ABSTRACT

INCREASING THE CLASSIFIABILITY
OF MORAL JUDGMENT VERBALIZATIONS
IN DISCUSSIONS BASED ON
MORAL DEVELOPMENT CURRICULAR EXPERIENCES

By

John M. Dettoni

Moral development education is becoming increasingly more important for education. Lawrence Kohlberg's approach to moral development assessment is a valuable starting point for assessing moral development. His approach is too complicated and time consuming, however, for classroom teachers to use. Also, Kohlberg never intended his assessment routine to be used by classroom teachers.

A need exists for an unobtrusive, reliable, easily administered and short moral development assessment procedure which would elicit verbalizations of students' moral judgments for assessment by a teacher. The research question of this dissertation is as follows: Is it possible to increase the classifiability of students' verbal statements during a discussion based on a moral development curricular experience?

This inquiry sought to determine through a descriptive study the effectiveness of six approaches to managing a moral development discussion. The six approaches were varied as to interrogation structure, high and low-structured opening oral questions, and to response mode, oral response prior to written responses, oral

responses following written responses, and oral responses without any written responses.

Subjects were male and female students in grades eight to twelve in randomly chosen schools. The subjects had participated in a particular curricular experience of viewing one of three films which contained moral development messages.

The responses of students were analyzed using the following criteria: (1) classifiability as determined by ease of assigning a Kohlberg moral development stage to each response, (2) germaneness as determined by the relevance of the responses to Kohlberg's moral development schema, and (3) discussion management as determined by several stated group dynamic principles.

The data showed that four of the approaches did not elicit moral reasonings that were easily classifiable and germane and that produced discussions that were easily managed. The last two approaches did elicit consistent results. Since the two approaches were different yet they elicited the same results, the writer concluded that other factors not essentially related to the approaches were probably responsible for the results.

It was found (1) that school and/or school and classroom atmosphere, and (2) that past experiences with moral development based discussions were probably more important than any of the six approaches. Situations which were conducive to discussions produced moral development discussions which were easily classifiable, germane and easily managed. Situations which were not conducive

produced moral discussions which were less easily classifiable, less germane and less easily managed. Numerous observations were also made on the data by the writer which were pertinent to classroom management of moral development based discussions.

Several implications to moral development education were enumerated. The basic implications focused around the need for a developmental approach to teaching moral development. Kohlberg's analysis of moral development also has application to religious education. Various implications of his approach were applied to religious education in terms of changes needed to be made in a theistic moral development curriculum.

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To my wife, Carol, our children, Elizabeth Ann and David Benjamin, and Colonel and Mrs. J. B. Lapsley this dissertation is lovingly dedicated.

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CHAPTER ONE

INTRODUCTION

Teaching of values and moral development is becoming an ever increasing concern in the public, private and parochial sectors of North American education. In the last few years moral development has become the focus of increasing amounts of discussions and from time to time even debate (Adkins, et al, 1974; Baer and Wright, 1974).

Moral development, or values education as it is also called, is becoming an area of increased importance for educational research and development. Numerous books have been published recently in the area of values and moral development and aimed at either the research and development field or as aids to teachers in the moral development of their students.

Moral education covers a wide spectrum of teaching practices. On one side of the spectrum is the "hidden curriculum" (Jackson, 1968; Kohlberg, 1971b). The "hidden curriculum" consists of the moralizing activities of teachers. Teachers, seemingly unconsciously,

label certain student behaviors as good or bad. "Good" behaviors are often those which allow for ease of management of the classroom. Bad behaviors are those which make classroom management more difficult. Thus "good" students are neat; they put their books back on the shelf. "Bad" students are sloppy and do not pick up their books. The result is that teachers, often without realizing it, help to define what is moral. Moral development education is not consciously recognized by teachers as a part of their curricular activities. It is "hidden" from their own usual perception of their teaching roles.

On the other side of the moral education spectrum is the deliberate approach to analysis and enhancement of moral reasoning advocated by Lawrence Kohlberg. He has developed an approach based on students' moral judgments and the moral reasoning underlying those moral judgments.

Kohlberg's approach has been to use moral dilemmas to probe for students' moral thinking behind their stated moral judgments. He uses a lengthy, two-hour instrument with a complicated scoring system to probe students' moral reasoning. He believes that it is possible to ascertain a student's stage of moral development and consciously to assist him in moving to a higher stage.

