

A STUDY OF THE RELATIONSHIP OF MORAL DEVELOPMENT
TO SCHOOL SETTING, COMPARING STUDENTS
IN A CHURCH RELATED SCHOOL WITH
STUDENTS IN A PUBLIC SCHOOL

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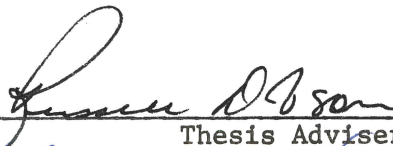
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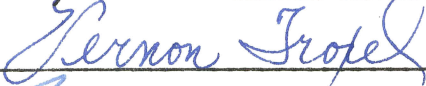


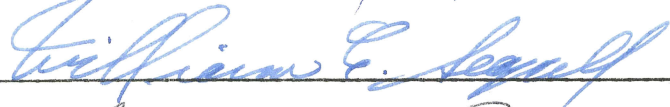
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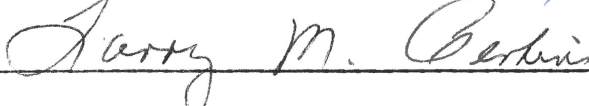
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TABLE OF CONTENTS

Chapter	Page
I. THE RESEARCH PROBLEM	1
Introduction	1
Rationale for the Study	5
Statement of the Problem	7
Purpose of the Study	8
Definition of Terms	8
Assumptions	10
Limitations	11
Reporting the Study	12
Summary	13
II. REVIEW OF SELECTED LITERATURE	16
Measuring and Defining Stages of Moral Development	16
Moral Development Through Character Education	20
Kohlberg's Theory of Moral Development, A Cognitive-Developmental Approach	25
Developmental Stages of Moral Development	25
Generalizations Basic to the Kohlberg Theory	30
Studies Relevant to Kohlberg's Theory of Moral Development	31
Moral Development and Age	31
Moral Development and Intelligence	32
Moral Development and Family Background	33
Moral Development and Religion	33
Moral Development and Sex	34
Use of Kohlberg's Theory to Foster Moral Development	35
Moral Development and Behavior	35
Criticisms of Kohlberg's Theory of Moral Development	36
Summary	38

Chapter	Page
III. METHODS AND PROCEDURES	46
Statement of the Hypothesis	46
Population Sample	46
Data Collection	47
Instrumentation	48
Kohlberg's Moral Judgment Interview	49
The Hypothetical Moral Dilemma	50
Scoring Procedure	52
Statistical Measures	56
Summary	58
IV. THE FINDINGS OF THE STUDY	62
The Relationship of Moral Development To School Setting	63
The Relationship of Moral Development To Sex	68
Developmental Nature of Moral Development As Indicated in the Data	70
Summary	70
V. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	74
The Literature in the Field	76
Design of the Study	80
Sample	80
Hypothesis	80
Data Collection	81
Instrument	81
Analysis of the Data	82
Results of the Study	83
Conclusions of the Study	84
Recommendations and Suggestions for Further Study	86
A SELECTED BIBLIOGRAPHY	88
APPENDICES	
APPENDIX A - INSTRUMENT	94
APPENDIX B - WORKSHEETS	105
APPENDIX C - RAW DATA	109

LIST OF TABLES

Table	Page
I. Subjects in the Study	48
II. Criteria Used in Selecting the Chosen Issue	54
III. Whole Number Substitutions for Kohlberg Stages	58
IV. The Relationship of Moral Development To School Setting (Total Sample)	63
V. Relationship of Moral Development to School Setting (7th Grade)	65
VI. Relationship of Moral Development to School Setting (8th Grade)	66
VII. Relationship of Moral Development to School Setting (9th Grade)	66
VIII. Relationship of Moral Development to Sex	69
IX. Mean Scores by Grade Level	72

LIST OF FIGURES

Figure	Page
1. Percentage of Total Subjects Representing Each of the Kohlberg Stages	67
2. Percentage of Public School Students Representing Each of the Kohlberg Stages	67
3. Percentage of Church Related School Subjects Representing Each of the Kohlberg Stages	69
4. Percentage of Males Representing Each of the Kohlberg Stages	71
5. Percentage of Females Representing Each of the Kohlberg Stages	71

CHAPTER I

THE RESEARCH PROBLEM

Introduction

The moral education of children is one of the school's oldest missions and one of its newest fads.¹ As early as the time of the Greek philosophers, educators felt that one purpose of education was to develop citizens who would be capable of making good moral decisions.

The assertion of the English philosopher Herbert Spencer that "education has for its object the formation of character"² seemed to have had validity on both sides of the Atlantic. The development of mass schooling in the United States seems to have been predicated on the notion that schools could be effective agents for inculcating morality in youngsters.³ Horace Mann argued that mass schooling, when properly implemented would make nine-tenths of the crimes in the penal code obsolete...and property, life, and character would be held by a strong code.⁴ McGuffey's readers, first published in the 1830's and used in virtually every school in the United States between the 1840's and the end of the century were a collection of stories, Biblical passages, and poetry selected for style, information, range of authors, and interest and were designed to "exert a decided and healthful moral influence."⁵

With the advent of industrialization and new technology, family and religious ties were broken and new values began to take the place

of old ones. Mass immigration brought a variety of new ideas into the United States and the cultural mores advocated by McGuffey's readers were questioned by certain groups, particularly Catholics and Jews, who set up parochial schools in order to perpetuate their own particular code of moral behavior.⁶

Although moral education remained very much a part of the 19th century schools, the educators almost always stressed their opportunities to influence moral behavior by directly affecting the individual's emotions and will rather than by developing reasoning faculties.⁷

Led by John Dewey, education at the beginning of the 20th century made a concerted attempt to link moral education with the intellectual or academic purposes of the school. At the same time, however, their ideas of cultural relativism and a supposed scientific objectivity replaced Protestant moral theology. Dewey himself said:

Moral development cannot emerge when there is positive belief as to what is right and what is wrong for then there is no occasion for reflection. It emerges when men are confronted with situations in which different desires promise opposed goods and in which incompatible courses of action seem to be morally justified.⁸

As a result of such thinking, an explicit, systematic moral code was not taught. Teachers were reluctant to take an active role in moral development and, over the years, the school's deliberate efforts to promote certain values and to aid children in thinking about moral issues became less and less.⁹ Today, most schools have little or no emphasis in moral development. Scriven sums up the history of moral education in the United States by stating that it is a history of failure.¹⁰

Since the 1950's, moral education has once again become a focal point in American education. The seeming lack of good moral judgment

on the part of many adults has caused educators to question whether the principles of citizenship, justice, and democracy can in fact be taught without teaching (or developing) moral capabilities. On the other hand, many religious and ethnic groups are distinguishable by their values, their morality, and their different standards of behavior and the question arises as to whether the schools have the right to take on the task of moral development which many feel belongs exclusively to the church and the home.¹¹

Finally, there is the question of whether or not morality is something that can be consciously developed or if, indeed, it can be measured or even distinguished. Building upon Dewey's theory of moral development and Jean Piaget's stages of moral reasoning, Lawrence Kohlberg has delineated three levels of moral development with two stages of growth at each level. Using a cross-cultural approach as well as longitudinal study, the Kohlberg researchers have also experimented with various techniques to stimulate advance to the higher developmental stages.¹² Their central findings include:

1. The stages of moral reasoning appear to be the same for all persons, regardless of social class or culture.
2. Stages cannot be skipped because one stage builds on another.
3. Stage change is gradual because a new stage cannot be instilled directly but must be constructed out of many social experiences.
4. Stage and age cannot be equated because some people move through the stage sequence faster than others.
5. Although an individual's stage of moral reasoning is not the

only factor affecting his moral conduct, the way a person reasons does influence how he actually behaves in a moral situation.

6. Experiences that provide opportunities for role taking (assuming the viewpoints of others, putting oneself in another's place) fosters progress through the stages.¹³

Although there are those who have criticized Kohlberg's conclusions (Peters, Alston, etc.) for a lack of concern into other aspects of moral development,¹⁴ there is no doubt that Kohlberg has made a positive contribution to the understanding of moral development. The indication that persons go through definite stages of moral development is reason enough to assume pedagogical approaches can be used to foster development from lower to high stages (Johnson and Nelson).¹⁵

Earlier in this discussion, it was mentioned that certain religious groups who did not agree with the mores (namely Protestant) taught in the early American schools, had organized their own schools so that their particular morality could be taught in a specific way. Catholic and Jewish parochial schools were especially established with this in mind. As public schools placed less and less emphasis on moral development, Protestant groups also began to feel a need for a more direct approach to moral education and established schools of their own to meet this need. Kohlberg calls this approach "indoctrinative moral education" or the preaching and imposition of the rules and values of the teacher and his culture on the child. He further states that in America, when the indoctrinative approach has been used in a systematic manner, it has usually been referred to as "character education".¹⁶

Although there may be a difference between Kohlberg's developmental approach to moral development and the character education as practiced in parochial schools, the ultimate goal for the two would be the same... to bring children or adults to the highest level of moral development, that of universal-ethical principle orientation. At this level, principles are abstract and ethical (the Golden Rule) and would include the universal principles of justice, reciprocity, equality of human rights, and respect for the dignity of human beings as individual persons.¹⁷

Rationale for the Study

Since parochial or church related schools are actively involved in moral development or character education, it would seem appropriate to study the results of such ongoing programs. If moral reasoning can, in fact, be developed, then even a less sophisticated approach such as character education could perhaps produce reasoning at a higher level than when little or no approach at all is used.

Kohlberg reminds us of the extremely strong influence upon children's character formation that is found in the Soviet Union where the entire classroom is explicitly geared toward making good socialist citizens.¹⁸ The same could be said of most church related parochial schools. First, there is the use of a moral standard agreed upon by parents and shared by teachers. Second, discipline is often accompanied by reasons for what is termed right and wrong behavior and related to a higher level of moral behavior. Kohlberg himself advocates such a technique when he suggests that teachers, after giving attention to the inevitable pupil misconduct in the classroom, should relate such pupil

misbehavior to comparable behavior problems in the world at large.¹⁹

Third, specific time is set aside in the church related schools for moral (or religious) training. Again Kohlberg advocates something of this when he suggests that a teacher let his pupils know that he balances the importance of academic achievement and success with importance of moral issues.²⁰ Finally, the character education given by the church related school is reinforced by the home. This, too, is related to Kohlberg's findings that indicate that change from one stage to another must be constructed out of many social experiences.²¹

A comparison of the moral development of children in a church related school with children of similar age and background in a public school situation in which even values clarification programs are held in distrust would seem feasible for several reasons:

First, if moral reasoning can be developed by a sequential and systematic approach, then this should be evident to some extent even in a character education approach. If it is evident, then the need for a strategy for moral development in a public school setting would become even more apparent and the study would lend credence to the theory that moral behavior can be developed by cognitive approaches. However, should there be no difference between the two groups of children, then this too would be of significance. If moral development cannot be fostered in an environment in which teachers and parents share the same standard of behavior, how much more difficult would it be in a public school setting with multi-cultures and many standards of behavior.

Second, church related schools are expensive and are sometimes criticized as being inferior as far as facilities, equipment, and quality of academic education are concerned.²² Parents, however, are

willing to bear the expense and compensate for inadequacies because they felt that the ultimate goal of moral development is of primary concern. If a study were to indicate that children in such programs were not any more developed morally than their public school counterparts, the need for such schools would be questionable. Such results, at the least, would indicate a need for new strategies (perhaps developmental ones rather than the indoctrinative approaches primarily in use) for encouraging the desired moral outcome.

Statement of the Problem

The need for moral education in the United States is apparent in almost every aspect of American life from television to the crime rate to civic lethargy to Watergate. A survey of current literature indicates that most educators feel that the schools must take a more active role in helping children as future citizens to develop morally as well as intellectually and socially. John Dewey stated in 1934 that "the child's moral character must develop in a natural, just, and social atmosphere. The school should provide this environment for its part in the child's moral development."²³

Although most parochial schools have included moral (or character) development as an integral part of their curriculum from their onset, there has been little effort to evaluate the success of the endeavor by measuring moral development according to a prescribed criteria. Likewise, as public schools move toward including moral development as a part of their own overall curriculum, it would be of benefit to know the status of current programs. Therefore, the problem under study for this paper is whether or not there is a significant relationship bet-

ween moral development and school setting. This relationship will be examined by comparing the stages of moral reasoning of 7th, 8th, and 9th graders in a Church of Christ related private school with students of similar age and background in a public school.

Purpose of the Study

With reference to the above stated problem, the purposes of this study have been as follows:

1. To provide data which might be useful to educators of church related private schools as they evaluate current programs of moral development.
2. To provide data for public school educators who are planning to incorporate moral education in a more formal way into the curriculum.
3. To provide additional data concerning the effectiveness of a character building approach to moral development.
4. To provide data concerning the relationship of moral development to the type of school attended, i.e., public schools and private church related schools.

Definition of Terms

Moral Development

In this study, moral development is defined as a system or pattern of thinking concerning moral valuing that is a necessary precondition for moral action. Moral values are not conceived as a set of virtues as used by Hartshorne and May in the first major study of moral education in 1928 nor as outlined by the Apostle Paul in Phillipians 4:8ff.

Neither are moral values seen to be relativities of societies as evaluations of actions as right or wrong. Rather, moral values are ultimately universal principles of justice.²⁴ Moral development, therefore, consists of a universal mode or system of choosing which involves a basic sense of justice. In this study, moral development is limited to that which is revealed by using Lawrence Kohlberg's tests of moral development.

