprocity’, generally speaking, is the behavior of walking around each other, treating each other or giving gifts during festivals to strengthen the emotional contact between each other, and it will eventually realize the exchange in ‘giving face’.” It can be said that the student teacher “giving face” to these students was to maintain a closed relationship with them.

In this case, the relationship between the intern and the student is durable to some extent. Among them, the intern is the master of the relationship, the student is the giver of the relationship. “When the master of the relationship assumes the normal mission of the relationship, the giver of the relationship will have no influence on the master of the relationship, and of course the nature of the relationship will not be changed, that is, the relationship will continue to perform its normal mission.” (Peiyu He, 2015) That is to say, when the intern upholds the normal mission of the

relationship, that is, to properly “give face” to the students’ wrong behavior, the closed relationship between the intern and the students will not be affected. However, when the intern no longer upholds the normal mission of the relationship, that is, to directly stop students’ wrong behaviors, the closed relationship between the intern and the student may fall into crisis. “Once, when I was invigilating an exam, a few students in the class who were familiar with me asked me to help them pass the answers. I refused. Because the school had relevant regulations, students should abide by the examination room discipline. Besides, I had to maintain my image as a teacher. I had to make sure that I was fair to other students. ... The most important is, how to say, I couldn’t indulge students’ lucky minds, because this kind of behavior was wrong. But I still felt sorry in my heart, worried that it would affect the students’ trust in me, and I was afraid of hurting their hearts.” (CDBZD) The student close to the intern wanted the intern to cover up their cheating, and the intern explicitly refused the student’s request. And when “the master of ‘relationship’ does not operate according to the normal mission of ‘relationship’, the favor generated by this ‘relationship’ have already violated the ‘righteousness’ of favor, that is, it is a kind of mutated favor, and favor has mutated.” (Peiyu He, 2015) The intern did not choose to respond to the student’s request, which, in his opinion, was a betrayal of the student’s affection. Therefore, he felt sorry for the student because of his refusal and worried about affecting his close relationship with the student, even though he knew the student was using the favor to exploit the loophole.

It is not difficult to find that student teachers’ excessive adherence to the “courtesy demands reciprocity” of favor easily affects their adherence to the principle, ignoring their obligations to students. In addition, student teachers’ excessive insistence on “courtesy demands reciprocity” of favor affects their obligation to urge colleagues to conduct educational practices in an ethical manner. To be specific, the student teacher put “whether to point out the immoral behaviors to their colleagues” directly in the hands of their relationship with the colleagues. Based on “the depth of favor between two people often indicates the closeness of their relationship” (Yaoji Jin, 1992), in the eyes of the interns, if they have favor with colleagues, then they can do so; if they don’t have a personal relationship with colleagues, then they don’t need to do this. “In Chinese class, I usually sat in the back of the class. A student was always scolded or criticized by the Chinese teacher. I saw him standing behind the door and next to the trash can. That happened in class many times. Or the teacher kicked his stool with his foot. ... I had talked about it with our interns. It was embarrassing to talk to him about

it. ... That depended on whether I had a close relationship with him. If I had only a nodding acquaintance with him, I probably wouldn't talk to him about it. If I had a close relationship with him, I would warn him: your ways of dealing with students are inappropriate, you may be reported someday, and your career will be destroyed. You should pay attention to it." (GDLJY) Student teachers often found that their colleagues behaved unethically towards their students, but they chose to ignore the unprofessional behavior of their colleagues, considering that there was no close relationship between them. Obviously, student teachers regard the favor as a resource that can measure their value, and regard "courtesy demands reciprocity" as the only standard of behavior. Based on this, they decide whom to communicate with, how to communicate with, and what kind of relationship to establish and maintain. Under this standard of behavior, student teachers' "the determination of the object of communication and the maintenance and establishment of the relationship can only be carried out within a specific scope... Only maintain relationships with people you have a close connection with" (Weimin Lin, 1996). "Because I had only a nodding acquaintance with him. He might think that I was only an intern. If I told him, they might not take my advice." (SXWTT)

In the eyes of the student teacher, when there is no close relationship between each other, adherence to the principle is no longer meaningful, because only by adhering to the principle within the boundary of the existence of a close relationship can we get a certain response. It leads to "concessions" of the principle in front of "favor".

1.2 "Return the Favour to Someone"

Xuwei Zhai (2004) points out that "Generally speaking, Chinese people have three types of favor exchange. One is that someone gets help from others at a critical juncture, which belongs to the category of 'favour' in favor. The person who provides help for this difficulty is called a 'benefactor'. The other is a more purposeful investment, usually called 'do favours at no great cost to oneself'. 'Do favours at no great cost to oneself' causes the recipient to feel indebted or guilty (also known as 'feel sorry' in Chinese), and the two parties form a 'debt of gratitude' relationship, resulting in having to reciprocate when the other party asks for it. The third is courtesy demands reciprocity in general". It can be found that in the first two types, the recipient of a favour needs to repay the giver. As for reciprocating favours, "in the Chinese concepts of favor, there is the meaning of the exchange of interests, but

reciprocating favours is another more important and fundamental aspect. In other words, the realization of the former can only be achieved by the realization of the latter.” (Xuewei Zhai, 2004) That is to say, reciprocating favours plays a vital role in the exchange of favor. There is a saying in the Chinese proverb, “One meal of kindness will be repaid with a thousand pieces of gold”, which reveals the value of reciprocating favours as a kind of return of friendship. In teaching practice, student teachers often wanted to give corresponding feedback or reward for the affection in the relationship.

1.2.1 “Don’t Want to Own Instructor a Favor”

Student teachers had more contact with subject instructors in teaching practice. In the process of communication, student teachers often appreciated the help provided by their instructors. In order to be able to reciprocate favours to instructors during the internship, student teachers tried to cooperate with the instructors’ work everywhere. For example, when the instructor voluntarily assigned courses to the student teacher, the student teacher regarded it as a favour bestowed by the instructor. “Our students in class almost get great grades in that grade. Then what I thought was: he was willing to assign a unit to me, it was already a great favour to me! If I didn’t behave well in class, I would be a very bad person.” (CDWQR) In order to reciprocate favours to instructors, the student teacher even abandoned her responsibility to the students and obeyed the unreasonable requirement of the instructor. The instructor asked the student teacher to grade the students’ exam papers roughly during the lunch break. Even though the intern knew that it was irresponsible for the students to grade the exam papers roughly, she complied with the request.