Other approaches to moral education fall between the "hidden curriculum" and Kohlberg approaches. Some of these, like the Values Clarification approach (Raths, Harmin and Simon, 1966), are mentioned in Chapter Two of this dissertation.

ASSESSMENT

Kohlberg's approach to moral development education requires that a teacher assess moral development in order to determine the effectiveness of various moral development curricular experiences. Such an assessment provides a teacher with a benchmark against which to measure any changes in moral development after a student's exposure to planned moral development instructional experiences.

One of the prime interests of Lawrence Kohlberg is assessment of moral development. His questionnaire is administered to an individual student through either a written or a private oral interview. Such a system works for a researcher but is not feasible for the classroom teacher in either a weekday class or a church-related Sunday or Saturday teaching setting. Such teachers would find an uninterrupted two-hour segment virtually impossible to obtain. If they were able to obtain such an unusually long block of time, the length of time itself would be a potentially confounding variable: students would view this as something very extraordinary and would tend to treat the assessment as something different from usual school activities. Thus a Hawthorne-like effect could probably result. Teachers also would have to read and score an enormous amount of material if a written questionnaire was used. This would require considerable amounts of time from their normal teaching and preparation time. If an oral interview were given, a teacher would find the time requirement too burdensome. Also, a teacher would have

to master the complex scoring system worked out by Kohlberg and others. Finally, Kohlberg has not suggested that his instrument is for classroom use. It was developed as a research tool. It is not intended for teachers use in the classroom. However, Kohlberg's approach is of increasing interest to educational practitioners.

NEED AND RESEARCH QUESTION

Teachers need some sort of approach that would allow them to obtain and classify students' value judgments more easily than the one Kohlberg uses. Porter and Taylor state:

> For those teachers who are interested in knowing at what stage of moral reasoning their students are but who do not wish to take the time to give the questionnaire and do the necessary scoring, it should be pointed out that, once an adequate understanding of the stages of development is gained, moral reasoning scores can be applied to student attitudes as shown in their essays and discussions. However, a danger lies in taking just a few statements a student makes and immediately assigning to him a given stage. With regular discussion sessions a teacher will be able to get a broader picture of a student's reasoning process (Porter and Taylor, 1972).

Porter and Taylor suggest what is a basic need for the classroom teacher: an unobtrusive, reliable, easily administered and short moral development assessment procedure which would assist a teacher to elicit verbalizations of students' moral judgments for assessment of students' moral development.

The particular research question on which this dissertation focused is as follows: Is it possible to increase the

classifiability of students' verbal statements during a discussion based on a moral development curricular experience? In other words, can a teacher elicit students' moral judgment statements which will help a teacher to classify the students' moral development? The task undertaken in this inquiry was to develop several approaches to interrogation transactions[1] between students and teacher and students and students which would elicit responses that indicate students' moral judgments. The interrogation transactions were designed to elicit oral statements that are germane to the Kohlberg schema, easily classifiable in terms of moral development stages, and easily managed from a teacher's perspective of classroom order. The interrogation transactions were built on a particular curricular experience common to all of the students in a classroom.

The research reported in this dissertation is part of a four-part evaluative study funded by the Lilly Endowment for Youth Films, Incorporated, of Muskegon, Michigan. One of the other two parts was concerned with the overall educational philosophy of Kohlberg's approach to values and moral education (Stewart, 1974). Another part was concerned with the assessment of the impact of the three motion pictures on the moral reasoning and development of

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[1]The words "interrogation transactions" and "discussion" will be used interchangeably throughout this study.

youth (Roost, 1975). This dissertation is one-half of a third part that dealt with the residual effects of the three moral development films. The fourth part dealt with teachers' and administrators' attitudes toward the films. The entire study is reported in Final Report: An Evaluative Study of the High-School-Use Films Program of Youth Films, Incorporated, Ward and Stewart, (1973).

APPROACH

The approach used in this research was to interview students in 8th through 12th grades in classrooms who had participated in a curricular experience of viewing one of three motion pictures that presented moral development education messages. Each interview used one of six kinds of interrogation and response procedures.

The oral responses were studied in terms of their 1) germaneness to Kohlberg's schema of moral development, 2) the ease of classifying the moral judgments, and 3) the ease of managing the classroom. Each interview with a group of students, often a classroom of students, was the unit for analysis. Each unit of analysis was judged by the participant-observer (P-O)[1] at the end of each unit's interrogation and response procedure.