States (Levels) of Moral Development

For purposes of this study, stages or levels of moral development are characterized as follows:

1. People think about moral issues in six qualitatively different stages arranged in three levels of two stages each with higher moral stages qualitatively better than lower ones.²⁵
2. Each stage is an organized system of thought and an individual reasons predominately at one stage of thought and uses contiguous stages as secondary thinking patterns.²⁶
3. The stages are natural steps in ethical development and all people move through these stages in "invariant sequence", that is, each person must go through each stage although the progression may be at varying speeds and may become fixated at a level lower than the highest stage.²⁷
4. Stages are "structured wholes" or total ways of thinking with advancement to a higher stage replacing thinking at a lower stage.²⁸

Parochial School

The term parochial school is used to mean any private school maintained by a religious body for elementary or secondary education.

Church Related School

In this particular study, the term church related school is used to designate the schools of one particular religious group, those of the Church of Christ. The Church of Christ is a very conservative group with strong unity of doctrine. Although there may be some individual and congregational variation, most groups of the Church of Christ would adhere to the same moral beliefs. There are currently fifty-five Church of Christ elementary and secondary schools in fourteen states. Each insists that all of its teachers be practicing members of the Church of Christ and since the teaching of church doctrine and the development of moral training are the basic reasons for the school's existence, ninety percent of the students attending come from homes where one or both parents are members of the Church of Christ.

Assumptions

The following major assumptions are critical to this study:

1. Stages of moral development may be measured by use of Lawrence Kohlberg's criteria.
2. Answers given by students to moral dilemmas are indicators of the child's level of moral development.
3. Although church related schools may not use Kohlberg's approach to moral education, they are aiming toward the highest level of moral development, that of the universal ethical

principle orientation, which includes principles of justice, reciprocity, equality of human rights, and respect for the dignity of human beings as individual persons. Kohlberg is currently exploring a seventh stage which he calls a "faith" orientation which involves a person's resolution of the question, "What is the ultimate meaning of life?" It is at this stage that belief in a fundamental being, God, or independent reality is developed fully.²⁹ It is assumed that this too is the ultimate goal of the church related school in regard to moral development.

4. Since parents and teachers in the church related schools are members of the same conservative group, it is assumed that they adhere to the same basic values. Likewise, since public schools represent multi-ethnic groups both with teachers and students, it is assumed that the basic values of teacher and student will not be the same.
5. Since children may enter a church related school at any time, it is assumed that children who have attended the school for two consecutive years will have been influenced by the teaching of the school in regards to moral development.

Limitations

The purpose of this study was to obtain a measurement of the moral development of selected subjects in church related and public schools for purposes of a comparison. There was no attempt to "teach" moral education, to evaluate ongoing programs of specific classrooms, or to compare scores of individual children within the same school population.

The subjects involved in the study were limited to children between the ages of twelve and fourteen, in grades seven, eight, and nine. Selection of students from the church related schools was limited to those who have attended the school for two consecutive years. Students from the public school were selected randomly from a public neighborhood school from a community corresponding economically with the capability of sending children to private schools if parents so desired. This limitation was necessary since there is some indication that social class differences are noticeable with the middle class reaching more advanced stages of moral reasoning than the working class.³⁰

The selection of a church related school was limited to those under the supervision and direction of the Church of Christ.

Reporting the Study

This descriptive research was designed for the purpose of gathering information regarding the stages of moral development of junior high students in public and church related schools. The scores were compared in order to determine if a difference did, in fact, occur between schools. This study does not profess to be experimental in nature but rather is to serve as a basis for future hypotheses regarding moral education in private and church related schools.

Chapter II is a review of selected literature in the area of moral education with special emphasis on Kohlberg's theory of moral development. Considerable attention is given to the theoretical framework including criticisms and limitations of the theory as expressed in current literature.

Chapter III is a detailed discussion of the procedures used to collect the data and analyze it. Attention is given to the population sample and data collection, the study hypothesis, the instrument used to measure moral development and its scoring procedure, and the statistical treatment employed.

Chapter IV is an analysis of the data and the results of that analysis in terms of the stated hypothesis.

Chapter V is a summary of the major findings and conclusions with recommendations for further study.

Summary

The topic of moral education has had a great deal of attention from educators during the past few years. Although there is little disagreement on the importance of moral development in the process of education, there is a great deal of disagreement as to methods and techniques or reasons for acquiring such training. This study will look at one variable in the total picture, that of the type of school attended (i.e. public and church related). If a significant difference between students in the two types of schools should exist, this study could provide the basis for further studies to determine whether the difference existed due to school environment or to other factors not yet identified. If no difference should exist, this would also add some information to the complex problem of moral education and suggest to educators in church related schools that perhaps new strategies of teaching moral development are indicated.

FOOTNOTES

¹David Purpel and Kevin Ryan, "Moral Education: Where Sages Fear To Tread," Phi Delta Kappan, Vol. LVI, No. 10 (June 1975), p. 659.

²Ibid.

³Robert Church, "Moral Education in the Schools," in Lindley J. Stiles and Bruce D. Johnson (eds.), Morality Examined (Princeton: Princeton Book Company, 1977), p. 57.

⁴Mary Mann, The Life and Works of Horace Mann (Boston, 1891), p. 142.

⁵Church, p. 65.

⁶Purpel and Ryan, p. 659.

⁷Church, p. 71.

⁸John Dewey, Theory of the Moral Life (New York: Holt, Rinehart, and Winston, 1960), p. 5.

⁹Purpel and Ryan, p. 659.

¹⁰Michael Scriven, "Cognitive Moral Education," Phi Delta Kappan, LVI., No. 10 (June 1975), p. 689.

¹¹Purpel and Ryan, p. 660.

¹²Lawrence Kohlberg, "The Cognitive-Developmental Approach to Moral Education," Phi Delta Kappan, LVI., No. 10 (June 1975), pp. 670-671.

¹³Thomas Lickona, "How to Encourage Moral Development," Learning, Vol. 5, No. 7 (March 1977), p. 39.

¹⁴Richard S. Peters, "A Reply to Kohlberg," Phi Delta Kappan, Vol. LVI., No. 10 (June 1975), p. 678.

¹⁵Bruce Johnson and Bryce Nelson, "Values Clarification: A Critical Perspective," in Lindley J. Stiles and Bruce D. Johnson (eds.), Morality Examined (Princeton: Princeton Book Company, 1977), p. 121.

¹⁶Kohlberg, "The Cognitive-Developmental Approach to Moral Education," p. 673.

¹⁷ Ibid., p. 671.

¹⁸ Lawrence Kohlberg, "Development of Moral Character and Ideology," in Martin Hoffman and Lois Hoffman (eds.), Review of Child Development Research (New York: Russel Sage, 1964), p. 388.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Lawrence Kohlberg, "Moral Development," International Encyclopedia of the Social Sciences (New York: Crowell, Collier and MacMillian, Inc., 1968), pp. 489-494.

²² William Willimon, "Should Churches Buy into the Education Business?" Christianity Today, Vol. XXII, No. 15 (May 5, 1978), pp. 20-23.

²³ John Dewey, A Common Faith (New Haven: Yale University Press, 1934), p. 85.

²⁴ Kohlberg, "Cognitive Developmental Approach to Moral Education," p. 673.

²⁵ Edwin Fenton, "Moral Education: The Research Findings," Social Education, Vol. 40, No. 4 (April 1976), pp. 189-191.

²⁶ Ibid., p. 190.

²⁷ Ibid., pp. 190-191.

²⁸ Ibid.

²⁹ Lawrence Kohlberg, "Continuity in Childhood and Adult Moral Development," in Collected Papers on Moral Development and Moral Education (Harvard University, 1973), pp. 53-58.

³⁰ Kohlberg, "Moral Development," p. 491.

CHAPTER II

REVIEW OF SELECTED LITERATURE

In Moral Education . . . It Comes With the Territory, Purpel and Ryan introduce one section with these words:

Men have always been attracted by the idea that there exists in us some ideal form of the good. Certainly we have seen the idea of man possessing a spark of the divine reassert itself many times in intellectual thought. Plato, Rousseau, and Emerson all saw men possessing some reflection of ideal perfection. To these thinkers, the job of life was to bring the spark of divine to the surface, to strip away the earthy trappings and the corrupting influences of society. They believed that there is something moving in man, some dynamic that is pushing toward a higher level of existence. The cognitive developmental approach to moral education is in this intellectual tradition.¹

Thus a review of related literature in the field of moral development could conceivably begin with literature itself. However, for purposes of this study, the survey will be divided into five sections:

(1) measuring and defining stages of moral development, (2) moral development through character education, (3) Kohlberg's theory of moral development: a cognitive developmental viewpoint, (4) studies pertaining directly to the use of Kohlberg's theory of moral development, and (5) criticisms of Kohlberg's theory of moral development.

Measuring and Defining Stages of Moral Development

A historic contention of educators is that schools can develop "moral" human beings.² However, many educators, including Bull³ feel

that the research in the area of moral development in children has been quite limited. Bull feels that the very nature of moral development has made the task a difficult one since research should be objective, factual, and scientific whereas any study relating to moral development seems inherently to be subjective, inferential, and evaluative.⁴

In the last few decades, according to Holmes, morality has slipped in and out of focus as a central issue in child development.⁵ The first important work was that of Hartshorne and May in the 1920's. These two men studied moral behavior of children and suggested that relative situational factors and forces were better explanations of the conduct of children than the idea of a pattern of moral development.⁶

Dewey, however, was the first to suggest a cognitive developmental approach. He postulated three levels of moral development: (1) The premoral level of behavior, motivated by biological and social impulses with results for morals. (2) The conventional level of behavior in which the individual accepts with better critical reflections the standards of the group. (3) The autonomous level of behavior in which conduct is guided by the individual thinking and judging for himself whether purposes are good and does not accept the standard of his group without reflection.⁷ Kohlberg states that similar levels were propounded by William McDougall, Leonard Hubhouse, and James Mark Baldwin.⁸

Many early studies in the area of moral development of children were concerned with defining and analyzing moral behavior rather than viewing the process as developmental. Hartshorne and May conceived moral development as a set of virtues, i.e. service, honesty, self-control.⁹ Havinghurst and Taba analyzed such character traits as honesty, courage, responsibility, friendliness, and loyalty and devel-

oped a typology of personality--the unadjusted personality, the defiant personality, the submissive personality, and the adaptive personality.¹⁰ Peck and Havinghurst in 1960 suggested five character types which they felt represented successive stages in the psycho-social development of the individual. These were listed as the amoral (infancy), expedient (early childhood), conforming (later childhood), irrational conscientious (later childhood) and rationale-altruistic (adolescence and adulthood).¹¹

Emile Durkheim developed a system of moral education based on the use of collective punishment and reward. He felt that moral development was based on an acceptance of authority, a loyalty to school-society-nation, and a receptivity to praise, to discipline and to responsibility.¹²

Building upon his prior studies of cognitive stages, Jean Piaget made the first attempt to actually define stages of moral reasoning in children through actual interviews and observations of children as they interacted with their environment. He suggested three stages of development: (1) The first stage which lasts until the age of two or three is called the pre-moral stage where there is no sense of obligation to rules and reality is said to be simply and solely what is desired. (2) The second stage extends from ages 2-3 to 7-8 and is called the heteronomous stage where the right is literal obedience to rules and an equation of obligations with submission to power and punishment; reality during this stage is marked by two equal identities, the world of play and the world of observation. (3) The third stage lasts from 7-8 to 11-12 and is labelled the autonomous stage where the purpose and consequences of following rules are considered and obligation is

based on reciprocity and exchange, the beginning of a hierarchical arrangement.¹³

Bull also used sequential stages to describe moral development. However, he felt that the stages were not something to be passed through but rather that they survive into maturity and can best be defined as levels of judgment. Bull's stages are (1) anomy or premorality which is purely instinctive behavior modified only by experiencing pain and pleasure, (2) heteronomy or external morality which is dominated by rules imposed by others such as parents, teachers, religion, etc., (3) socionomy or external-internal morality or a growing awareness of others and of responsibilities toward them but tinged with egocentricity and altruism, (4) autonomy or internal morality in which inner ideals of conduct are not dependent upon the actions and thoughts of others.¹⁴

In more recent years, much emphasis has been given to research by Lawrence Kohlberg and his associates into the nature and stages of moral development. Using longitudinal and cross-cultural studies, Kohlberg has postulated three levels of moral development with two stages at each level.¹⁵

Preconventional Level

Stage 1--Punishment and obedience orientation

Stage 2--Instrumental relativist orientation

Conventional Level

Stage 3--"Good boy--nice girl" orientation

Stage 4--"Law and order" orientation

Post-conventional, Autonomous or Principled orientation

Stage 5--Social-contract legalistic orientation

State 6--Universal ethical-principle orientation

This research was substantiated by Turiel and Kohlberg who demonstrated that each stage was a restrictive and reorganization of the previous stage and that these stages formed an invariant sequence.¹⁶ Turiel, in further research, focused on the process of change in moral development. He emphasizes the individual interaction with the social environment and the active organization of experience as basic prerequisites for changes in levels of moral reasoning.¹⁷ Turiel has also conducted research into the ways in which the child's moral thinking evolves through the developmental processes, adding credence to the developmental theory.¹⁸

Rest describes his research in the Journal of Personality which he feels supports the claim that the stages in Kohlberg's typology of moral judgment are hierarchically related. In this study, Rest found that subjects tended to prefer the highest level of thinking that they were able to comprehend.¹⁹

Although the Kohlberg theory is not without its critics, it has made a considerable contribution toward current thinking in regard to moral development. Most educators tend to agree that moral development is both cognitive and developmental in nature. Therefore, the body of opinion supports the conclusion that moral instruction is possible.²⁰

Moral Development Through Character Education

The issue regarding moral development in public or private educa-

tion is not whether or not it exists but rather the extent to which the school environment provides a conscious attempt to mold or control that development. Peckenpaugh states, "Moral education takes place all the time in the schools, even though it is not labeled as such. It is one aspect of the relationship between people; it is a part of the hidden curriculum. It is integrated into the organizational structure. It exists."²¹

Peckenpaugh goes on to state that the school is in a unique position to supplement the home and church in shaping the moral character of youth.²² It does this by teaching the cultural heritage of mankind as well as providing a testing ground for values and providing a standard or model that influences the child in his development as a moral individual.²³

Chozan discusses three commonly held positions regarding the relation of moral education to formal education. One position holds that moral education is not a central concern of formal education and hence need not be seriously confronted in schools. A second position states that moral education is a central concern of education but one need not deal seriously with it in formal education. The third position and the only one that Chozan feels is logically consistent is that moral education is a central concern of formal education and must be treated with seriousness and rigor.²⁴

The early American schools whose expressed purposes included emphasis on moral training did approach the problem with seriousness and rigor. The methods used stressed direct and explicit measures and was an active form of indoctrination, although its proponents would not have described it as that.²⁵ This method has often been termed "character

education"²⁶ and has been criticized for either underestimating the sophistication of children by teaching a simplistic virtue-always-pays morality or in overshadowing the comprehension of children with abstract and abstruse doctrines.²⁷ Such criticisms have often been aimed at parochial schools which use the school setting as a milieu in which to teach a specific moral and religious system. Simon sums up the feeling of many regarding this form of moral education by stating "it just didn't take."²⁸

Raths describes character education or indoctrination as using some or all of the following approaches:

1. Setting an example either directly, by the way adults behave, or indirectly, by pointing to good models in the past or present, such as Washington's honesty or the patience of Ulysses' wife.