“There was a test, and the instructor told me to grade the papers quickly. Their lunch break started at 12:30, and the instructor started her class at 13:30. She gave me the time to grade my papers. Because the time was very rushed, she told me: to look at their composition casually; if there were no particularly obvious wrongs, roughly give points on it. I felt a bit rushed... At that time, I thought the composition could be taught next time if I couldn't make it. I thought the instructor was a little desperate to keep up. The instructor also had an attitude: they are not good at writing the composition anyway, and if you give them so much attention, they will still make no progress. ... All I could say was that I cut down on my meals and tried to grade papers as much as possible. ... I obeyed the authority. ... The main negative effect was that students would not be so clear about the scoring criteria. They might not be able to find the mistakes, and then they had no way to know some diversities of composition writing. They could only listen to the teacher in

class according to the template. That was completely copycat writing, children's personal initiative, innovation, and content development might be limited." (CDWQR) The student teacher thought that the instructor was a little unscrupulous in catching up with the schedule, and that she even directly denied the students' progress in knowledge learning, which was irresponsible to the students. Although the student teacher knew that correcting compositions casually would negatively affect students, she was embarrassed to delay the instructor's teaching plan, so she could only correct students' compositions in a short time. "I was afraid to delay her. ... they have to be ready for the work for the next week. If I had delayed, it might have affected her later arrangements." (CDWQR) The student teacher that the instructor had bestowed her a great favour, and she should reciprocate it. In her opinion, cooperating with the instructor's teaching progress was one way to return the favour. If she delayed the progress of the instructor's work, she would feel uneasy, because she did not give the instructor due feedback on this matter. "The reciprocity failure in favor, such as not reciprocating the favour or biting the hand that feeds you, doesn't have a way to fix it. Because Chinese people believe that some things in life cannot be calculated by price, but can only be solved by appealing to morality or life, this heartless person will have a conscience and lose face for a lifetime in public opinion and moral condemnation." (Xuewei zhai, 2004) Therefore, the intern preferred to put students aside for the time being and give priority to the demands of their instructors. It can be seen that the student teacher's feedback to the instructor is a reward without principle, which is at the cost of abandoning students.

However, in similar cases, some student teachers put their duty to their students ahead of reciprocating favour to their colleagues. But the decision process was complicated for the student, who felt guilty for not responding to the "personal friendship" with the class teacher. "The most embarrassing thing was that once my class teacher asked me to help her with the English class. She had to go on a business trip to compete and the teaching schedule was very tight, so she asked me if I had passed CET-4 and CET-6, and I said I had passed CET-6. She thought that my English should be good. I didn't know how to say no. And I didn't know how to accept it, because I couldn't do well in this class. Then I found an excuse to refuse her... Because at that time, I thought, the second stage of middle school would teach some grammar. Although I passed CET-4 and CET-6, my English foundation was not good enough. I have not studied English systematically for a long time. It would not be very responsible for the students, so I refused her. I was embarrassed when I told her. ... I needed her help with

some small affairs back there, but I didn't help her with anything. ... She usually replenished my meal card and stamped it for me. But I didn't help her with anything, I felt embarrassed. ... I was afraid of hurting our feelings. (BBWLQJ) The student teacher said that the class teacher usually provided much help to her, so she felt very embarrassed when refusing the teacher's request, afraid of hurting their feelings. The student teacher wanted to reciprocate the favour to the class teacher, but finding a suitable opportunity to return the favour to her was not easy. In the face of the calling of inner conscience, the student teacher chose to put aside this affection and give priority to her commitment to students. "Of course not, haha. If I went to teach them, and caused them to learn badly in that class, it would affect them greatly. If I had promised the class teacher, I would regret it later. For example, I gave them this grammar lesson and told them according to my understanding. If the students didn't understand, they couldn't do exercises later. Because they didn't understand a grammar point, and then many sentences and multiple choices could not be made. Besides, they had to learn new grammar later. ... which would affect the progress of their learning." (BBWLQJ) In the opinion of the student teacher, it was irresponsible for her to give an English class to the students, which would affect students' learning progress. In this regard, the best way was to refuse the teacher's request and let the competent teacher teach the students.

It is worth noting that student teachers were often asked to do "private work" by their colleagues during the internship. This kind of personal work does not belong to the normal work category of student teachers. But student teachers didn't refuse the unreasonable orders from colleagues considering the favor. However, the choice of interns to reciprocate favour to their colleagues in this way seriously affected their everyday practice life. "My instructor often asked me to write project papers. They had to write that kind of paper, too, and then she didn't write it and let me do it. ... It was weird, too. She suddenly wrote a question, 'Let's think about it together.' I just expressed my thoughts, and she just let me do it. And I've already written three papers. ... That was why I want to finish my internship quickly. Because I didn't know when she was gonna send me another paper, and then I wouldn't even want to write my own graduation thesis. ... Then, on the third paper, I helped her find the materials and didn't write it all down. I said the proposal paper for my school graduation thesis was starting, and I didn't have time to write it. Then she didn't reply to me anymore. ... I just felt sad and couldn't say no. Because I had to continue the internship and have the same office as her. I wanted to refuse her, but I didn't know how to tell her. It wasn't easy. And I was swamped. I had to prepare for my postgraduate entrance exam." (GDCMX) The student teacher said the

instructor often asked her to help her complete the project, but she was too embarrassed to refuse and had to accept it.