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[1]Although the brevity of exposure of the observer to each group does not merit the more precise use of the term "participant-observer," the data in this study were gathered by one person participating as both the discussion leader and observer.

This research began as a methodological study of certain assessment routines conceived of as six approaches to eliciting oral responses within a moral development discussion. As the findings became evident, however, it turned to a philosophical reflection on the oughtness of the assessment routines. The findings raise such questions as the following: Is it possible to devise procedures to classify responses within a Kohlberg moral development assessment routine? What kinds of educational environmental factors influence such an assessment procedure? Can the procedures be separated from the environment in which they are used? Is it possible to use one or more procedures across many settings and obtain consistent results?

It will become more evident in Chapters IV and V that this research will have several benefits. One benefit will be an analysis of oral responses to six approaches to moral discussions. In this regard, the focus will be upon the worth of oral responses when one uses a group discussion based on a designated moral development curricular experience. A second benefit will become evident in a post-hoc analysis that finds the educational setting as an important influence, if not the major influence, involved in the discussions.

GENERAL ASSUMPTIONS

The following general assumptions underlie the basic design and approach of this study:

1. Moral reasoning is the internalized process resulting from experiences which have moral meaning. They are the moral meanings accepted by the student as being for himself. Moral judgments are the particular consequences of the moral reasoning process. The moral reasoning process develops through transactions with experiences that have moral meaning. Moral judgments are the products of a cognitive-reflective process of the moral meanings which a student perceives in a given experience. Moral judgments and moral developments are internal, cognitive, structural functions. One cannot measure moral judgment directly nor make statements about a person's moral development except on inferential grounds.

2. Moral reasoning can be verbalized. A student's verbalization of the reasoning through which he arrives at moral judgments can reflect both a student's response to a particular curricular experience and that student's level and stage of moral development. The trained observer, teacher or researcher, can infer from a student's verbal responses his level and stage of moral development.

3. Kohlberg's levels and stages of moral development constitute acceptable and workable ways to conceptualize moral development, and provide appropriate theoretical foundation for an empirical inquiry into effects of curricular experience.

4. Students' verbalizations of moral judgments are indicators of Kohlberg's schema of moral development levels and stages. By classifying verbal responses according to Kohlberg's levels and stages, it is possible to determine a particular student's moral development level and stages.

5. Kohlberg's assessment routines (Porter and Taylor, 1972) are an adequate and pragmatically useful starting point for research purposes to assess moral development. One does not have to agree with Kohlberg's position on moral philosophy to use his empirically derived descriptions of moral development.

6. Moral development does not necessarily imply a particular morality or moral code. (This will be discussed in Chapter II.)

ASSUMPTIONS ABOUT CURRICULAR EXPERIENCES

The following are assumptions made in terms of curricular experiences:

1. Curricular experiences are identifiable portions of one's total experiences.

2. Curricular experiences can be a stimulus for making moral judgments. Such educational experiences can constitute planned instructional activities. These instructional experiences can take any of a multitude of forms and contents. The only requirement is that a student is able to interact with a particular experience in terms of its moral message or messages. The moral messages can be positive or negative and on one or more levels and stages of moral development.

3. Any particular curricular experience is just one of

many planned and unplanned curricular experiences in a total curriculum. All of one's curricular experiences go into the total composite of one's life experiences. To isolate and describe one instructional experience within one particular curriculum in hopes of assessing its impact on students is a difficult if not impossible task. Nevertheless, students do verbalize moral judgments based on particular instructional experiences. Descriptive research is able to point to these indicators of moral judgments.

4. The moral development level of a particular curricular experience must be adequate to reach all levels and stages of moral development represented in a potential audience. That is, all who participate in a curricular experience must be able to perceive a message on their own present moral level of development.

5. A motion picture film can be used as a planned curricular experience. The viewing of a film with moral development messages, constitutes a particular moral development curricular experience.

6. The moral messages of a particular film are part of the givens of the curricular experience.

ASSUMPTIONS ABOUT CLASSROOM ACTIVITIES

The following are assumptions made regarding classroom activities:

1. Leadership or guidance by a teacher of a moral development discussion based on a moral development curricular experience can stimulate verbalizations pertaining to internal moral judgments which students have made.