2. Persuading and convincing by presenting arguments and reasons for this or that set of values and by pointing to the fallacies and pitfalls of other sets of values.

3. Limiting choices by giving children choices only among values "we" accept, such as asking children to choose between helping wash the dishes or helping clean the floor, or by giving children choices between a value we accept and one no one is likely to accept, such as asking children to choose between telling the truth and never speaking to us again.

4. Inspiring by dramatic or emotional pleas for certain values often accompanied by models of behavior associated with the value.

5. Rules and regulations intended to contain and mold behavior until it is unthinkingly accepted as right, as through the use of rewards and punishments to reinforce certain behavior.

6. Using the arts and literature, not solely to expand awareness, but to model and promote what "always has been" and what "should be".

7. Cultural or religious dogma presented as unquestioned wisdom or principle, such as saying that something should be believed because "our people have always done it this way."

8. Appeals to conscience, appeals to the "still, small voice" that we assume is within the heart of everyone; often used with arousing of feelings of guilt if a person's conscience fails to suggest the "right" way, such as telling a child he should know better or that he shamed his parents.²⁹

Kohlberg feels that character education and other forms of indoctrinative moral education which have been aimed at teaching universal values have been ineffective and need to be re-examined in light of a cognitive developmental approach.³⁰ Others are expressing similar opinions as to the results obtained by such approaches and in light of these criticisms, church leaders have begun to question the need for private church related schools.³¹ If, in fact, character education does not promote moral development, then the primary purpose of a parochial school is not being met and there may be no legitimate reason for its existence.

It must be noted, however, that three recent, unrelated studies indicate that students in parochial schools do tend to have higher moral development scores than students in public schools. Kileen studied adolescents in Catholic and public schools. The Catholic school adolescents attained higher scores in principled moral judgment and abstract religious thinking "indicating that exposure to direct moral training based on religious belief directs and informs judgment which enables formal thinkers to make discriminating, precise, and higher level moral choices."³² Baker compared the moral development of ninth and twelfth graders in three schools of different types. His results indicated higher moral maturity scores from students from a denominational school.³³ Menitoff compared moral development in three different types of Jewish religious schools and concluded that all-day

programs had significantly more effect on moral scores than non-day or Sunday schools.³⁴

Significantly, each of the above researchers indicated a need for a more systematic approach to moral development. Menitoff urges more involvement of students in decision making.³⁵ Baker found that greater differences existed between ninth graders than twelfth graders in private and public schools, indicating that although the denominational students had higher scores in the ninth grade, the gap had greatly narrowed by the last year of high school.³⁶ Kileen made suggestions for the development of a cognitive approach to moral development rather than an indoctrinative approach.³⁷ Although some significant differences had been found, the results did not seem satisfactory when considering that moral education was the defined purpose of each of the parochial schools studied.

The problems of an indoctrinative approach are many and perhaps have succeeded to a limited degree in private and parochial schools because these schools have a much clearer role in moral education than the public schools. Purpel and Ryan suggest that "because they are often chosen by parents because of the particular values advocated and moral viewpoints stressed, these schools can move in the direction of moral education with greater freedom."³⁸

Although character education in a parochial setting seems somewhat successful, as an approach for a pluralistic public school it is not a viable program. Purpel and Ryan make the statement that:

What the public schools must do is not "teach morals" but• teach appropriate ways of responding to issues and concerns. Our basic attitude toward moral education is that it should involve careful and sensitive inquiry into moral questions.³⁹

Kohlberg's Theory of Moral Development:

A Cognitive-Developmental Approach

A significant contribution toward a cognitive developmental perspective in moral development has been put forth by Lawrence Kohlberg and his colleagues at the Harvard Graduate School of Education. Building upon Dewey's theoretical thinking regarding moral development and Jean Piaget's efforts to define stages of moral reasoning through actual interviews and through observations of children, Kohlberg began in 1955 to redefine and validate the stages set forth by both Dewey and Piaget.⁴⁰ The result is a theory which focuses on the way in which individuals reason about moral issues.⁴¹

Developmental Stages of Moral Development

Central to Kohlberg's theory is that, like adults, children have their own way of thinking about values.⁴² By this is meant that children spontaneously formulate moral ideas which form organized patterns of thought.⁴³ Using longitudinal and cross cultural studies, Kohlberg postulates three definite levels of moral development with two stages of growth at each level:⁴⁴

I. Preconventional Level

At this level, the child is concerned for external, concrete consequences to self. He is responsive to cultural rules and labels of good and bad or right and wrong, but interprets these labels in terms of the physical or hedonistic consequences of action such as reward, punishment, and exchange of favors in terms of the physical power of those who enunciate the rules and levels.

Stage 1 - Punishment-and-Obedience Orientation. The physical consequences of action determines its goodness or badness, regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are values in their own right, not in terms of respect for an underlying moral order supported by punishment and authority. At this stage, the assumption is that might makes right; that what is rewarded by those in power is "good" and that which is punished is "bad". Children are aware that there are rules and consequences of breaking them. However, the chief motivation to behavior is fear of getting caught and/or desire to avoid punishment by authority.

Stage 2 - The Instrumental-Relativist Orientation. Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the market place. Elements of fairness, of reciprocity, and of equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours", not of loyalty, gratitude or justice. The assumption is that one has to look out for self and is obligated only to those who help one, with each person having his own needs and viewpoints. Awareness consists of feeling that human relations are governed by concrete reciprocity such as "let's make a deal" or "I'll help you if you help me". The chief motivator is self interest or what is in it for oneself.

II. Conventional Level

At this level, the individual is concerned with meeting external social expectations. Maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order but of loyalty to it, of actively maintaining, supporting, and justifying the order, and of identifying with the group or persons involved in it.

Stage 3 - The Interpersonal Concordance of "Good Boy-Nice Girl" Orientation. Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention - "he means well" becomes important for the first time. One earns approval for being "nice". The assumption made at this stage is that good behavior equals social conformity. There is an awareness of the intentions and feelings of others and cooperation means ideal reciprocity (Golden Rule). Motivation is the desire for social approval shown by living up to the good boy/nice girl stereotype and by meeting the expectations of others.

Stage 4 - The "Law and Order" Orientation. There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the social order for its own sake. The assumption at this stage is that authority or the social order is the source of morality. There is awareness of a larger social "system" that regulates the behavior of individuals within it. The prime motivator of behavior

is a sense of duty or obligation to live up to the socially defined role and to maintain the existing social order for the good of all.

III. Postconventional, Autonomous or Principled Level

At this level, there is a clear effort to define moral values and principles that have validity and application apart from the authority of the group or persons holding those principles and apart from the individual's own identification with those groups.

Stage 5 - The Social-Contract, Legalistic Orientations. Right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion". The result is an emphasis upon the "legal point of view" but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of Stage 4 "law and order"). Outside the legal realm, free agreement and contract is the binding element of obligation. This is the "official morality" of the American government and constitution. The assumption is that moral principles have universal validity; law derives from morality, not vice versa. There is an awareness that moral/social rules are social contracts arrived at through democratic reconciliation of differing viewpoints and open to change.

Behavior is motivated by internal commitment to principles of conscience and respect for the rights, life, and dignity of all persons.

Stage 6 - The Universal-Ethical Principle Orientation. Right is defined by the decision of conscience in accord with self chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. Basically, these are the principles of justice, of the reciprocity and equality of human rights and of respect for the dignity of human beings as individual persons.

Stage 7. Kohlberg announced in 1974 that he is also exploring a seventh stage which might be described as a "faith orientation".⁴⁵ This stage serves to integrate the first six stages and provides a perspective on life's ultimate meaning as the individual resolves the question, "What is the ultimate meaning of life?"⁴⁶ This stage appears to be achieved most often by persons who have reached Stage 6 in their early twenties and, having developed principles of justice, are faced with life in an unjust world. Emphasis changes from the individual to the cosmos. Instead of self as the primary nucleus, the cosmos or infinite becomes focal. Belief in "a fundamental being, God, or independent reality is developed fully at this stage".⁴⁷ With this belief comes the moral strength to act on the principles of justice in an unjust world.

Generalizations Basic to the Kohlberg Theory

Edwin Fenton, an associate of Kohlberg, makes the following generalizations about Kohlberg's theory of moral development. These will serve to summarize the theory:⁴⁸

1. People think about moral issues in six qualitatively different stages, arranged in three levels of two stages each.

2. The most reliable way to determine a stage of moral thought is through a moral interview. In this interview, the subject is presented with hypothetical dilemmas, each of which sets forth a situation in which several alternative actions are possible. The responses made by the subject are compared with typical answers as outlined by Kohlberg research and the subject is assigned to a level and stage. Trained scorers show 90 per cent agreement in identifying stages.

3. A stage is an organized system of thought. That is, presented with moral dilemmas, a person who reasons at Stage 3 will give predominantly Stage 3 answers although the content of the dilemmas may vary considerably.

4. An individual reasons predominantly at one stage of thought and uses contiguous stages as secondary thinking patterns. Therefore, responses can indicate whether or not the individual is in the beginning of one stage or in a transition period.

5. The stages are natural steps in ethical development, not something artificial or invented.

6. All people move through these stages in invariant sequence, although any individual may stop or become fixated at a particular stage.

7. People can understand moral arguments at their own stage, at all stages beneath their own, and usually at one stage higher than their own.

8. Higher moral stages are better than lower ones for two reasons: (a) problems can be solved at the higher stages better than at the lower ones, and (b) higher stages are more differentiated, more integrated, and more universal.

9. Stage transition takes place primarily through encountering real life or hypothetical moral dilemmas. These dilemmas set up cognitive conflict in a person's mind and makes the person uncomfortable until he resolves the conflict.

10. Moral judgment is a necessary but not sufficient condition for moral action. This implies that a person must understand and believe in moral principles before one can follow them but it also implies that a person can reason in terms of moral principles and not act upon them.

Studies Relevant to Kohlberg's Theory of Moral Development

Although Lawrence Kohlberg's ideas concerning moral development have not yet reached maturity as a complete theory, it has been the subject of numerous studies. The following are selected as pertinent to this study.

Moral Development and Age

Although one of the characteristics of Kohlberg's theory is that stages are not congruent with any definite age group, it is possible

to fix approximate ages to each level suggesting that children at those ages should be operating at the designated stage:⁴⁹

Up to age 7 - Stage 1

Preadolescence - Stage 2

Ages 10-11 - Stage 3

Adolescence - Stage 4

Adulthood - Stages 5 and 6

It should be noted that Kohlberg's research indicates very few Americans develop beyond Stage 4 and Stage 6 is so rare that criteria for identifying it are not even found in the recent Standard Form Scoring Manual.⁵⁰

Kohlberg's cross cultural research indicates that as age of subjects increased, the percentage of lower moral reasoning scores decreased.⁵¹ A study by Stanful found that when children gave reasons for sharing candy, there was no difference in moral reasoning due to sex, race, or social status. However, older children reasoned at significantly higher levels than did younger children.⁵²

In discussing moral stages in adolescence, Kohlberg states that the second or conventional level becomes dominate in preadolescence and the post conventional level is first evident in adolescence.⁵³

Moral Development and Intelligence

Although Kohlberg asserts that the stages of moral reasoning are developmental in nature and that they are the same, sequentially, for all subjects, there is some indication that various groups develop to higher levels more quickly than others. For example, Kohlberg makes the statement that "all morally advanced children are bright but not

all bright children are morally advanced."⁵⁴ He also found a positive correlation between participators (popular, active children) and higher level moral development while nonparticipators were somewhat lower and slower in moral development.⁵⁵

Moral Development and Family Background

Family background seems to have some influence on moral reasoning also. In three divergent cultures studied by Kohlberg, middle class children were found to be more advanced in moral judgment than matched lower class children.⁵⁶ Likewise, Cauble found that in her study of formal operations, ego identity, and principled morality that formal operations and social class made the greatest differences in stages of moral development attained.⁵⁷

Identification with parents and opportunities for role taking in the family situation also seem to have a positive effect on moral development.⁵⁸ Likewise, in a study by Hobson, principled mothers were found more likely to have conventional level children than conventional mothers. The suggestion being that the principled mothers were capable of conventional moral messages and undoubtedly emitted them, aiding their children in their development to this higher stage.⁵⁹

Moral Development and Religion

In regard to religious belief, Kohlberg feels that there is evidence against the view that the development of moral ideologies depends on the teachings of a particular religious system.⁶⁰ There seems to be no difference in moral development due to religious belief. Protestant, Catholic, Moslem, and Buddhist children go through the same stages at

much the same rate when social class and village-urban differences are held constant.⁶¹ Although the content of moral belief, i.e. with regard to birth control, abortion, divorce, etc., may differ, reasons given for supporting these beliefs fall back into the stages described by Kohlberg.