As for why she was embarrassed to refuse the instructor, the student teacher said that the instructor was always good to her, and she did not want to owe the instructor a favor, so she tried to reciprocate the instructor by helping her to write the thesis. “The instructor was kind to me, too. Even the kind of teaching and research class, and opening class, she would let me attend. I felt sorry for her if I didn’t help her, because there was nothing I could do to help. ... Mostly, I didn’t want to owe her any favor.” (GDCMX) The student teacher believed that after reciprocating the favor, the relationship between her and the instructor would be more relaxed, and she would not feel that she did not help her or feel sorry for her. For the student teacher, the relationship established by favor was not a long-term relationship, but “a temporary ‘relationship’ that might disappear” (Peiyu He, 2015). Once the favor was reciprocated, the ties would disappear gradually. In addition, she said that the rejection risked damaging the relationship, making the instructor less willing to help her and giving her a bad impression. “Because I was afraid that if I refused, the teacher would have a bad impression on me and would not teach me the experience and skills. I didn’t want to give her a bad impression.” (GDCMX) Obviously, the student teacher wanted to gain other benefits by maintaining the relationship with the instructor. This relationship is no longer purely an emotional one, but an instrumental one. “In instrumental relations, the active party of relationship establishment mainly uses the relationship as a pure means to achieve other goals.” (Guangguo Huang, 2010) However, the student teacher did not expect that after receiving the first request from the instructor, such request began to come to her constantly. “I accepted the first assignment. After all, she was the instructor. So I helped her with it. But later I found more and more tasks from her, why?” (GDCMX) The student teacher wanted to reciprocate the debt of favor by completing a project paper, but the return expected by the instructor was not one-time, but continuous. “The essence of a favor is to do something for another and make that other person appreciate it for a long time and try to return it. The value of this is uncertain because the Chinese do not want to talk about the case, but want the beneficiaries to understand the meaning and the heart of the case.” (Xuewei Zhai, 2004) That is to say, the favour considered by the instructor was emotional. She expected the student teacher to make the exchange relationship not end once (or several times) or start again, but continue to cycle once it happened.

Therefore, under the bondage of favor, the student teacher gradually lost her patience and confidence in dealing with interpersonal relations in the field of education. “I didn’t want to cause trouble for students, parents, class teachers and other teachers because of these things, so I didn’t dare to do it.” (GDCMX) For fear of falling into this endless cycle of favor again, the student teacher became cautious in her teaching practice and no longer dared to assume corresponding responsibilities.

1.2.2 “The Practice School Was Kind to Us”

As trainee teachers, student teachers have the right to be treated equally and respected by the school. However, student teachers said that their practice schools often assigned them some extra work tasks without proper communication and consultation in teaching practice. Considering the favor of the practice school, student teachers often chose to compromise and cooperate. “At that time, the school had to send volunteers to vaccinate. The school didn’t even talk to us, so they just sent us to do this work. In fact, it would be an opening class that day that we all wanted to attend, but the school directly arranged for us to be volunteers without asking our opinions. Volunteering all day was hard. School had many chores that would let us do, but also be uncomfortable. The school gave us many learning opportunities, allowing us to attend those opening classes. Therefore, we did not communicate with the school, because after all, they also arranged for other teachers to take some of our original self-study lessons. We didn’t have any other complaints, did we? We just complained about it. The practice school was kind to us.” (GDCYZ) Student teachers valued the learning opportunities provided by the practice school. Therefore, when the practice school arranged some unreasonable tasks for them, the student teachers chose to accept it considering the favor. In the eyes of student teachers, it is very important to maintain the relationship with the school, and “cultivating human relations is a prerequisite for establishing and maintaining the relationship” (Yaoji Jin, 1992). Thus, only when they reciprocate to the school by accepting assignments can they maintain a better relationship with the school.

2 Attach Importance to “Face”

As Russell once said, “Foreigners in China often see the ‘saving face’ ridiculous. But ‘saving face’ is simply an expression of respect for the dignity of the individual in the sphere of social behavior. Everyone has a ‘face’, even the humblest beggar. ... Even the most fashionable Chinese are far more concerned with good manners than we are in the West. The focus on this, of course, takes a toll on productivity, as well as

on personal interaction, which is more damaging. People who don't value polite and proper form may perceive the other person as insincere and unwilling to tell the truth." (Russell, 2019) To better understand Chinese "face", Smith (2012) noted, "we must take into account the fact that the Chinese are a race with a strong acting instinct. ... The Chinese think in terms of drama. ... It is clear that all this has nothing to do with the actual situation. The problem is not the facts, but always the form". It can be seen that "face" is closely related to Chinese cultural habits and plays a very important role in the value judgment of Chinese people's relations.

In Chinese society, as an individual is a member of the family system, his behavior and other issues are not only his personal problems, but also the expectations of the whole family and thus can be gloried. If a man does what is expected of him by his family, he is not only proud of himself, but also of his family, so that they can share the honor and resources with him; On the other hand, if he does something or makes a choice that goes against the expectations of his family or fails, he feels ashamed and humiliated and is reluctant to return to his family group for fear of being humiliated by them or making them feel ashamed in the local community. Therefore, in Chinese society, many things do not matter what an individual wants to do or not, but whether his family wants him to do and what he has done for his family. Based on this, Xuewei Zhai (2001) said that "face" is an individual's psychology and behavior of recognition after impression decoration to cater to the image recognized by a certain social circle. He pointed out that face is a radiant or generalized concept, and its motivation and behavioral direction are characterized by the sharing of related people, that is, it is associated with the so-called honor, glory, and other psychology and behavior (Xuewei Zhai, 2004). Otherwise, the face is just a matter of personal impression adornment in Goffman's theory, without a deeper source of motivation or the desired direction of action. In addition, face, as a way of resource diffusion, is rewarded by others' positive evaluation. For example, the acceptance, appreciation, and praise of the donor of resources make the individual feel like he or she has a face.

2.1 Safeguard Personal "Face"

"There is a common trait among people who are senior, of high status, or ethically deserving of respect, that they want others to give them face, no matter how well they have performed." (Xuewei Zhai, 2004) The student teachers said that they often needed to safeguard their own face in their teaching practice, showing a clear

tendency of egoism.

2.1.1 Assert Teacher's Authority

As the teacher status of interns was easily questioned and despised by students, they often needed to assert their authority as teachers in front of them when conducting classroom management. They said that when their authority as teachers was challenged by students, their self-esteem suffered greatly. Therefore, to assert their authority, it was easy for student teachers to make extreme behaviors in exchange for students' respect for them.