2. Interrogation transactions are the crux of moral development assessment. Through proper questions and proper methods of questioning, a teacher will be able to elicit verbalizations of moral judgments from students. From these verbalizations, a teacher is able to infer the level and stage of moral development of a student.

LIMITATIONS

Certain limitations in the study will restrict its generalizability and will color its outcomes.

1. The P-O will be working alone without aid of any impartial observers or critics.

2. The P-O will be a person from outside the schools. He has no prior knowledge of the schools, the dynamics of a particular class, nor how the particular students characteristically respond to a discussion.

3. Uncontrolled variables will pertain in each class. Such things as a teacher's follow-up of the particular moral development messages, the number of films viewed by students prior to this one, the way a film was introduced to a class, the particular purpose a teacher had in booking a film, and the technical quality of the film are all parts of the givens of each situation. These all will have had some effect on students. What that composite effect will be is not open to inquiry at this time.

4. The study will not investigate the interactive effect of the curricular experience with its moral development stages in

combination with the moral development stage of the P-O and his own personality.

5. Nor will this study seek to discover what effect a P-O, himself a moral being not capable of pure neutrality, will have upon the verbalizations of moral judgments by students.

6. One class period on only one day is all the time allowed for the P-O to be with one particular class. Given the normal amount of housekeeping chores associated with the opening of a class period, the P-O will be even more limited in time to spend with each class. A description of each class will have to be drawn in a relatively short amount of time.

7. Time for discussion will be reduced by the need to allow for written responses. In certain classes, approximately one-half of the class period will be used for written responses. This will impact the time usable for discussion.

8. The amount of time in each class will be an uncontrollable variable because schools have different lengths of time for each class period. The effects of varying amounts of time for discussion or discussion and writing will not be controlled nor measured.

9. The elicited transactions themselves may interact with the level and stage of moral development verbalizations. The result could be that one set of interrogation transactions may more easily elicit one particular moral development stage verbalization than another. Within this study, this question cannot be adequately

examined. Further refinement of the interrogation transactions and a more nearly experimental design would be needed.

10. The P-O will have to be able to identify the entire range of possible student moral development responses. No one else in the situation will be able to serve as a check on the P-O's judgments since he will be working alone.

DEFINITIONS

Several key terms will be used throughout this study.

Moral judgment is the totality of one's internal, cognitive and affective processes and conclusions regarding a moral message, moral dilemma, moral question or moral issue. Moral judgments are comprised of two aspects: content and structure. Content is the "what" of moral judgment. It is the specific statement made. Structure is the "why" of moral judgment. It is the rationale provided by an individual as support for his content statements.

Moral meaning is the content ascribed to a moral action, experience or statement by a receiver; one's understanding of what a moral message is about; what a moral message is intended to convey by the sender.

Moral behavior, often called moral action, is overt behavior (verbal and/or non-verbal) based upon moral judgment and meaning. Moral behavior is not the same as moral judgment and its two parts, content and structure. Moral behavior may or may not be positively related to moral judgments.

SUMMARY

Classroom teachers need practical and trustworthy procedures to elicit student verbalizations of moral judgments. This study sought to determine through a descriptive study the effectiveness of certain interrogative and transactional procedures. The major question is the feasibility of classifying the students' responses in terms of Kohlberg's moral development schema. Certain assumptions and limitations which are inherent in this study have been listed. Chapter II provides an overview of the research in moral development education. Chapter III describes the design of this study. Chapter IV reports the data and findings. Chapter V summarizes the study, presents conclusions, and identifies and suggests several implications for further consideration, development and application of moral development to a religious education setting.

CHAPTER TWO

SURVEY OF LITERATURE

The related literature within the arena of moral development education stretches from the highly philosophical writings of Plato, Aristotle, Kant and others to the more pragmatic approach of Raths, Simon and Harmin (1966) and Simon, Howe and Kirschenbaum (1972). Values literature also encompasses attitude, theory, measurement, and studies in change which in itself has a vast and greatly increasing amount of literature. Sears and Abeles, (1969) provide an extensive survey. The review in Chapter II represents a selection of several important contributions to the topic. The major portion of this review focuses upon Kohlberg's contribution to moral development theory. However, as background and contrast, Values Clarification, social learning, and Piaget are also to be surveyed.