Moral Development and Sex

There does seem to be some sex differences in moral development due perhaps less from actual differences between the sexes than that at certain stages of development differences may exist for a period of time. In early childhood and preadolescence, girls often exhibit a higher moral reasoning due perhaps to a higher mental maturity than males of the same age. Gilligan accuses Kohlberg of a strong interpersonal bias in the moral judgment of women which leads them to be considered as typically at the third of his six stage developmental sequence.⁶² In a 1960 article, Kohlberg and Kramer identified Stage 3 as the characteristic mode of women's moral judgments due to its adequacies for resolving most of the moral conflicts they faced.⁶³ In a more recent study by Schnurer, males were typically identified as having moral reasoning that was autonomous, vigorous, and independent whereas females were characterized as pragmatic, stereotyped, and immature.⁶⁴ Gilligan feels that the moral judgments of women are different from men only to the extent to which women's judgments are tied to feelings of empathy and compassion and more concerned with "real life" than hypothetical dilemmas. Her research indicates that when different types of questions were asked, i.e. regarding abortion, the levels of moral reasoning of women are considerably higher.⁶⁵

Use of Kohlberg's Theory to Foster Moral Development

Much of the research involving Kohlberg's theory of moral development has been limited to the use of Kohlberg's program to increase moral development or to move subjects from one level of moral reasoning to another. Blatt and Kohlberg found that the stages of moral development of junior high students changed as teachers led discussions which clarified upper levels of reasoning.⁶⁶ Kohlberg, Scharf and Hickey investigated prison inmates and found that they performed at Stage 1 regardless of their reasoning level.⁶⁷ A program was subsequently developed which has stimulated moral advance in the inmates. Sullivan and Beck describe the utilization of Kohlberg's theory in an educational institution in Canada.⁶⁸ Keefe found that moral reasoning can be improved through the use of teacher and student led discussions⁶⁹ while Gredler found that films added a greater depth to moral reasoning than discussions alone.⁷⁰

Kohlberg's dilemmas have been the source of other related studies including a developmental study of the relationship between conceptual, ego, and moral development.⁷¹ Such studies seem to indicate that the use of moral dilemmas can effectively be used to foster moral development from the lower to higher stages of reasoning.

Moral Development and Behavior

Another area for Kohlberg related research has been that of behavior, that is, whether or not reasoning at a particular stage led to behavior compatible with that stage. Krebs, for example, found that 75% of the conventional and preconventional children (Stage 4 and below)

cheated on at least one of four experimental cheating tests while only 20% of the principled (Stage 5) children did so.⁷² The Milgram study found that in an experiment in which college students were ordered to administer punishment to another student, 75% of the Stage 6 principled thinkers refused to administer the shock as compared to only 13% of all the subjects at the lower stages.⁷³ Similar findings were replicated by Haan at the University of California at Berkely.⁷⁴ Saltzstein, Diamond and Belenky studied the moral judgment level of seventh graders as compared to conformity behavior. The results indicated a relationship between moral level judgment and overall conformity.⁷⁵

Criticisms of Kohlberg's Theory of Moral Development

Although most educators would agree that Kohlberg's research has provided valuable insight into moral development, it is not without criticism and a discussion of the theoretical framework of this study would not be complete without some mention of the theory's weaknesses.

Park and Barron state that Kohlberg's greatest strength lies in his avoidance of research based on what adults believe to be the nature of moral thinking in children.⁷⁶ However, they also feel that the moral dilemmas are noticeably skewed in the direction of legality versus welfare and justice.⁷⁷

Fraenkel has grave reservations about Kohlberg's claim for universality of the six stages.⁷⁸ Peters suggests that Kohlberg and his associates appear to believe that a morality based on the concept of justice is the only type that is defensible although much evidence indicates that such is not a universal viewpoint.⁷⁹ Simpson argues

that Kohlberg's stage theory reflects cultural bias and ethnocentrism and that his procedures for reporting data lack appropriate scientific restraint and caution.⁸⁰

Fraenkel⁸¹ and Scriven⁸² do not agree that higher stage reasoning is not only different but morally better than lower stage reasoning. Norman Williams suggests that Stages 3 and 4, rather than being qualitatively different are actually alternative or parallel and may not be sequentially developed.⁸³ Gibbs questions whether the Kohlberg's stages are actually Piagetian stages. He feels that the first four meet the criteria for Piagetian stages but that Stages 5 and 6 do not.⁸⁴ Mischel challenges the idea of developmental stages at all, feeling that changes that take place may be due simply to the fact that children grow older, develop better vocabularies and are treated differently by adults.⁸⁵

Fraenkel also questions the claim that a moral interview is the most reliable way to determine a stage of moral thought.⁸⁶ Rest has developed an objective test that compares favorably with Kohlberg's tests with regard to power of results, replications, and sample sizes in the studies conducted.^{87, 88} Alozie, however, found that the Rest Defining Issues Test rated subjects an average of 1.5 stages higher than the Kohlberg test and concluded that the common relationship of the two tests were more a result of a common theoretical background and that each test is practically measuring a different aspect of moral judgment.⁸⁹ Kurtines and Greif also have reservations concerning the reliability and validity of Kohlberg's basic instrument of measurement, feeling that the element of subjectivity plays too large a part in assigning subjects to stages.⁹⁰

Crittenden feels that Kohlberg's sharp distinction between the reasons we have for a moral decision and being moral itself is questionable. He feels that the answers and reasons could come from different stages.⁹¹ Alston also critically comments on the content and structure of Kohlberg's dilemmas and the reasons subjects might give for specific actions.⁹²

There will always be disagreement where abstract concepts are concerned. There is difficulty in determining true moral values and the behavior associated with such values. There is even more difficulty in attempting to measure such abstractions in a concrete way. Hopefully, as time goes on, there will be clearer ideas of moral development and more sophisticated ways to measure moral behavior. However, such advances will only come as hypotheses are developed and tested on the basis of current theories.

Summary

Moral education exists as the expressed purpose of parochial schools and as the hidden curriculum in public education. Although in the last few years morality has slipped in and out of focus as a central issue in child development, currently it is enjoying a period of increased interest.

Historically, moral development has been viewed as a set of virtues, a list of personality traits, and a typology of character types. Public education of the past and present parochial education has been concerned with moral development basically through a character education approach. Although moderately successful for religious schools, this approach seems incompatible with public education.

The works of Dewey and Piaget suggest that children move through stages of moral development that are sequential in nature. Building upon these prior studies, Lawrence Kohlberg of Harvard University has postulated three levels of moral development with two stages at each level, moving from a punishment-and-obedience (Stage 1) orientation to the universal-ethical-principle (Stage 6) orientation.

Research indicates that there is some correlation of the stages to age and family social status. However, no relationship is seen evident in religious backgrounds, sex, or culture. Rather all subjects seem to move through the stages in invariant sequence although some may move more rapidly than others or may become fixated at any given stage. Principled (Stage 6) thinkers are rare.

Kohlberg theory is not without criticism, ranging from questions regarding the universality of the stages to the subjectivity of the measurement techniques. However, even his critics agree that Kohlberg has made a substantial contribution to the field of moral education.

FOOTNOTES

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¹²Emile Durkheim, Moral Education (New York: Free Press, 1961), pp. 17-126.

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²⁰ Park and Barron, p. 17.

²¹ Donald H. Peckenpaugh, "Moral Education: The Role of the School," School's Role as Moral Authority (ASCD: Washington, D.C., 1977), p. 32.

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²⁶ Kohlberg, "The Cognitive-Developmental Approach to Moral Education," p. 673.

²⁷ James Rest, "Developmental Psychology, A Guide to Value Education: A Review of Kohlbergian Programs," in David Purpel and Kevin Ryan (eds.) Moral Education...It Comes With the Territory (Berkeley, California: McCutcheon Publishing Corp., 1976), p. 256.

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CHAPTER III

METHODS AND PROCEDURES

This study was designed to provide information relative to the stages of moral development in students from public and church related schools. It was not experimental in nature but rather designed for the purpose of formulating future hypotheses regarding moral education in the school setting.

Statement of the Hypothesis

In order to meet the purpose stated above, the following hypothesis was formulated:

There will be no significant relationship between the stages of moral development of seventh, eighth, and ninth graders in a church related school and seventh, eighth, and ninth graders of similar background in a public school.

The data collected to test the above hypothesis would also be subjected to investigation to ascertain if significant relationships existed in regards to sex or within the specific grade levels.

Population Sample

The population for this study consisted of two groups, students from a church related school and students from a public school. Approximately one half of the sample was male and one half female, with one third of the sample representing each grade level.

The students from the church related school were drawn from a Church of Christ supported junior high school in west Texas, in which all of the faculty members were practicing members of the Church of Christ and 90% of the students came from Church of Christ homes. The students selected for the study were seventh, eighth, and ninth graders who had been students in the school for a minimum period of two years. All of the students meeting this criteria in the school were used in the study.

The subjects from the public school were selected from a junior high in a neighborhood that represented the economic ability of parents to send children to a private school had they so desired. To facilitate administering the moral judgment interview, the principal randomly selected classes of seventh, eighth, and ninth graders from which this researcher randomly chose subjects for the study.

The decision to select approximately equal numbers of students from each grade level was made due to the assumption that moral reasoning is developmental in nature and to offset the possibility of a skewed population distribution which could effect the outcome of the study. Table I presents an overview of the sample in relation to school setting, sex, and grade level.

Data Collection

Each subject in the study completed a written form of Kohlberg's Moral Judgment Interview (Form A). The instrument was administered by grade level. The researcher read each dilemma and clarified any problem issues before the student began to answer the questions which were designed to elicit as complete a response as possible (see Appendix A).

TABLE I
SUBJECTS IN THE STUDY

Grade	Public School	Church Related School	Males	Females	Totals
7th	24	22	21	25	45
8th	23	22	24	21	45
9th	24	22	22	24	46
TOTAL	71	66	67	70	137

There was no time limit given to the students, although all subjects completed the assigned task within a normal fifty minute class period.

Due to the length of the moral judgment instrument, each group of students met with the researcher on two different days, focusing on one dilemma each day. The role of the researcher was that of clarifier. No attempt was made to lead the student in his individual answers. All answers represent the reasoning of the student himself. Each subject was told (1) that he was not there to take a test, (2) that there were no "right or wrong" answers, but rather that the researcher was interested in the reasons given for the answers, and (3) that each subject would be given complete anonymity.

Instrumentation

Before beginning a discussion of the instrument used in this study, it is perhaps necessary to clarify that the purpose of the instrument was to determine moral judgment which refers to a "mode of

prescriptive valuing of socially good and right as opposed to other modes of judgment such as evaluation of truth or esthetics or pragmatic calculation of consequences."¹

Kohlberg's Moral Judgment Interview

To test the hypothesis stated for this study, the decision was made to use a written form of the Kohlberg Moral Judgment Interview. This decision was based primarily on the fact that since stages of moral development would be assigned in accordance with the theory advanced by Kohlberg and his associates, it would be feasible to use the instrument through which the stages were determined and delineated.

The greatest difficulty in using the Kohlberg instrument lies in the diversity of answers and the subjectivity of its scoring technique. Certainly an objective test would have been easier to administer and score. For example, Rest's Defining Issues Test is an objective instrument that has been used to determine moral judgment according to the Kohlberg theory. Cooper subjected the Defining Issues Test to comprehensive analysis and concluded that it compared favorably with the moral interview.² However, Alozie compared the Rest test with the Moral Judgment Interview and his research indicated that the Rest test rated subjects 1.5 stages higher than the Interview and that the common relationship of the two tests is merely a result of a common origin from the same theoretical background with each test actually measuring a different aspect of moral judgment.³ Other objective tests for moral reasoning are being developed,^{4,5} but are not yet available for general use.

The decision to use a written form of the interview was made to compensate for the tendency of an interviewer to lead a subject and therefore decrease the spontaneity of the subject's answers. Baker used a similar technique in his study of ninth and twelfth graders in three schools of different types.⁶ Prior to administering the instrument to the selected subjects, this research used the written form and an oral interview with nine test subjects and found the written form to be easier to score than an oral interview and that responses on the written instrument matched almost exactly with criterion statements given in the Reference Manual for Standard Scoring of Kohlberg's Moral Judgment Interview.

The Hypothetical Moral Dilemma

The basic format of the Kohlberg moral judgment instrument is that of hypothetical moral dilemmas in which acts of obedience to laws, rules, and commands of authority are placed in conflict with the human needs or welfare of other individuals. For example, in the first dilemma, a man must either steal a drug in an attempt to save his wife's life or obey the law. The dilemma and ensuing questions require the subject to coordinate or weigh the importance of one set of values (such as life) in relation to the importance of another set of values (such as law), thus breaking up the subject's mental sets and requiring him to apply his moral judgment structures in a non-routine way. It is then deemed possible to gain access to the subjects structural dynamics by asking for the "whys" behind his prescriptive choices.⁷

The following is the first dilemma used by this researcher:

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make but the druggist was charging ten times what the drug cost him to make. He paid \$200 for the radium and charged \$2000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money but he could only get together about a thousand dollars which was only half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, 'No, I discovered the drug and I'm going to make money off of it.' So Heinz got desperate and broke into the store to steal the drug for his wife.