"It was a little blind, and it was to build such an image in front of the students to stabilize my authority. Because the image I wanted to create was: I am not a soft persimmon! I am not the person who can help you when you are in trouble; When you do something wrong, I will punish you like any other teacher. The students often challenged our authority and did not listen to us. They believed we didn't have as much disciplinary power as formal teachers, so they took liberties. So to build an image of authority, tell them: I have the right to discipline as much as any other teacher, you can't be too arrogant. But I was not willing to tear up his test paper. I reflect on this matter, and what I have done was wrong, I should have warned him verbally, there was no need to tear up the paper." (GDHYY)

Student teachers believed that students did not respect their teachers' authority and often did not listen to them, which made them lose face in front of them. To defend their own dignity, the student teacher had to stress her disciplinary rights and forcibly demonstrate her teacher rights by tearing up the student's papers. Tearing up the student's test papers was not her intention, but she had to hurt individual students to make other students treat her with the same attitude as teachers. As for the reasons why the student teacher attached importance to the authority of the teacher, she said that it was difficult for her to insist on her own ideas in front of the students, and the class teacher's correction of her behaviors increased her hesitation and confusion, so she needed to be recognized and respected by others.

"I was actually a person who cared about other people's opinions always. So I would probably listen to their ideas. When you made some decisions, you tended to vacillate and hesitate. I didn't want them to be unhappy if I didn't do it right. When managing a class, I struggled with whether I was doing this appropriately. Because the class teacher was sometimes around, and he often came over. I was also afraid that he would think something I did was inappropriate and then he would correct me. I felt like that image or authority of me was right in front of the child: Oh! What you said is wrong, and what the class teacher said is right!" (GDHYY)

It can be found that it is difficult for the student teacher to obtain self-esteem by herself, and her self-esteem needs to be recognized by the students and the class teacher to a large extent. When they can look at and respect her, and then she has the so-called face. Zhengqing Fei (1990) pointed out that “Chinese humanism involves a concern for the dignity of the individual, but that concern is from a social point of view. ‘Face’ is a social problem. The individual’s dignity comes from good behavior and the social approval he receives. ‘Losing face’ comes from misbehaving and making others look down on you. The value of a human being is not an inherent quality of each individual, as is believed in the West, but something to be acquired from the outside world.” In the collectivized environment of China, it is often difficult for people to measure their own value entirely from the perspective of individuals, so the acquisition of their own value and face inevitably needs to be recognized by the outside world. The student teacher needs to obtain a positive evaluation from students and class teachers to gain her own sense of existence and meaning in feeling face. However, Makarenko (2004) pointed out that “authority can only be born out of a sense of responsibility. A man should be responsible for his work, if he can take responsibility, this is his authority. It is on this basis that he should control his conduct with particular authority.” That is to say, if the student teacher wants to get prestige, the key lies in her responsibility practice. When the student teacher can bravely assume responsibility in teaching practice, she can also find the corresponding sense of value and satisfaction from the heart.

2.1.2 Maintain Teacher’s Image

In the face of colleagues, student teachers sometimes tried their best to maintain an excellent image to gain respect and recognition from them. To this end, the student teachers were responsible for class discipline and adopted a more appropriate way to deal with students’ problems. “I couldn’t stand it when students made so much noise in class. I was terrified of the next class teacher said: this class is very noisy! ... It seemed that I couldn’t deal with it. ... When I first came to this practice school, as soon as I arrived at the office, the teachers talked about my university. They had such high expectations for me, so it was a little embarrassing if I couldn’t deal with it.” (GDXLH) To avoid losing face in front of colleagues, the student teacher tried her best to manage class discipline. It can be seen that the high expectations of colleagues play a significant role in motivating the student teacher to complete the educational practice actively. “As far as the function of face is concerned, the antecedent face is obtained

by some preexisting factors, so its influence on people's behavior itself is not very obvious; On the contrary, earned face is acquired through acquired efforts, so it has an effective guiding and motivating effect on people's behavior. The positive motivational function of a face emerges, as well-developed personalities, outstanding social achievements, and fame all bring face, which implicitly leads people to work in these directions." (Jinlan Huang, 2017)

In addition, to maintain their image in front of colleagues, student teachers consciously regulated their teaching practice. When a student made a severe mistake, the student teacher wanted to pull the student out of the classroom and criticize him. However, the student teacher chose to deal with the problem calmly because she did not want to show her colleagues that she could not deal with the situation. "Pulling him out to educate would make me feel embarrassed, because others would think that you were not able to deal with this matter." (GDLTT) It can be found that face plays an inhibitory role in the process of student teachers' regulating their educational practice. "In addition to positive incentives, face also acts as a disincentive to inappropriate behavior." (Jinlan Huang, 2017) To maintain their face in front of colleagues, the student teacher took the initiative to restrain their improper behaviors towards students.

2.2 Safeguard Others' "Face"

Smith (2012) gives examples of how Chinese people protect others' "face" in their daily moral life. "In the adjustment of the incessant quarrels which distract every hamlet, it is very necessary for the 'peace-talkers' to take as careful account of the balance of 'face' as European statesmen once did of the balance of power. The object in such cases is not the execution of evenhanded justice, which, even if theoretically desire, seldom occurs to an Oriental as a possibility, but such an arrangement as will distribute to all concerned 'face' in due proportions." In his view, the Chinese are very concerned with preserving their own face and giving face to others. In the practice of teaching, student teachers often gave others face showing an altruistic tendency.

2.2.1 Respect Colleagues' Identity

Student teachers often found unethical behaviors toward students by their colleagues. Although student teachers felt distressed by students' misfortune, they had no choice but to put the student aside for the time being to respect colleagues' face. "Afraid of offending others" and "feeling disrespectful to others" are often used as

reasons by interns. “We listened to the instructor’s class, it was so boring! It was just reading the book, showing you the video, then continuing with the book, and then doing the exercise. This class was boring. After listening to his first class, we thought that this class should not be taught like this, especially for freshmen. ... Maybe he was just a little low on energy. He was getting to the age for retiring. ... After all, we were just interns, and then directly evaluating an old teacher’s class was a little disrespectful to him.” (GDSQ) The student teachers believed that they needed to respect the teaching habits of their colleagues, even though the old way of teaching was not good for the students’ learning and development. After all, the colleague’s identity is there, and you must respect his identity and behavior. Xuewei Zhai (2004) pointed out that “To give others face is to acknowledge the importance of others, that is, to affirm, admire, admire, respect, admire and so on their success, virtue or good deeds.” However, the respect and loyalty of interns to colleagues is not an act of conscience and obligation, but a choice based on utility and benefits.