VALUES CLARIFICATION

A significant contemporary school of thought of values education is the "values clarification" school with Raths, Harmin and Simon (1966) as its originators. This school of thought has gained a wide hearing and a large following among educators of the

United States and Canada. Numerous "values clarification" workshops are conducted throughout North America for in-service education of teachers in the way of "values clarification." Stewart (1975) has suggested capitalizing "Values Clarification" because of the identification of the term with this one cluster of authors.

The foundation of this approach is that all values are relative, an absolute relativity. A corollary to this absolute relativity is that it is not the values but the process by which one obtains one's values that is important. This school believes so strongly in the process approach to values, that Raths, Harmin and Simon (1966) state that only those items that meet their criteria, namely, their seven step process of valuing, are truly values. Any other strongly-held factors may be attitudes, beliefs, opinions, ways of thinking, and so forth, and they may lead to values. In and of themselves, however, they are not values because they do not fit into the valuing process, as seen from the Values Clarification position.

The process of valuing is seen as having seven steps. A person must employ all of these steps before he can say he has attained a value. These seven steps are as follows:

> 1. Choosing freely. If something is in fact to guide one's life whether or not authority is watching, it must be a result of free choice . . . . Values must be freely selected if they are to be really valued by the individual.
>
> 2. Choosing from among alternatives. This definition of values is concerned with things that are chosen by individuals and, obviously, there can be no choice if there are not alternatives from which to choose . . . . Only when a choice is possible,

when there is more than one alternative from which to choose, do we say a value can result.

3. Choosing after thoughtful consideration of the consequences of each alternative . . . . Only when the consequences of each of the alternatives are clearly understood can one make intelligent choices.

4. Prizing and cherishing. When we value something, it has a positive tone. We prize it, cherish it, esteem it, respect it, hold it dear. We are happy with our values. In our definition, values follow from choices that we are glad to make. We prize and cherish the guides to life that we call values.

5. Affirming. When we have chosen something freely, after consideration of the alternatives, and when we are proud of our choice, glad to be associated with it, we are likely to affirm that choice, when asked about it. We are willing to publicly affirm our values.

6. Acting upon choices . . . . In short, for a value to be present life itself must be affected. Nothing can be a value that does not, in fact, give direction to actual living . . . .

7. Repeating. Where something reaches the stage of a value, it is very likely to reappear on a number of occasions in the life of the person who holds it . . . . Values tend to have a persistency, tend to make a pattern in a life" (Raths, Harmin, and Simon, 1966).

In summary, Raths, Harmin and Simon define a value as based on these basic processes: choosing, prizing, and acting:

Choosing: (1) freely
(2) from alternatives
(3) after thoughtful consideration of the consequences of each alternative

Prizing: (4) cherishing, being happy with the choice
(5) willing to affirm the choice publicly

Acting: (6) doing something with the choice
(7) repeatedly in some pattern of life

(Raths, Harmin and Simon, 1966).

One can understand the excitement with which American educators have responded to the Values Clarification approach. This

approach avoids the difficult problems of defining morality and ethics, right and wrong, good and bad. It allows students from various backgrounds and with different sorts of ethical viewpoints to each develop their own values without pre-judging one "better" than another. The process is primarily without particular regard for the ethical outcome. The important point from the Values Clarification approach is that whatever values one possesses, he does so based on the processes of choosing, prizing and acting.

The major contribution of the Values Clarification school of thought is the emphasis upon helping a student think through his values. This school's emphasis upon clarification of thought and actions undoubtedly provides help to any values education approach that emphasizes a rational component to ethics.

SOCIAL LEARNING

The social learning or social influence school of thought in contemporary social psychology has many members. Bandura (1969), Bandura and McDonald (1963), and Kelman (1961 and unpublished MS) are some of this school's proponents. Basically this school emphasizes that values are learned from influential or significant people in one's environment. Thus, parents, older siblings, other close relatives, peers, teachers, and contemporary societal heroes or anti-heroes provide models and influence in learning what values are instrumental for one's social well-being. Society is envisioned as directly influencing the acquisitions of one's values. Kelman's approach begins with the assumption:

". . . that opinions adopted under different conditions of social influence, and based on different motivations, will differ in terms of their qualitative characteristics and their subsequent histories. Thus, if we know something about the determinants and motivational bases of particular opinions, we should be able to make predictions about the conditions under which they are likely to change, and other behavioral consequences to which they are likely to lead" (Kelman, 1961).