In order to gain access to the subject's thinking regarding the dilemma, a series of primary questions are used to clarify the prescriptive choice of the subject. Examples of such primary questions include:

Should Heinz have broken into the store?

Was what Heinz did right or wrong?

Is it the husband's duty to steal the drug if he feels he can get it no other way?

If the husband does not feel very close or loving to his wife, should he steal the drug?

Each primary question was followed by additional questions designed to elicit a more detailed explanation of the reasons for answering the primary questions, such as:

Why do you think so?

Explain your answer.

Why do you think that would be the right thing to do?

How would you explain the reason for your choice?

The dilemmas in the Kohlberg instrument were selected and constructed with the following criteria in mind:⁸

1. Dilemmas should be basically comprehensible to--and represent conflicts for--preadolescents, adolescents, and adults in all cultures.

2. The dilemmas should sample the basic moral issues about which adolescents and adults are concerned in every culture.

The moral issues represented in the form of the test used by this researcher were as follows:

First Story -

Part A - Life (and Affiliation)
Law (and Property)

Conscience/morality
Punishment and Blame

Part B - Life (Quality of Life)
Law and Life (Preservation of Life)

Conscience/morality
Punishment and Blame

Second Story -

Part A - Contract
Authority

Conscience/morality
Punishment and Blame

Part B - Contract
Authority

Conscience/morality
Punishment and Blame

Scoring Procedure

Due to the complexity of the scoring procedure for the Kohlberg moral judgment instrument, it is feasible to describe the process, step by step:

1. Prior to beginning any scoring, all identification was removed from each set of answers and a number from 1 to 137 randomly assigned

to each subject. The scorer had no indication as to sex, grade level, or school of the subject during the scoring process.

2. Each of the two dilemmas were scored separately with attention given to the predominate issues in each dilemma.

3. The first step in the scoring process was that of a quick preliminary reading of the subject's answers to the dilemma questions in order to identify which of the standard issues for the dilemma was the chosen issue for that subject. Usually the subject's choice was satisfactorily indicated in his or her answer to the first question (e.g. Should Heinz have broken into the store?)⁹. The criteria for the chosen issue was that issue which was most consistently held by the subject throughout his discussion of that dilemma. A beginning criteria for selecting the chosen issue is summarized in Table II.

4. After determining the chosen issue, each of the responses to primary questions were marked according to whether or not it reflected the chosen or non-chosen issue.

5. Finally, each set of responses was compared with the Summary Criterion Judgment for the chosen issue in the standard scoring manual. If the responses corresponded favorably with those in the manual, the response was considered a matched statement and assigned the stage indicated by the manual. For example, if the subject stated that Heinz should not steal the drug because he might get caught and have to go to jail, then the response would be considered a matched answer for the following criterion judgment:

(Heinz should not steal) because if he does, he will be caught, locked up, put in jail, etc.¹⁰

The response would then be assessed as a Stage 1 response, as designated by the scoring manual.

TABLE II
CRITERIA USED IN SELECTING THE CHOSEN ISSUE

Dilemma	Material Supporting a Choice to	Issue
I - Part A	Steal Don't Steal	Life (Affiliation) Law (Property)
Part A	Punish Don't Punish	Punishment Morality, Conscience
Part B	Mercy Kill Don't Mercy Kill	Life (Quality) Life (Preservation) Law (Affiliation)
Part B	Punish Don't Punish	Punishment Morality/Conscience
II - Part A	Refuse to give money Give money	Contract Authority
Part B	Tell Don't Tell	Authority Contract
Part C	Punish Don't Punish	Punishment Morality/Conscience

6. If the response to a primary question did not match with any of the criterion judgment statements, it then became necessary to guess-score which in final scoring calculations would receive less weight than matched scores. Guess scores were derived by examining the rationale behind the response and attempting to place the guess into a stage by comparing it with similar reasoning in the criterion judgments given in the reference manual.

7. After all of the written interviews were evaluated, a scoring work sheet was completed for each subject (see Appendix B). The

chosen issue for each dilemma was indicated by circling that issue and scores for a set of responses to primary questions were entered under the appropriate issue indicating whether or not that response was for the chosen or non-chosen issue. Guess-scores were indicated by a "G" after the score, i.e. 1(2) G. Grade level, sex, or school of each subject was still not known to the scorer at this point in the scoring process.

8. The stage for each issue, both chosen and non-chosen, was then computed. Any stage represented by 80% or more of the criterion judgment scores was considered a pure stage score, i.e. scores of 2, 2, and $2/3$ would yield an issue score of 2. If two stages were represented by 20% or more of the scores, both were registered in the issue total, i.e. scores of 2, $2/3$, 2, $2/3$ and 1, would be scored as 2-3. Where three stages were represented with 20% or greater frequencies, an arithmetic mean was calculated and issue stage scores assigned according to corresponding scores listed in the Reference Manual, Part II.¹¹

9. After a stage score was calculated for each issue, points were then assigned to each stage as follows:

4 points for a match chosen issue

2 points for a match non-chosen issue

1 point for a guess-chosen issue

If two stages were reflected in the issue score, the points were divided equally between each stage, for example, if life issue was a match chosen issue at Stage 2-3, Stages 2 and 3 would each receive 2 points. After all points were assigned, a total for each stage was determined and a percentage of the grand total computed.

10. Finally, a global score was assigned to each subject using the following criteria:

- (a). 80% or more is considered a pure stage. Example: If Stage 2 received 85%; Stage 1, 10%; Stage 3, 5%; the stage would be considered a pure Stage 2.
- (b). 20% or more is considered a minor score and is indicated by a parenthesis. Example: If Stage 3 received 65%; Stage 2, 25%; and Stage 4, 10%; the stage would be scored 3(2).
- (c). Equal scores were considered to be consolidating. Example: If both Stage 2 and Stage 3 received 50% of the scores, the Kohlberg theory would assume that the individual is in a consolidating phase 3(2) rather than a transition to the next stage 2(3). Therefore, the global score would be 3(2).

11. Only after a global score was obtained for all subjects did the scorer complete the information regarding age and school on each work sheet, thus increasing the objectivity of the scoring process.

Statistical Measures

This study was designed to determine if a relationship existed between the type of school, i.e. church related and/or public, and the level of moral development of selected junior high students. The assumptions needed for a truly experimental design such as randomization from a normally distributed population were not met and, therefore, the use of an inferential statistical test was not appropriate. Rather a measure of correlation was selected as a means of interpreting the raw data.

Since the raw data represented two variables: one a discrete dichotomy (public and church related schools and/or males and females) and the other a continuous variable or one in which the observations can take any one of a number of different values (levels of moral develop-

ment ranging from 0 to 6 as defined by Kohlberg), the decision was made to use a point biserial correlation (r_{pbi}).¹²

McNemar states that despite the difficulties of interpreting a point biserial coefficient as a terminal descriptive statistic, it does have a rightful place in certain analytical and practical works where two categories are arbitrarily assigned point scoring values.¹³

It should be pointed out that the maximum value of a r_{pbi} never reaches +1 and the minimum values never reach -1. For example, a 50-50 cut for a r_{pbi} would only be $\pm .798$. However, in predicting a two categorized variable from a continuous variable, perfect prediction is possible and occurs when the two frequency distributions do not overlap. Perfect prediction of a continuous variable from a two-categorized variable is not possible. Some error in prediction must always occur in predicting a variable which may take a wide range of values from a variable which may take two values only.¹⁴

The dichotomous variable in this study (public and church related schools and/or male and female) were assigned values of 0 and 1, respectively. The continuous variable was that of the stages of moral development of the selected subjects. However, since these stages were represented in the raw data as pure stages, 1, 2, 3; transitional stages, 2(3), 3(4); or consolidating stages, 3(2), 4(3); the stages were reassigned numerical values to facilitate the mathematical process. Since the stages in the raw data ranged from 2(1) to 3(4), the values assigned were as demonstrated in Table III.

The procedure in utilizing the point biserial correlation coefficient included first arranging the data into distribution charts and

TABLE III
WHOLE NUMBER SUBSTITUTIONS FOR KOHLBERG STAGES

Kohlberg Stage	Numerical Value
2(1)	1
2	2
2(3)	3
3(2)	4
3	5
3(4)	6

assigning values to the dichotomous and continuous variables (See Appendix B). The r_{pbi} was then calculated.

A t test of significance for the point biserial correlation coefficient was then conducted.¹⁵ The significance level was predetermined to be $P < .05$. A significant value of a t test indicates that the values of the Y means (public and church related schools) are not independent of the X (stages of moral development) classification.¹⁶

Summary

The study was designed to determine if a relationship existed between the type of school attended (i.e. church related and public) and the stages of moral development in selected junior high subjects. The hypothesis was thusly stated.

The population sample consisted of sixty-six seventh, eighth, and ninth grade students from a Church of Christ supported junior high and seventy students from a public junior high in a neighborhood that represented the economic ability of parents to send children to a private school if they so desired.

Each subject in the study completed a written form of the Kohlberg Moral Judgment Interview which contained two stories or dilemmas in which acts of obedience were placed in conflict with the human needs or welfare of others. Emphasis was placed on the reasoning given by the subjects for their decisions regarding the dilemmas.

The scoring procedure was quite complicated and was discussed in detail. Every effort was made to make the scoring as objective and uniform as possible. The raw data was then compiled into frequency charts and the point biserial correlation was utilized as a descriptive statistic. A t test of significance was also calculated.

FOOTNOTES

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² Douglas Cooper, "The Analysis of an Objective Measure of Moral Development," Dissertation Abstracts, Vol. 34 (March-April 1973), p. 5546A.

³ Chikwama F. Alozie, "An Analysis of the Interrelationships of Two Measures Used in the Measuring of Moral Judgment Development: The Kohlberg Moral Judgment Interview and the Rest Defining Issues Test," Dissertation Abstracts, Vol. 37 (November-December, 1976), pp. 3505A.

⁴ William Hunter, "An Initial Validation of a Forced Choice Test of Moral Judgment as Defined by Lawrence Kohlberg," Dissertation Abstracts, Vol. 15 (July-August 1955), p. 187A.

⁵ James Leonard, "Children's Judgment of Statements Exemplifying Different Moral Stages," Dissertation Abstracts, Vol. 35 (November-December 1974), p. 3507.

⁶ James H. Baker, "A Comparison of Moral Development of Ninth and Twelfth Graders in Three Schools of Different Types," Dissertation Abstracts, Vol. 38 (November-December, 1977), p. 1954A.

⁷ Kohlberg, Colby, Gibbs, et al., pp. 37-38.

⁸ Ibid., pp. 39-40.

⁹ Lawrence Kohlberg, Anne Colby, John Gibbs, Betsy Speicker-Dubin, and Clark Power, Assessing Moral Stages: A Manual, Part II (Unpublished edition, Harvard University, 1977), p. 2.

¹⁰ Kohlberg, Colby, Gibbs, et al., Assessing Moral Stages: A Manual, Part III.

¹¹ Kohlberg, Colby, Gibbs, et al., Assessing Moral Stages: A Manual, Part II, p. 21.

¹² Allen L. Edwards, An Introduction to Linear Regression and Correlation (San Francisco: W. H. Freeman and Company, 1976), p. 72.

¹³Quinn McNemar, Psychological Statistics (New York: John Wiley and Sons, 1969), p. 219.

¹⁴George A. Ferguson, Statistical Analysis in Psychology and Education (New York: McGraw Hill Book Co., 1966), pp. 358-359.

¹⁵Edwards, pp. 98-99.

¹⁶*Ibid.*, p. 101.

CHAPTER IV

THE FINDINGS OF THE STUDY

The stated purposes for this study have included: (1) the providing of information which might be useful to educators of church related private schools as they evaluate ongoing programs of moral development and to public school educators who are planning to incorporate moral education in a more formal way into the curriculum, (2) the providing of additional data concerning the effectiveness of a character building approach to moral education, and (3) to determine if a relationship existed between the type of school attended and the level of moral development attained.

To measure the level of development of the selected junior high students, a written form of the Kohlberg Moral Judgment Interview was administered to a total sample of 137 (sixty-six from a church related school and seventy-one from a public school). This chapter includes the findings of the study and the results of an examination of the data to determine significant relationships between sex and moral development within a given school setting and between the two types of schools under study.

The Relationship of Moral Development to School Setting

To examine the relationship of moral development to school setting, the following hypothesis had been formulated:

There will be no significant relationship between the stages of moral development of seventh, eighth, and ninth graders in a church related school and seventh, eighth, and ninth graders of similar background in a public school.

To test the above hypothesis, the total sample data was arranged appropriately to utilize the point biserial correlation. Table IV summarizes the information concerning the total sample of 137.

TABLE IV
THE RELATIONSHIP OF MORAL DEVELOPMENT
TO SCHOOL SETTING (TOTAL SAMPLE)

Group	n	\bar{Y}_0	\bar{Y}_1	r_{pbi}	t
Total Sample	137	3.42	3.72	.16	1.88
Total Males	67	3.37	3.44	.03	.24
Total Females	70	3.5	4.0	.24	2.06*
Total 7th Grade	46	3.04	3.68	.28	1.93
Total 8th Grade	45	3.17	3.91	.35	2.43*
Total 9th Grade	46	4.08	3.59	.28	1.99

*Significant $P < .05$

\bar{Y}_0 = Public

df = n - 1

\bar{Y}_1 = Church Related

The mean score for students from a public school setting was 3.42 as compared with 3.72 for students from a church related school. The point biserial correlation coefficient was calculated to be .16. When subjected to a t test of significance, the correlation coefficient was found to be nonsignificant at $P < .05$. Therefore, the test indicated that a significant relationship did not exist between the levels of moral development and the type of school attended. On this basis, the null hypothesis, as stated, was not rejected.

Although a relationship was not indicated by the ability of the point biserial correlation to distinguish between the type of school attended and moral development, the data did lend itself to further examination and was evaluated in regard to sub groups within the total sample.