2.2.1 Preserve University’s Reputation

Student teachers said they deeply bonded with the university and the leading teachers. They represented the face of the university and the leading teachers in practice school. To bring honor to the university and the leading teachers, the student teachers actively strengthened the incentive mechanism of face to behavior. “On the first day of our internship, the teacher in the university told us that we represented not only ourselves, but also our university. So I felt that it was a responsibility, and I felt like I needed to remind the rest of the team to be serious.” (GDSQ) The student teacher believed that it was their responsibility to earn face for the university through their active efforts. For the sake of their own face and the glory of the university, the student teacher attached great importance to their performance in the internship school, and carried out the teaching practice with a serious and responsible attitude, to win glory for themselves and the university with continuous achievements and honors. Therefore, when there was a careless and irresponsible attitude in the process of the internship, the student teacher would supervise and remind them in time.

To avoid losing face with the university and the leading teachers, the student teachers made full use of the restraining effect of the face on improper behavior and consciously regulated their own teaching practice. “On the other hand, it may damage the honor of your college or school. We would certainly be more strict with ourselves.” (SXZJ) The student teachers had severe conflicts with the administrators in practice

school. Although the student teachers had no apparent problems, they strictly controlled their behaviors during the internship and tried their best to maintain the university's reputation. In addition, to ensure continued cooperation between the university and the practice school, some student teachers tried to keep a positive image in the practice school. "Our university also influenced me. In one of our previous classes, one of the teachers said to us, "Your internship is challenging for us to find and connect with the practice schools, so you should try to cooperate with them, otherwise. ..." If we gave them a bad impression, what would happen to the next internship. Try to make a good impression on the practice school, so that it would not refuse to continue cooperating with our university." (GDCMX) "Considering that a person's bad behavior will not only damage his own reputation, but also affect his family, in order not to lose face, not to bring shame to the family, people usually restrain in social actions, to effectively reduce and curb a variety of harm to others and society. At the same time, a bad reputation for a person or a family often affects the existence of that person or the family in the whole society, and even makes them face social isolation. In traditional societies, social isolation is a terrible punishment -- it means not only the loss of people's basic social status, but also a significant reduction in their opportunities for social interaction. In general, the loss of face brings people bad psychological feelings and makes them fall into an unfavorable social situation. Therefore, whether based on subjective feelings or utilitarian considerations, people should actively restrain themselves so as not to violate basic social norms and value norms, thus highlighting the constraint effect of the face on people's behavior." (Jinlan Huang, 2017) It can be seen that the student teachers attached great importance to the friendship between themselves and the university, and to return the university's favor, they tried their best to preserve the university's reputation.

Chapter 5 The Problems of Moral Judgement of Chinese Student Teachers

The interview materials showed that the student teachers were generally able to view and participate in educational activities based on the moral lens. “Once we see a teacher’s prompt response to a learning task as a sign of respect and care, rather than a sign of efficiency, we get a glimpse of ethical practice. Once we view teachers’ efforts to give all students a chance to answer questions in the classroom as a search for fairness rather than a skillful educational strategy, we can realize the importance of teaching ethics. Once we see a teacher with compassion and understanding for a misbehaving child, we see it not just as a technique of classroom management...” (Campbell, 2010) However, due to the lack of professional ethical consciousness and limited ethical knowledge, the student teachers’ understanding of the moral commitment they should fulfill as teachers had certain limitations. In addition, when facing and dealing with conflict situations, student teachers’ moral judgment tended to deviate from principles. According to their answers, real-world outcomes and conventions had familiarized them with “applicable” ethical standards in educational practice and learned how to apply them to moral dilemmas in schools. Obviously, it is not conducive to the realization of the ethics from prospective teachers to teachers, and is not conducive to the socialization of professional ethics of student teachers.

1 The one-sidedness of Professional Ethical Cognition

As for “what should they be responsible for in the practice of education”, the student teachers believed that being kind to students, treating students fairly, taking responsibility for students and upholding integrity were their basic obligations as teachers. However, in terms of the specific content, the student teachers’ cognition of their moral obligations as teachers was not clear and complete, and sometimes they couldn’t view their role and main responsibilities as teachers from the dimension of moral significance.

1.1 The Solidified Awareness of Benevolence

Student teachers attached great importance to the role of benevolence in education. However, some student teachers held fixed cognition and understanding of teacher benevolence in educational practice, believing that benevolence was simply caring for students, and did not involve tolerance and high expectations for students.

Therefore, in the face of students' mistakes or problematic behaviors, student teachers would subconsciously criticize or deny students, and even find it difficult to control their boredom with students. "In teaching practice, it is easy for me to deny students because of their bad behaviors. ... The shortcomings of students always be amplified at once easily." (GDLXY) In the eyes of student teachers, students should not show bad behaviors, and any student who makes mistakes is a student with problems. It is difficult for student teachers to tolerate students' shortcomings, and it is difficult to understand and make allowances for students. In addition, in the face of underachievers, the student couldn't maintain high expectations for them. "For example, he took a long time to finish the homework and handed it in, but he couldn't write the words clearly. Or, I required them to use this exercise book, but he took a piece of paper to write homework to me. It would affect your mood. Considering they needed to have the right attitude, I asked them to rewrite. And they executed more poorly. Then it seemed to fall into a destructive cycle. They also seemed to have negative emotions that were built for a long time." (GDTJH) It was easy for student teachers to give up on such students who found it difficult to make progress in study and behavior.

Rogers (1986), an educator, believes that there are two kinds of adult care for children: one is valuable care, that is, if the child does something, he will not get care; One is unconditional care, in which children can care no matter what they do. He was a strong advocate of giving children unconditional care, because only then "the need for care and the need for self-esteem do not contradict the process of bodily evaluation, and the individual is constantly psychologically adjusted and becomes a perfect human being." In response to misbehavior, Rogers (1986) says children should be told: "I love you as deeply as you do. But what you do is disturbing, so if you don't do it, we'll both be happy." That is to say, educational benevolence is not only manifested in the positive impact on children's development, but also in the correction of children's problematic thoughts or behaviors, and the correction is mainly based on giving students tolerance and high expectations. From this point of view, the student teacher did not realize the connotation and function of benevolence in the level of "correction". As a result, when student teachers were confronted with students' wrong or problematic behaviors, they found it difficult to give them care and love.