The total sample was divided first into males and females and a r_{pbi} calculated for each of the two parts (see Table IV). In each case, the mean score for the church related school was higher than that of the public school: 3.44 (church related males) and 4.0 (church related females) to 3.37 (public school males) and 3.5 (public school females). The r_{pbi} was significant at $P < .05$ for the female sample but nonsignificant for the males.

The sample was further examined by grade level. Although the means for the church related seventh and eighth graders were both higher than those of their public school counterparts, the r_{pbi} was only significant at the eighth grade level. The mean for the public school ninth graders (4.08) was higher than that of the church related ninth graders (3.59) but this did not result in a significant r_{pbi} .

A breakdown of each grade level by sex (Tables V, VI, and VII) indicated only one significant relationship of moral development to school setting, that of eighth grade females (Table VI). The eighth grade females from a church related school had the highest mean score for any group or subgroup (4.27).

TABLE V
RELATIONSHIP OF MORAL DEVELOPMENT
TO SCHOOL SETTING (7TH GRADE)

Group	n	\bar{Y}_0	\bar{Y}_1	r_{pbi}	t
Total 7th Grade	46	3.04	3.68	.28	1.93
Females	25	3.16	3.83	.29	1.45
Males	21	2.91	3.5	.27	1.22
P < .05	\bar{Y}_0 = Public \bar{Y}_1 = Church Related			df = n - 1	

In order to look at the levels of moral development for each school setting from a different viewpoint, the percentage of total subjects representing each of the Kohlberg stages was calculated (Figure 1). It should be noted that of the six stages represented in the data, 15% were at the two lower stages, 2(1) and 2, and 15% were at the two upper stages, 3 and 4(3). The remaining 70% of the scores were in the middle two stages, 2(3) and 3(2). Thirteen of the twenty scores in the

TABLE VI
RELATIONSHIP OF MORAL DEVELOPMENT
TO SCHOOL SETTING (8TH GRADE)

Group	n	\bar{Y}_O	\bar{Y}_1	r_{pbi}	t
Total 8th Grade	45	3.17	3.91	.35	2.43*
Females	21	3.10	4.27	.54	2.80*
Males	24	3.23	3.55	.16	.75

*Significant $P < .05$ \bar{Y}_O = Public $df = n-2$
 \bar{Y}_1 = Church Related

TABLE VII
RELATIONSHIP OF MORAL DEVELOPMENT
TO SCHOOL SETTING (9TH GRADE)

Group	n	\bar{Y}_O	\bar{Y}_1	r_{pbi}	t
Total 9th Grade	46	4.08	3.59	.28	1.99
Females	26	4.15	3.91	.17	.80
Males	22	4.	3.27	.37	1.77

$P < .05$ \bar{Y}_O = Public $df = n-2$
 \bar{Y}_1 = Church Related

two lower stages were public school students while sixteen of the twenty-one scores in the upper stages were students from the church related school. The middle stages were almost equally divided among the

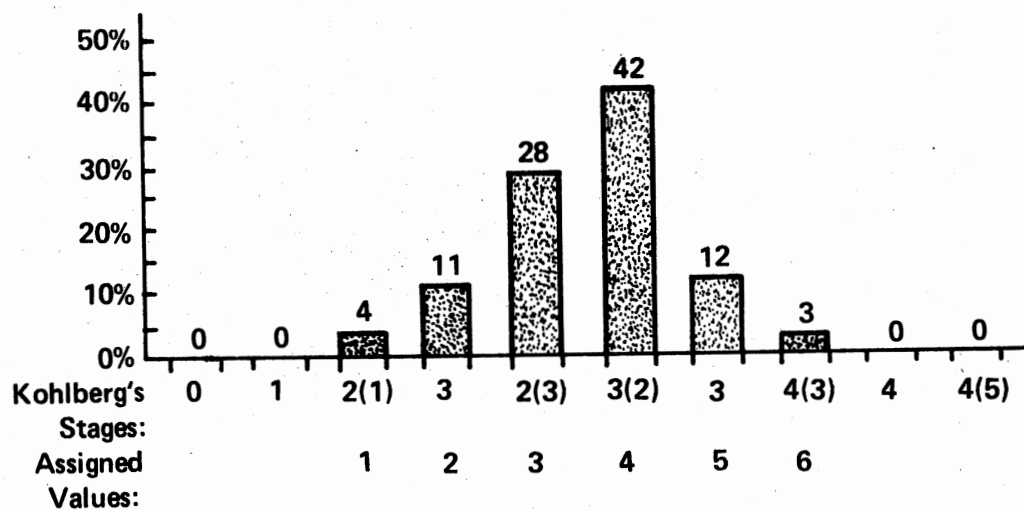


Figure 1. Percentage of Total Subjects Representing Each of the Kohlberg Stages

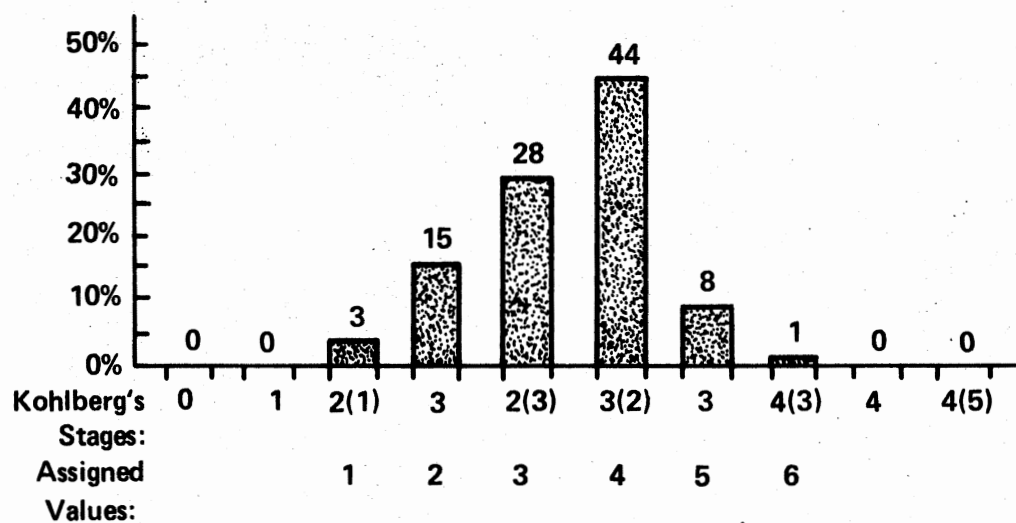


Figure 2. Percentage of Public School Students Representing Each of the Kohlberg Stages

two schools with forty-five from public schools as compared with fifty-one from church related school students.

In calculating the percentages of public school subjects and church related school subjects representing each of the Kohlberg stages (Figure 2 and 3), the following results were noted: (1) There were 18% of the public school subjects in the lower stages as compared to 10% of the church related school subjects. (2) Only 9% of the public school students attained scores at the upper two stages while 22% of the church related school students scored in those stages. (3) Percentages of the school samples for the middle stages were quite similar with 72% of the public school students scoring at stages 2(3) and 3(2) as compared to 67% of the church related school students.

Relationship of Moral Development to Sex

Although no specific hypothesis had been formulated in regard to sex and levels of moral development, the data did lend itself to an investigation of this nature. The data was compiled into distributions for use with the point biserial correlation with Y_0 indicating male and Y_1 indicating female. Out of the total sample of 137, males had a mean score of 3.40 as compared to 3.74 for females. This resulted in a r_{pbi} of .16 which was nonsignificant at the $P < .05$ level (Table VIII).

A breakdown of the total sample into grade levels (Table VIII) found that females had a higher mean at each grade level, although none of the correlation coefficients were significant.

The following observations were made from the raw data regarding males and females: (1) All five of the scores in the lowest stage, 1(2), were males. (2) Of the twenty scores in the two lower stages,

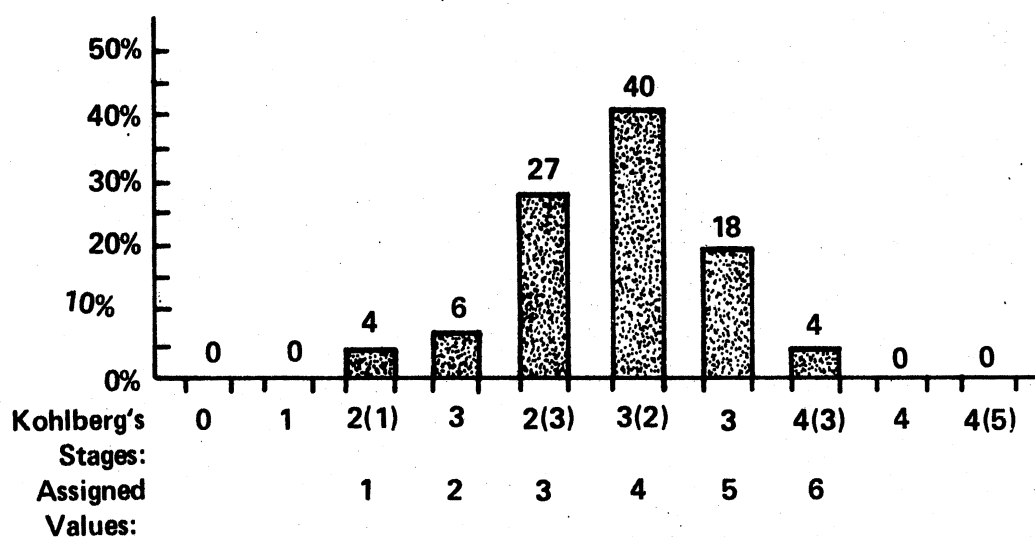


Figure 3. Percentage of Church Related School Subjects Representing Each of the Kohlberg Stages

TABLE VIII

RELATIONSHIP OF MORAL DEVELOPMENT TO SEX

Group	n	\bar{Y}_0	\bar{Y}_1	r_{pbi}	t
Total Sample	137	3.40	3.74	.16	1.88
7th Grade	46	3.19	3.48	.12	.80
8th Grade	45	3.38	3.71	.16	1.05
9th Grade	46	3.64	4.04	.23	1.59

P .05 Y_0 = males df = n-2
 Y_1 = females

eleven were males and nine females. (3) Each of the sexes were equally represented at Stage 2(3) while of the fifty-eight scores at Stage 3(2), thirty-two were male and twenty-six females. (4) Females had sixteen scores at the two highest stages as compared to only five for males.

When the raw scores were converted into percentages of each sex representing each of the Kohlberg stages, the following results were noted (Figures 4 and 5): (1) Thirteen percent of the females tested at the second lowest stage, as compared to seventeen percent of the males who scored at the two lowest stages. (2) Only seven percent of the males scored at the two upper stages as compared to 22% of the females. (3) Sixty-four percent of the females scored at the middle two stages as compared to seventy-six percent of the males.

Developmental Nature of Moral Development

As Indicated in the Data

Due to the nature of the Kohlberg theory of moral development and the assumption that moral reasoning is developmental in nature, the data was examined to see if such an assumption was valid in the present study (Table IX). To be developmental in nature, the mean scores should be progressively higher at each grade level. This was true in the total sample, the public school sample and in males and females. The only variation appeared in the church related school sample in which case the eighth grade mean was higher than that of the ninth grade.

Summary

When tested using the point biserial correlation, the null hypothesis which stated that there would be no significant relationship be-

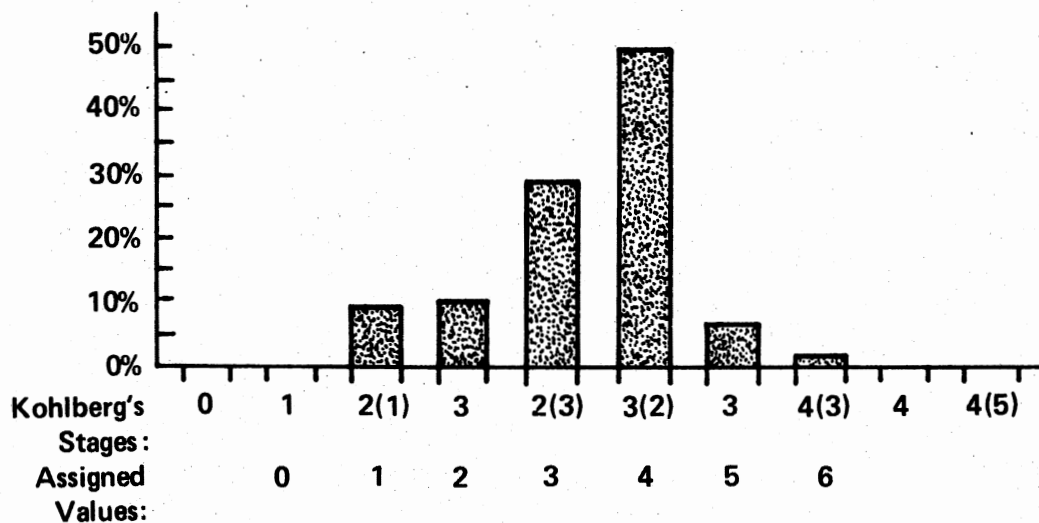


Figure 4. Percentage of Males Representing Each of the Kohlberg Stages

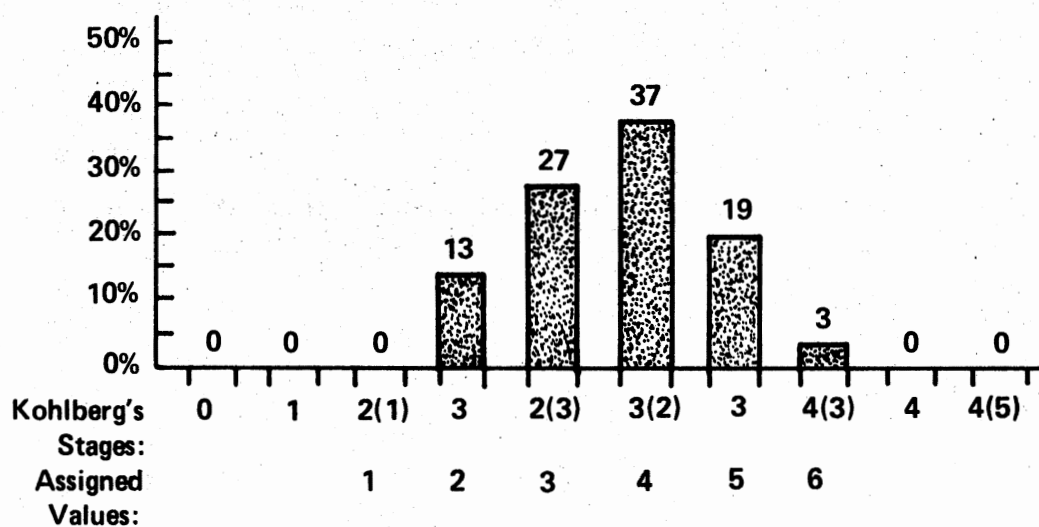


Figure 5. Percentage of Females Representing Each of the Kohlberg Stages

TABLE IX
MEAN SCORES BY GRADE LEVEL

Grade Level	Total	Public School	Church Related School	Male	Female
7th	3.34	3.04	3.68	3.19	3.48
8th	3.53	3.17	3.91	3.38	3.71
9th	3.85	4.08	3.59	3.64	4.04

tween the stages of moral development of seventh, eighth, and ninth graders of similar background in a public school was not rejected. An examination of the means of the total sample and those of the subgroups revealed that in most comparisons, the church related school students had higher means than those of the public school students. The exceptions were those of the total ninth grade sample, ninth grade girls, and ninth grade boys in which case the public school means were higher than church related school means. A significant r_{pbi} was found only for the total female sample, total eighth grade sample, and eighth grade females. Percentage wise, the church related school sample had less scores in the lower stages and more scores in the upper stages than did the public school sample.

The data was also examined to determine if a relationship existed between moral development and sex. Although the point biserial correlation coefficient was nonsignificant, females had a higher mean score both in total sample and in grade level breakdown. All of the scores

In the lowest stage were males with twenty-two percent of the females scoring at the two highest stages as compared to seven percent of the males.

The assumption that moral reasoning is developmental and sequential in nature was supported in that mean scores in the total sample, public school sample, male sample, and female sample were progressively higher at each grade level. The exception was that of the church related school in which the eighth grade mean was higher than that of the ninth grade.

The findings of this study did not result in a rejection of the null hypothesis. There does not seem to be a significant relationship between levels of moral development and school setting in the study sample.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Moral development has been termed one of education's oldest missions as well as one of its newest fads. Early in American education, moral education was an established part of the curriculum as demonstrated, for example, by the content of the McGuffey's Readers. This emphasis, however, gave way to pressures of an industrial society in which family and religious ties were broken and new values began to take the place of old ones. Mass immigration brought new ideas into the United States and cultural mores advocated by the schools were questioned by certain religious and cultural groups. Educators themselves questioned the ethics of influencing moral behavior toward any one standard of behavior, rather than developing cognitive moral reasoning. The result has been that today's schools have little or no emphasis on moral development.

Religious groups concerned with the lack of moral education within the public school setting and to perpetuate their own beliefs and standards, established private schools whose purpose was not only cognitive education but also character development toward a prescribed model. The approach of these schools has been indoctrinative in nature and has been referred to as "character education".

Since the 1950's, moral education has once again become a focal point in American schools. The seeming lack of good moral judgment on

the part of many adults has caused educators to question whether the principles of citizenship, justice, or democracy can, in fact, be taught without teaching (or developing) moral capabilities. The result has been various programs designed to promote moral development. These include the values clarification approach, the character development approach, and the cognitive moral development approach.

Related to the issue of moral development in the schools has been whether or not morality is something that can be consciously developed or if, indeed, it can be measured or even distinguished. A forerunner in this area has been Lawrence Kohlberg, whose research has resulted in the postulation of three levels of moral development with two stages of growth at each level. Kohlberg feels that the stages are sequential and developmental in nature and, therefore, distinguishable and measurable. Growth through the stages can be stimulated through cognitive approaches.

With the emphasis on moral development increasing, the need to study ongoing programs would seem to be a beginning point to determine whether or not moral development can, in fact, be measured and evaluated. Character education provides such a program and although Kohlberg may feel that such programs are ineffective, there is a conscious effort to promote moral development with the goal for the parochial school being that of Kohlberg's highest level of moral development, that of the universal, ethical principle orientation. This level includes the universal principles of justice, reciprocity, human rights, and respect for the dignity of human beings as individuals. Thus, this study has been designed to examine the levels of moral development of students in a character development educational

setting in relationship to similar students in a public school utilizing the criteria set forth by Kohlberg and his associates.

The Literature in the Field

The concept that moral reasoning is developmental in nature is not new to educational theory. Dewey was the first to suggest such a theory when he postulated three levels of moral development, i.e. pre-moral, conventional, and autonomous. Piaget also suggested three stages of development as the result of his efforts to define moral reasoning in children through actual interviews and observations of children. Bull also used sequential stages to describe moral development as did McDougall, Hubhouse, and Baldwin.

Building upon the theories of Dewey and utilizing Piaget's interview techniques, Lawrence Kohlberg and his associates of Harvard University have conducted longitudinal and cross cultural studies into moral development and moral reasoning. The result is a theory which suggests three levels of moral development with two stages of growth at each level. These are summarized as follows:

Preconventional Level

Stage 1 - Punishment and obedience orientation

Stage 2 - Instrumental relativist orientation

Conventional Level

Stage 3 - "Good boy-nice girl" orientation

Stage 4 - "Law and order" orientation

Post-conventional, Autonomous, or Principled Level

Stage 5 - Social-contract legalistic orientation

Stage 6 - Universal ethical principle orientation

Kohlberg is currently exploring a seventh stage which might be described as a faith orientation and serves to integrate the first six stages and provide a perspective on life's ultimate meaning as the individual resolves the question "What is the ultimate meaning of life?"

The stage concept is basic to the Kohlberg theory and can be summarized as follows:

1. People think about moral issues in six qualitatively different stages.
2. A stage is an organized system of thought.
3. Individuals reason predominately at one stage of thought using contiguous stages as secondary thinking patterns.
4. Stages are natural steps in ethical development.
5. All people move through the stages in invariant sequence.

However, an individual may stop or become fixated at any particular stage.

6. An individual can understand moral arguments at his own stage of reasoning, all stages beneath his own, and usually one stage higher.

7. Higher stages are qualitatively better in that problems can be solved at the higher stages better. This is due to the fact that the higher stages are more differentiated, integrated, and universal.

8. Stage transition takes place primarily due to encountering real life or hypothetical moral dilemmas.

Moral development is related to age only in that as the age of subjects increased, the percentage of lower moral development scores decreased. The conventional level becomes predominant in preadolescence and the post conventional stage is first evident in adolescence.

Kohlberg makes the statement that "all morally advanced children are bright but not all bright children are morally advanced", indicating a relationship between moral development and intelligence in that bright children tend to develop to higher levels more quickly.

Family background also has some effect on moral reasoning with middle and upper class children in three divergent cultures having more advanced moral reasoning than matched lower class children. Likewise, principled mothers were found to be more likely to have conventional level children than conventional mothers. There seems to be no evidence that moral development depends on the teachings of any particular religious group. Similarly, sex seems related to moral development only at certain periods during normal development when the mental maturity of one sex exceeds the other such as the female in early adolescence or due to cultural definitions of sex related moral reasoning.

Kohlberg's theory of the developmental nature of moral reasoning has been demonstrated through various studies in which cognitive methods were utilized to move subjects from one stage to another. Other research has been related to behavior, that is whether or not moral reasoning at a particular stage leads to behavior compatible to that stage. Although evidence is by no means conclusive, there are indications that moral reasoning is a prerequisite to moral behavior.

Kohlberg's theory is not without its critics and criticism has been primarily aimed at the following aspects of the theory: (1) Kohlberg's claim for universality of the six stages and of the universality of a justice based morality, (2) the use of the moral interview as the only means for collecting information regarding moral development, (3) the scientific methods and procedures used in verifying the

data, as well as the reliability and validity of the instrument of measurement, and (4) the claim that the upper stages of the theory are morally better or different than the lower stages. Most of the critics, however, recognize the contribution that the Kohlberg theory has made in the field of moral development.

Kohlberg urges the use of cognitive methods to encourage the development of moral reasoning to the higher levels. He is critical of such approaches as character education which has been used extensively in parochial or church related schools. Since the expressed purpose of such schools has been moral development and yet the schools have not distinguished themselves in developing individuals who reason at the higher moral levels, some church leaders have begun to question the need for such schools. Actual research into the effectiveness of such programs has been limited primarily due to the absence of a measuring instrument. Three recent studies using the Kohlberg Moral Judgment Interview have indicated that character education approaches to moral development in parochial schools have had some results when compared with public schools which have used little or no moral development in their curriculum. The results, however, are not significant in relationship to the cost of maintaining a private school.

The Kohlberg theory, although not completely refined, can serve as a measuring rod to examine ongoing programs of moral development and provide the basis for improving the quality of moral education in both parochial and public school settings.

Design of the Study

This study was designed to elicit information regarding the relationship of moral development to school setting. The Kohlberg theory of moral development was used both as a theoretical framework and as a basis for measuring moral reasoning. Subjects were drawn from a public school and from a church related school.

Sample

The population of the study consisted of 137 junior high students with one third of the sample from each grade level, seventh through ninth. Approximately one half of the sample were males and one half females. The sample was drawn from two school settings: sixty-six of the subjects were students in a church related private junior high school, all of whom had been in the private school for a minimum of two years prior to the study. Seventy-one subjects were randomly selected from a public junior high from a neighborhood that represented the economic ability of parents to send children to a private school had they so desired.

Hypothesis

Although the data was also examined to ascertain if a relationship existed between sex and moral development, the primary hypothesis was as follows:

There will be no significant relationship between the stages of moral development of seventh, eighth, and ninth graders in a church related school and seventh, eighth, and ninth graders of similar background in a public school.

Data Collection

Each subject in the study completed a written form of Kohlberg's Moral Judgment Interview (Form A). For convenience sake, the instrument was administered by grade level. No time limit was given and each group of students met with the researcher on two different days, focusing on one hypothetical dilemma each day.

Students were told that the interview was not a test and that there were no right or wrong answers. Rather, they were informed that the researcher was interested in the reasons they gave for their answers and that they would have complete anonymity. The role of the researcher was that of clarifier. No attempt was made to lead the students in their answers.

Instrument

Since stages of moral development would be assigned in accordance with the criteria set forth by Lawrence Kohlberg and his associates of Harvard University, the decision was made to use the instrument through which Kohlberg delineated and determined those stages. To offset the subjectivity of the test and the tendency of an interviewer to lead a subject, a written form of the interview was administered.

The instrument consisted of hypothetical moral dilemmas in which acts of obedience to laws, rules, and commands of authority are placed in conflict with the human needs or welfare of other individuals. Following the reading of each dilemma, the student was asked primary questions regarding his thinking concerning the dilemma. These primary questions were followed by additional probing questions designed to

elicit a detailed explanation of the subject's reasons concerning each of the dilemmas.

The dilemmas were designed to cause the subject to choose a basic issue and support his reasons for that choice. Basic issues presented in the dilemmas included life, law, conscience/morality, and punishment or blame.

The scoring procedure for the moral judgment interview is quite complicated and the researcher made every attempt to be as objective as possible. This included eliminating all identification from each subject's answer sheet and carefully matching answers with those given in the Kohlberg Manual for Assessing Moral Stages. A scoring sheet was used for each subject and calculations made in accordance with the rules set forth in the scoring manual.

Analysis of the Data

The assumptions needed for a truly experimental design (i.e. randomization from a normal population) were not met and, therefore, the use of an inferential statistical test was not appropriate. Rather a measure of correlation was selected as a means of interpreting the raw data.

Since the raw data represented two variables: one a discrete dichotomy (public and church related schools) and the other a continuous variable or one in which the observations could take any one of a number of different values (levels of moral development ranging from 0 - 6 as defined by Kohlberg), the decision was made to use a point biserial correlation which, in turn, was subjected to a t test of significance.

The significance level of $P < .05$ was set as a criteria for rejecting the null hypothesis.

Results of the Study

When tested using the point biserial correlation, the null hypothesis which stated that there would be no significant relationship between the stages of moral development of seventh, eighth, and ninth graders in a church related school and seventh, eighth, and ninth graders of similar background in a public school was not rejected. An examination of the means of the total sample and those of the subgroups reveal that in most comparisons, the church related school students had higher means than those of the public school students. The exceptions were those of the total ninth grade sample, ninth grade girls, and ninth grade boys in which cases, the public school means were higher than church related school means. A significant r_{pbi} was found only for the total female sample, total eighth grade sample, and eighth grade females. Percentage wise, the church related school sample had less scores in the lower stages and more scores in the upper stages than did the public school sample.

The data was also examined to determine if a relationship existed between moral development and sex. Although the point biserial correlation coefficient was nonsignificant, females had a higher mean score both in total sample and in grade level breakdown. All of the scores in the lowest stage were males with twenty-two per cent of the females scoring at the two highest stages as compared to seven per cent of the males.

The assumption that moral reasoning is developmental and sequential in nature was supported in that mean scores in the total sample, public school sample, male sample, and female sample were progressively higher at each grade level. The exception was that of the church related school in which the eighth grade mean was higher than that of the ninth grade.