1.2 The Bigoted Perception of Justice

Student teachers generally believed that the so-called teacher justice means that

teachers should treat all students equally. However, as for the principal position of students, student teachers did not fully regard it as the intrinsic meaning of teacher justice. In the practice of education, it was easy for student teachers to take themselves for granted as the absolute authority, without the most basic respect for the personality of students and students' basic rights.

"The bell rang and the class was about to start, they were still very noisy and could not quiet down. It was my first class in September or early October, and I didn't know how to deal with it effectively. Then I let two students who were making noises all the time stand on the platform for a while. Then I told the other students: We will have a class when you calm down. Something like that. In fact, I was very uneasy at that time, because it was my first class, I did not know how long it was appropriate for him to stand, and I also did not know whether the class teacher allowed me to punish them in this way." (GDCJY)

"When I was taking the second lesson which I was going to use in the teaching competition, a boy and a girl suddenly started fighting. As a teacher, I should have persuaded them both first and told them to listen to the class seriously. But this lesson was significant for me. If I broke off in the middle of the class, I might not be able to pick it up. Then I had the other intern take the two students out of the classroom." (SXCJD)

In the face of the students' disobedience to discipline in class, the student teachers regarded themselves as absolute authority and arbitrarily dealt with the situation, without fully respecting students' personalities and right to education. Some scholars pointed out that "the main meaning of teachers' justice to students is to hold a democratic and respectful attitude towards students in educational activities; Students of different genders, ages, origins, intelligence, personalities, looks, and degrees of kinship can be treated equally, regardless of personal interests or preferences." Chuanbao Tan, 2001) It can be seen that the democratic and respectful attitude of teachers towards students is the primary requirement for teachers to be fair to students. However, the student teachers often ignored or usurped their subjectivity in the education practice.

1.3 The Blinkered Perception of Responsibility

The student teachers attached great importance to the student's knowledge quality, moral development, and safety in their educational practice. However, it is worth noting that some student teachers regarded teaching knowledge as the most important responsibility of teachers, over-emphasized the technical aspects of teaching work, and only examined their roles and responsibilities from the perspective

of teaching technology.

“I think the main thing is to teach them well. You should be responsible for your teaching knowledge, content, and skills. ... If you really want to consider the long-term development and future development of students, as a teacher, I think teaching is the most important, because only with care is not useful. Caring may be able to meet some of the emotional needs of students in life, but how to say, a large number of students' emotional stability is still in their study. ...I thought back to the days when I was in school, I often got bad grades, and I was unhappy about it. A good grade could make me happy. ...” (GDLTT)

The student teacher believed that only the knowledge imparted by teachers could really affect students' long-term development, and the progress of students' academic performance was the key source of students' happiness. In contrast, teachers' care for students could not provide practical value to students. Therefore, teachers should focus on the responsibility of students' knowledge learning. In the eyes of student teachers, helping students master knowledge can replace the role of caring for students. However, Amonanshwilly (2002) says, “Education is one of the extraordinary things: the ends do not replace the means. It is the means, the means, that make the ends more noble and meaningful. I need this pedagogy, in Gorky's words, to explore the child's mind, to discover the magic bell hidden in some corner of his heart, and then carefully touch the bell, so that all the best in the child's heart can be revealed.” Teachers are responsible for guiding students to master knowledge literacy, which also involves students' subjectivity and emotion. Therefore, education is inseparable from caring for students and other positive means to achieve the goal of getting knowledge and literacy. In this sense, the student teacher's understanding and cognition of their responsibilities in student knowledge learning were narrow. Moreover, Clark (2012) says, “Really bad teaching is ‘wrong’ in the moral sense, and really satisfying teaching is ‘satisfactory’ in the moral sense. No amount of teaching skill can compensate for or excuse morally questionable irresponsible behavior.” That is to say, when student teachers take the teaching responsibility as the core responsibility of the teacher, it will be easy for them to fall into the mire of immorality in the educational practice.

1.4 The Deficiency of Integrity

The student teachers believed that they should adhere to academic honesty, assume responsibility to colleagues, and maintain commitments to students in their

educational practices. Among them, some student teachers regarded abiding by the relationship loyalty to colleagues as an absolute rule, but behind this rule was often the betrayal of the commitment to students. It was clear that the student teacher's adherence to the law no longer had integrity when it was in conflict with her duty to the student.

"Because I couldn't do anything. I didn't have much communication with the English teacher, so I didn't know what her personality was. And it was in her school, and we were just here for a two-month internship. You couldn't interrupt her. It was not good to do something. ... I couldn't dig deep into the inappropriate way she had adopted, it was her class, after all. But I heard that the English teacher was really a responsible teacher. Maybe she was angry and dealt with it immaturely today." (BBWZQL)

When discovering the unethical behaviors of colleagues towards students, the student teacher, as a "bystander" of these morally uncomfortable colleagues, chose to remain loyal to her colleagues out of respect. When they suspected a colleague of misconduct, even though they thought their colleague's behavior was wrong, the student teachers were often reluctant to report their colleague's behavior or even tell their colleagues in private. "Disrespectful" and "offensive" were the words they often cited as reasons for their reluctance to point out their colleagues' problematic behaviors. But it is still essentially "suspended morality", the apparent obedience of teachers to collective norms and peer loyalty that they don't even think they should be doing (Campbell, 1994). Campbell (2010) clarified that "for me, peer loyalty cannot exist as a moral principle in any situation where students are in danger". In other words, when there is a conflict between safeguarding the interests of students and abiding by the loyalty of colleagues, the loyalty of colleagues no longer has the basic condition to become a moral principle.

2 Deviating from Moral Principles

2.1 The Orientation of Consequences

In the process of moral judgment, student teachers often took "consequences" as the orientation. Under this utilitarian tendency, there were obviously many unethical phenomena in the educational practices of student teachers. For example, in order to secure higher internship scores, student teachers temporarily set aside students who had difficulty answering questions when they called them, even though it was obviously unfair to these students. In order to ensure their own interests to the maximum extent, the student teachers also occupied the minor courses of students on

their own initiative, without considering the needs and opinions of students. Although the main starting point of “occupying courses” of the student teacher is to teach students more useful knowledge, the motivation seems to be altruistic, but it is in essence egoistic, that is, to meet their own ideas and needs. This egoism is unfair to students. Campbell (2010) said that “While self-preservation, self-interest and convenience, and subjective beliefs are important to individuals, professional obligations should never be shunted away in the service of other purposes.” When making moral judgments, the student teachers obviously regarded ethics as a simple matter of private choice or satisfaction. When morality becomes an entirely private matter, the individual’s sense of right and wrong is reduced to the point of no return. If I were only responsible for the individual, everything would be right. By contrast, moral and ethical standards are, in essence, public. They determine what we and each other should do and for what purpose. It is easy for student teachers to neglect the basic responsibility as a teacher in the educational practice if they take the result and consequence as the basis of moral judgment.

2.2 Be Assimilated into the Moral Atmosphere

In the practice school, student teachers were easily unconsciously assimilated into the overall environment, and gradually showed distinct consistency with their colleagues in moral judgments. Kohlberg (2000) et al. pointed out that “actual moral judgments are not only the product of the individual’s stability characteristics (his or her moral capacity), but also the interaction of his or her capacity with the moral characteristics of the situation” Student teachers often had to deal with instructors, whose requirements or practices may potentially affect student teachers, thus gradually changing their moral judgments. “Then I thought: well, since all the other teachers have done this way, I just follow their habit or behavior, so it is not my problem. Finally, I tore up the student’s math test paper in public.” (GDHYY) “One or two of our interns were influenced by those instructors. They also patted their kids on the bottom. I didn’t know how to deal with this problem.” (SXGTY) Waller (1932), an early sociologist, confirmed the deeply held belief that “the important person for a schoolteacher is the other teacher... The mark of a person’s assimilation into the profession is when he is certain that only the teacher is the most important moment.” When student teachers unconsciously followed their instructors, they were easily influenced by the unethical behaviors that the instructors carried out on the students in their teaching practice. And the student teacher would regard the instructor’s actions as a reasonable moral

standard or basis over time. In this process, the student teachers lost their original moral conscience, and their moral judgment gradually deviated from the principles.

2.3 Follow the Moral Custom

Student teachers were often affected by “favor” and “face” which often became the main basis for their moral judgment. Nucci (2001) identified the different fields of morality and society. The realm of morality has a core of knowledge about right and wrong, and contains an a priori universal system of values that revolves around issues of human well-being, compassion, fairness, and justice. And the social realm may contain the moral realm of social norms (the term “social morality”), again defined by social conventions or personal preferences that are not founded on moral principles, unlike the moral realm, which merely includes “a basic moral core around which educators can construct their educational practices, rather than impose arbitrary standards or degenerate into value relativism” (Capmbell, 2010).

2.3.1 Stuck with Favor Burdens

With the transition from an acquaintance society to a semi-acquaintance society, the favor between people brought much trouble to the student teachers, and even fettered their internship life. Student teachers sometimes had to do something unprincipled with their scalps. For example, in order to reciprocate favour to the instructor, the student school had to give up the promise to the student. Weighing up the influence of various factors, they had to submit to such a climate. But the collective choice in this environment was like a ticking time bomb, calm yet restless.

The stable operation of Chinese society is inseparable from the accumulation of emotions and resources brought by favor exchanges and the norms of etiquette and customs in the differential pattern of friendly and sparse social relations. “Today I try to help others. If I have difficulties tomorrow, others will help me”. It is a typical mentality. The result of a maverick outside the human feeling is generally the alienation and exclusion of the group. In fact, the burden and shackles of favor do not lie in the existence of human relations, but in the current imbalance of favor. Human beings are gradually symbolized and instrumented, and they begin to become separated from reality. Not only does the lubricant gradually lose its function, but also the alienated unstable factors are slowly eating back the social structural relations. The first person to disagree with the status quo, whether or not he speaks for the majority, will be sacrificed. Some vested interests will become “defenders” of the

existing status, and many who agree will simply exist as the silent majority, watching or blindly obeying the authority to protect themselves. “Li” began to eclipse their value judgment, replaced by utilitarianism as the standard of value judgment.

2.3.2 Stuck with the “Vicious Circle” of Face

“Face” is an ancient concept in the rich Chinese vocabulary, which contains a deep image of Chinese culture and social psychology. The word is attached to extraordinary importance by the Chinese people, so much so that to give face is to respect the personality, while to remove face is to violate dignity. Therefore, losing face, being ashamed of others, and so on, have become the basic concepts of Chinese daily life and communication. It’s not necessarily a bad thing that people like to save face. If a man has lost even a minimum of face, he has lost the most basic sense of decency, and may be capable of any evil. From this point of view, the face is the embodiment of social morality. It is because we have to take care of our own faces that we understand what can be done and what cannot be touched. People get along with each other, to take care of each other’s face within the scope of principle, mutual understanding, and consideration. However, the giving of the face needs to be based on principles, otherwise face will lose its positive value and significance as a custom of morality. At the same time, we should not walk into the vicious circle of face, and we should not put face more than everything and eventually become its slave. In the practice of education, the student teachers often paid too much attention to the face, thus giving up the principle. In order to protect their face in front of the students, the student teacher tear up the student’s papers and hurt his feelings and trust. But the student teacher had to bear the guilt of what he had done.

Chapter 6 Conclusion and Discussion

Teachers are professionals, not simply because of their technical competence, mastery of subject knowledge, or their educational success, but because of the intelligence and humanity they display in the day-to-day realities, dilemmas, and challenges of taking responsibility for other people's children and having hope for the future of society. When we focus on the moral judgments of Chinese student teachers, we advance them based on the concerns of the individual moral development of Chinese student teachers. As future teachers, whether they have certain ethical consciousness in their educational practice, whether they can use the lens of morality to examine their educational practice, whether they can make ethical choices in line with professional ethics in conflict situations... The attention to their individual morality is an effective practical basis for cultivating teacher ethics, and a starting point to help future teachers better respond to educational practice.