The findings of the study did not result in a rejection of the null hypothesis. There does not seem to be a significant relationship between levels of moral development and school setting in the study sample.

Conclusions of the Study

Based on the evidence in the findings, this researcher has reached the following conclusions:

1. There is no significant relationship between the stages of moral development and school setting. This can only be said with regard to the schools studied with no attempt being made to generalize to a wider population.

2. A comparison of mean scores and percentages of high and low scores suggest the possibility that the students at the church related school had reached a slightly higher level of moral reasoning than had students in the public school. The degree of the difference was small, however, and the statistical analysis nonsignificant.

3. When the means of each grade level were examined, in two out of three grade levels, the church related school students had higher mean scores than did public school students. Again, however, the difference

was slight and only the eighth grade sample indicated statistical significance.

4. When public school females were compared with church related school females, a significant correlation was indicated between school setting and moral development. Mean scores seemed to indicate a higher level of moral reasoning for the church related school females even though the statistic was not directional in nature.

5. When public school males were compared with church related males, there was no significant correlation. The difference between means was very small with church related males having only a slight increase over public school males.

6. There is no significant relationship between sex and levels of moral development. This can only be stated concerning the students studied with no attempt being made to generalize to a wider population.

7. When the means of males were compared with females, females were higher in every comparison made. This is perhaps due to mental maturity which for girls of the particular age group studied tends to be somewhat higher than males of the same chronological age.

8. The fact that church related schools had a lower percentage of low scores could be attributed to the systematic use of character education in the church related schools when compared with no formal program of moral education in the public school studied. A statistical difference, based on the means, however, was nonsignificant and indicates that educators in the church related schools need to seriously evaluate the ongoing program of moral education if moral development is a primary reason for the school's existence.

9. The data seems to support the assumptions that moral development is sequential and developmental in nature.

10. The overall low stage scores (Stages 2(3) and 3(2) represented 70% of the total scores) causes this researcher to conclude that a more systematic and productive program of moral education is needed in both public and private education.

Recommendations and Suggestions for Further Study

The following recommendations and suggestions for further study are provided as possible guides to studies similar to this one as well as indications of specific areas for study in the field of moral development and moral education:

1. Since family background plays an important part in the moral education of young people, it is suggested that a study in which the stages of moral development of parents would also be determined and compared would add valuable information to the field of moral development, especially in regard to public and church related schools.

2. A study of the relationship of church attendance and involvement to moral development is recommended.

3. It is recommended that additional study be made into the use of the written forms of the moral judgment interview. A reliability study in which the same subjects would be given the written form and an oral interview would be especially helpful.

4. A longitudinal study of the moral development of children in public and church related schools would be helpful in determining if a

difference might be evident and, if so, to what extent during later adolescence and early adulthood.

5. Although this study was limited to determining stages of moral development and did not attempt any type of descriptive analysis of the students' answers, this type of analysis is needed. The following observations were made by this researcher and are given as beginning points for further study: (a) A seeming contradiction in moral reasoning was revealed when students who chose the law issue (refusal to steal to save a life) also chose to reject the law and exhibited a willingness to mercy kill to prevent suffering. (b) In the church related school where the Bible is used almost exclusively to teach moral behavior, there was a noticeable lack of the use of the Bible, God, or God's law included in the moral reasoning process. (c) Moral reasoning seems to be lower when the dilemma questions involved actions of individuals of similar age to the subject himself.

6. The difficulty and time consuming task of administering and scoring the moral judgment interview does not make it usable for the layman or the classroom teacher although the determining of a student's stage of moral reasoning would be of great value in planning a moral development curriculum. It is recommended, therefore, that more attention be given to the development of less time consuming and more simplified moral development tests.

7. It is recommended that experimental students using various approaches to increasing moral development be conducted with church related school students to determine which methods might prove most effective in increasing moral development in a church related school setting.

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APPENDIX A

INSTRUMENT

FIRST STORY

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make but the druggist was charging ten times what the drug cost him to make. He paid \$200 for the radium and charged \$2000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money but he could only get together about a thousand dollars which was only half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money off of it." So Heinz got desperate and broke into the store to steal the drug for his wife.

Number _____ Age _____ Grade _____

School _____

Should Heinz have broken into the store? _____

Give a reason for your answer. _____

Was what Heinz did right or wrong? _____

Why do you think so? _____

Explain your answer more fully. _____

Is it a husband's duty to steal the drug for his wife if he feels that he can get it no other way? _____

Why or why not? _____

Why do you feel that the man would want to steal the drug for his wife? _____

Did the druggist have the right to charge that much since there was no law setting the limit to the price?

Why do you think so?

What should the law be in this case?

Explain your answer.

If the husband does not feel very close or loving to his wife, should he steal the drug?

Why do you think so?

Suppose it wasn't Heinz's wife that was dying of cancer but it was Heinz's best friend. His friend didn't have any money and there was no one in his family to steal the drug for him. Should Heinz steal the drug for his friend in that case?

Why or why not? _____

What reason should Heinz give his friend for what he decided to do?

Heinz broke in the store to steal the drug and gave it to his wife. He was caught and brought before the judge. Should the judge send him to jail for stealing or should he let him go free?

Give a reason for your answer. _____

The drug did not work and there was no other treatment known to medicine that could save Heinz's wife so the doctor knew that she had only about six months to live. She was in terrible pain and was so weak that a good dose of a pain killer like ether or morphine would make her die sooner. She was delirious and almost crazy with pain and in her calm periods she would ask the doctor to give her enough medicine to kill her. She said that she could not stand the pain and she was going to die anyway.

Should the doctor do what she asked and give her the drug that would make her die?

Why or why not?

Explain your answer.

When a pet animal is badly wounded and will die, it is killed to put it out of its pain. Would it be any different to put Heinz's wife out of her pain?

Why do you think so?

What would have been better for the woman herself -- to live for six months more in great pain or to have died sooner?

Why do you think so? _____

Some countries have a law that says that a doctor can put away a person who will die anyway. If the doctor lived in one of these countries, should he give the woman the medicine to make her die sooner?

Why do you think so? _____

The doctor finally decided to kill the woman to put her out of her pain. The police found out and the doctor was arrested on a charge of murder. The jury decided that he was guilty of murder even though the woman had asked him to do it. What punishment should the judge give the doctor?

Why do you think that would be the right thing to do? _____

SECOND STORY

Joe is a 14 year old boy who wanted to go to camp very much. His father promised him he could go if he saved up the money himself. So Joe worked hard at his paper route and saved up the \$40 that it would cost to go to camp and a little more besides. But just before camp was going to start his father changed his mind. Some of his father's friends decided to go on a fishing trip but his father was short of the money it would cost. So he told Joe to give him the money he had saved from the paper route. Joe didn't want to give up going to camp so he thought about refusing to give his father the money.

Should Joe refuse to give his father the money? _____

Why do you think so? _____

Does Joe's father have the right to ask Joe to give him the money?

Give a reason for your answer. _____

Does giving the money have anything to do with being a good son?

Why do you think so? _____

What is the best way for Joe to show his father that he is a good son?

Which is worse, a son breaking a promise to a father or a father breaking a promise to a son?

Give a reason for your answer.

Why should a promise be kept?

Joe wanted to go to camp but he was afraid to refuse to give his father the money so he gave his father ten dollars and told him that was all he had made from his paper route. Joe then took the other \$40.00 and paid for camp with it. He told his father that the head of the camp said he could pay later. So he went off to camp and his father did not go on the fishing trip.

Before Joe went to camp, he told his older brother, Alexander, that he had really made \$50 and that he had lied to his father and said that he had only made \$10. Alexander wonders whether he should tell his father or not.

Should Alexander, the older brother, tell his father that Joe had lied about the money or should he keep quiet about what Joe had done?

Why do you think the way you do?

When should someone tell on a friend or a brother? _____

Which is more important -- being a loyal son or being a loyal brother?

Why do you think so? _____

If the father finds out what Joe has done, should he punish him?

Why do you think so? _____

If you were Joe's father and you had decided to punish Joe, what kind of punishment would you give him? _____

How would you explain to Joe that he needed punishment? _____

APPENDIX B

Age _____ School _____

	Total	%
1		
2		
3		
4		
5		

Total Points _____

<u>LIFE</u>	LAW	<u>MORALITY</u>	<u>PUNISHMENT</u>	<u>CONTRACT</u>	AUTHORITY
3A		3B		2B	
	3A	3A		2A	
3A			3A	2B	
3			2B	3	
	2		2B	2	
3B					
3A					
3A					
3A					
—					
3A					
(3)	2/3	(3)	2/3B	(2)	

4 for match chosen issue

2 " " non-chosen issue

1 " guess chosen issue

Life.....	4	points	for	stage	3	(	—	for	—	and	4	for	3)
Law.....	2	"	"	"	2/3	(	1	"	2	"	1	"	3)
Morality...	4	"	"	"	3	(	—	"	—	"	4	"	3)
Punishment..	1	"	"	"	2/3	(	5	"	2	"	5	"	3)
Contract..	4	"	"	"	2	(	4	"	2	"	—	"	—)
Authority..	—	"	"	"	—	(—	"	—	"	—	"	—)

Total Points 15

Subject No. 2

Global Score 3(2) 4

Criteria: 80% or more = PURE

20% or more = MINOR

equal stages = CONSOLIDATED

Age 14(94) School LCHS

7th M

	Total	%
1	5.5	37
2	9.5	63
3		
4		
5	15	

APPENDIX C

TABLE X
TOTAL RAW DATA

Subject	Score	Kohlberg Stage	School	Sex
1	4	3(2)	0	0
2	4	3(2)	1	0
3	3	2(3)	1	1
4	3	2(3)	0	1
5	5	3	1	1
6	3	2(3)	1	1
7	4	3(2)	0	1
8	4	3(2)	0	0
9	3	2(3)	0	0
10	4	3(2)	1	1
11	5	3	1	1
12	2	2	0	1
13	3	2(3)	0	0
14	3	2(3)	0	0
15	3	2(3)	0	1
16	3	2(3)	0	0
17	2	2	0	0
18	5	3	1	1
19	4	3(2)	1	0
20	2	2	0	0
21	4	3(2)	0	1
22	4	3(2)	1	0
23	4	3(2)	0	1
24	3	2(3)	0	0
25	6	3(4)	0	1
26	4	3(2)	0	1
27	5	3	0	1
28	5	3	0	1
29	4	3(2)	0	0
30	5	3	1	1
31	1	2(1)	1	0
32	3	2(3)	0	1
33	5	3	1	1
34	4	3(2)	1	0
35	1	2(1)	1	0
36	3	2(3)	1	0
37	4	3(2)	0	0
38	4	2(2)	1	0
39	5	3	0	0
40	6	3(4)	1	0
41	2	2	0	0
42	4	3(2)	0	1
43	1	2(1)	0	0
44	2	2	1	1
45	6	3(4)	1	1
46	3	2(3)	0	1

TABLE X (Continued)

Subject	Score	Kohlberg Stage	School	Sex
47	1	2(1)	0	0
48	3	2(3)	1	0
49	4	3(2)	0	1
50	4	3(2)	1	1
51	4	3(2)	1	1
52	3	2(3)	0	0
53	2	2	1	1
54	3	2(3)	1	1
55	4	3(2)	1	0
56	5	3	1	1
57	3	2(3)	1	0
58	2	2	0	0
59	5	3	0	1
60	4	3(2)	1	0
61	4	3(2)	1	0
62	4	3(2)	0	0
63	5	3	1	1
64	3	2(3)	1	1
65	3	2(3)	1	1
66	4	3(2)	0	0
67	3	2(3)	1	0
68	2	2	0	1
69	4	3(2)	1	0
70	3	2(3)	1	1
71	3	2(3)	0	1
72	4	3(2)	1	1
73	4	3(2)	1	1
74	2	2	0	1
75	3	2(3)	0	1
76	1	2(1)	1	0
77	3	2(3)	1	1
78	3	2(3)	0	0
79	3	2(3)	1	0
80	4	3(2)	1	1
81	3	2(3)	1	1
82	3	2(3)	1	0
83	2	2	1	0
84	2	2	0	1
85	2	2	0	1
86	2	2	1	0
87	4	3(2)	1	0
88	4	3(2)	1	0
89	4	3(2)	0	0
90	4	3(2)	1	1
91	4	3(2)	0	0
92	3	2(3)	0	1
93	4	3(2)	0	0
94	4	3(2)	1	1

TABLE X (Continued)

Subject	Score	Kohlberg Stage	School	Sex
95	4	3(2)	1	0
96	5	3	0	0
97	3	2(3)	0	0
98	4	3(2)	0	1
99	3	2(3)	0	0
100	2	2	0	1
101	4	3(2)	0	0
102	4	3(2)	0	0
103	4	3(2)	1	1
104	3	2(3)	0	1
105	3	2(3)	0	1
106	4	3(2)	0	0
107	4	3(2)	0	1
108	4	3(2)	0	1
109	5	3	0	1
110	4	3(2)	1	0
111	3	2(3)	0	1
112	5	3	1	0
113	4	3(2)	1	0
114	4	3(2)	0	1
115	4	3(2)	1	1
116	4	3(2)	0	0
117	4	3(2)	0	1
118	4	3(2)	1	1
119	2	2	0	1
120	3	2(3)	1	0
121	5	3	1	0
122	5	3	1	1
123	4	3(2)	0	1
124	4	3(2)	0	0
125	4	3(2)	0	1
126	4	3(2)	0	0
128	4	3(2)	0	1
129	4	3(2)	0	0
130	6	3(4)	1	1
131	4	3(2)	1	1
132	5	3	1	1
133	3	2(3)	1	1
134	3	2(3)	1	0
135	4	3(2)	1	0
136	3	2(3)	1	0
137	3	2(3)	0	0

VITA /

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