1 The Main Research Conclusions

Based on the analysis of interview materials, the author found that the main contents of Chinese student teachers' moral judgment revolve around four categories: benevolence, justice, responsibility, and integrity. As for the benevolence judgment, the student teachers thought that the concrete contents of teacher's benevolence mainly included showing sympathy for students, giving forgiveness to students, and keeping high expectations for students. The types of benevolence judgment of the student teachers were mainly manifested as the "other" position and "self" position. As for the judgment of justice, the student teachers believed that the specific contents of teacher justice mainly included respecting students' position of subjectivity, treating every student equally, and maintaining the daily rules of the school. The types of justice judgment of the student teachers mainly showed individual orientation, custom orientation, and principle orientation. As with the judgment of responsibility, the student teachers believed that the specific contents of teachers' responsibility mainly included cultivating students' moral quality, improving students' knowledge competence, and protecting students' physical and mental safety. The main types of responsibility judgment of the student teachers were "in line with responsibility" and "out of responsibility". As with the integrity judgment, the student teachers believed that the specific contents of the integrity of teachers included sticking to academic honesty, undertaking responsibilities of colleagues, and keeping commitments to

students. The main types of integrity judgment of the student teachers were the orientation of consequence and the orientation of conscience.

In addition, the moral judgment of Chinese student teachers had its cultural characteristics, that is, considering “favor” and attaching importance to “face”. The types of favor exchange among student teachers were mainly reflected in “courtesy demands reciprocity” and “return the favour to someone”. The student teachers’ maintenance of “face” was not only reflected in safeguarding personal faces, but also in safeguarding others’ faces. On the whole, “favor” and “face” often became the important basis for the moral judgment of student teachers.

In addition, based on the analysis of the contents, types, and cultural characteristics of student teachers’ moral judgment, the author made a deeper judgment based on the moral judgment of Chinese student teachers, to reveal the main problems existing in the moral judgment of Chinese student teachers. First of all, the student teachers’ cognition of professional ethics was one-sided, which was embodied in the solidified sense of benevolence, the bigoted perception of justice, the blinkered perception of responsibility, and the deficiency of integrity. Secondly, the student teachers’ moral judgments deviated from the moral principle, which was embodied in that the student teachers’ moral judgment was consequence-oriented, assimilated by the moral atmosphere and following the moral custom.

2 The Research Limitations

First of all, there is some ambiguity in the research question. Moral judgment is closely related to moral behavior. When the author asked the student teachers about the moral conflicts they had experienced during their internship, they often did not directly answer the contents and basis of their judgment, but it could be inferred from their descriptions of their actual behaviors what they were judging and based on what they were judging.

Secondly, the limitations of research methods. Due to epidemic control, the author only conducted field interviews in the first stage of data collection. In the second and third rounds of data collection, the author could only conduct online interviews. The form of the interview is limited, resulting in the author’s lack of sufficient on-the-spot feelings for the moral judgment of Chinese student teachers, which affects the richness of the data.

Thirdly, the depth of the research problem is not enough. For example, as for the

cultural characteristics of the moral judgment of Chinese student teachers, the author summarized the cultural characteristics according to the materials. However, the author failed to make a comparative analysis of the characteristics of western pre-service teachers' moral judgment on this basis. There are obvious differences between the social culture of China and the West. Based on the analysis of cultural comparison, more practical problems in the moral judgment of Chinese student teachers can be found, and more reference suggestions can be provided for cultivating individual morality of Chinese student teachers.

Fourth, the analysis and the discussion on the data and the results are mixed together. Since it was the first time for the author to do qualitative research, I did not strictly follow the scientific paradigm in data analysis and discussion, such as research questions, data analysis and discussion of the results. Therefore, the analysis and discussion of the data and the results are mixed. I have tried my best to explain the research questions clearly. However, how to present the analysis and the discussion on the data and results separately is the current dilemma to me.

3 The Prospects in Future Researches

Due to the limitation of research methods, this study only responded to the most basic research questions, that is, the main content and type of the moral judgment of Chinese student teachers, the cultural characteristics of the moral judgment of Chinese student teachers, and the problems existing in the moral judgment of Chinese student teachers. And on this basis, there are more related research problems worth exploring.

3.1 The Evaluation Index System of Individual Morality of Pre-service Teachers

This study focused on the current situation of moral judgment of Chinese student teachers. The future researchers can design and verify the evaluation index system of the moral judgment of Chinese student teachers based on the main contents and types of their moral judgment, to test the moral development of Chinese student teachers. According to this evaluation index system, teacher education can carry out continuous measurement of moral judgment in different learning stages of prospective teachers, to provide more targeted references for cultivating the individual morality of prospective teachers. This index system can also be used to measure the moral judgment of in-service teachers and make a comparative analysis of the moral

judgment of pre-service teachers and in-service teachers, to provide an effective reference for the training of pre-service teachers. In addition, the index system can also provide an effective connection point for integrating pre-service and post-service individual moral cultivation of teachers.

3.2 The Ways and Strategies of Individual Moral Cultivation of Pre-service Teachers

This study focused on the development of individual morality of pre-service teachers in China. On this basis, we can put forward the concrete path and strategy of pre-service teachers' moral cultivation. This study showed that student teachers lack certain ethical consciousness in educational practice, they did not have enough ethical knowledge, so their understanding of the professional ethical responsibility that teachers should undertake was with certain limitations, their moral judgment showed a clear consequence-oriented, and they were easy to be affected by the moral atmosphere of the practice school. The future teacher education research can separately carry on the detailed discussion. In addition, student teachers were also affected by typical conventional morality. What role should such cultural characteristics of customary morality play in the moral judgment of student teachers, or how to avoid the negative impact of customary morality on the moral socialization of student teachers as much as possible, how to properly play the positive role of customary morality on the moral socialization of student teachers, etc. All these questions can be further discussed in future studies.

3.3 The Introduction of Training Approaches of Western Pre-service Teacher's Ethics

In recent years, the exploration and practice of pre-service teachers' professional ethics have formed a certain scale and system in western countries. Among them, the most iconic manifestation is the international survey conducted by Maxwell and other researchers in 2016 on the implementation degree of professional moral education among pre-service teachers in Canada, the UK, Australia, and other countries. The results of the survey indicate that the compulsory ethics courses in foreign pre-service teacher education courses are universal, and the forms of ethics courses are diversified. It can be seen that foreign countries have made substantial efforts to cultivate the professional ethics of pre-service teachers. Therefore, future studies can systematically introduce the specific exploration and practice of professional ethics

cultivation of foreign pre-service teachers based on the current situation of moral development of Chinese student teachers, to reveal its inspiration and reference to the professional ethics cultivation of Chinese pre-service teachers, so as to form a localized path for the cultivation of pre-service teachers' ethics.

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