Kelman states that his interest in this direction of research was caused by his studies of the differences between the true believer variety and brainwashing changes in a person's values. He says that three processes of social influence are involved: compliance, identification, and internalization.

> Compliance can be said to occur when an individual accepts influence from another person or from a group because he hopes to achieve a favorable reaction from the other . . . . What the individual learns, essentially, is to say or do the expected thing in special situations, regardless of what his private beliefs may be. Opinions adopted through compliance should be expressed only when the person's behavior is observable by the influencing agent.
>
> Identification can be said to occur when an individual adopts behavior derived from another person or a group because this behavior is associated with a satisfying self-defining relationship to this person or group. By a self-defining relationship I mean a relationship that forms a part of the person's self-image. Accepting influence through identification, then, is a way of establishing or maintaining the desired relationship to the other, and the self-definition that is anchored in this relationship . . . .
>
> Finally, Internalization can be said to occur when an individual accepts influence because the induced behavior is congruent with his value system. It is the content of the induced behavior that is intrinsically rewarding here . . . . The characteristics of the influencing agent do play an important role in internalization . . . . It follows from this conception that behavior adopted through internalization is in some way—rational or otherwise—integrated with the individual's existing values. It becomes part of a personal system, as distinguished from a system of social-role expectations. Such behavior gradually becomes independent of the external source. Its manifestation depends neither on observability

> by the influencing agent nor on the activation of the relevant role, but on the extent to which the underlying values have been made relevant by the issues under consideration (Kelman, 1961).

Kelman summarizes his social influence theory under the following propositions:

> (1) The probability of <u>compliance</u> is a combined function of (a) the relative importance to the individual of achieving a favorable social effect; (b) the relative amount of means-control possessed by the influencing agent; and (c) the extent to which the individual's choice of behavior has been limited.
> (2) The probability of <u>identification</u> is a combined function of (a) the relative importance to the individual of establishing or maintaining a satisfying self-defining relationship; (b) the relative attractiveness of the influencing agent; and (c) the extent to which the individual's perceptual field has been narrowed.
> (3) The probability of <u>internalization</u> is a combined function of (a) the relative importance to the individual of acquiring useful content; (b) the relative credibility of the influencing agent; and (c) the extent to which the individual's cognitive field has been reorganized (Kelman, unpublished manuscript, n.d.).

<u>Kelman and Values Clarification: Comparison</u>

Kelman's approach moves in an entirely different direction from the Values Clarification approach discussed above. Kelman's interest in values is related to conformity behavior. He answers the questions, "Under what circumstances does a person learn conforming behavior and how is this behavior related to values?" His is thus a social perspective. The Values Clarification approach cares little for such social-psychological approaches. The Values Clarification school is interested in an individual's achieving his own values freely chosen, prized, and acted upon. The salience and valence of external sources are not part of the Values Clarification school's scope of inquiry.

PIAGET

As Piaget's cognitive developmental psychology becomes increasingly understood, numerous summaries and explanations are being written. (Flavell, 1963 and Richmond, 1970 are just two of many examples of such. Flavell is still probably the most thorough work that both synthesizes and explains Piaget's writings.) These summaries along with Piaget's writings are becoming the foundation for a renewed interest in a cognitive developmental psychology, especially Kohlberg's.

Piaget's primary contribution to moral development theory was his research on the moral development of children (Piaget, 1965). In this work, Piaget pioneered in the study of moral development and its parallel in cognitive development. What follows is a brief summary of Piaget's conceptualization of moral judgment of children taken from his The Moral Judgment of the Child (1965; see also Flavell, 1963).

Piaget perceives four "stages" of moral development from what he calls a "practical observation" viewpoint and three "stages" from a "consciousness of rules" point of view. He suggests that these are really not so much stages in a technical sense but continua with indefinite borders. Children cross and recross these borders in their continual progress—regress—progress pattern of continued development towards moral maturity.

CONTINUUM A of moral development, according to Piaget, is from a practical observation of a child in a behavioral relationship to rules. The points at which differences can be noticed regarding the way a child behaves regarding rules are as follows:

Stage I - Motor or Individual. There are no rules.

Stage II - Egocentric. The child disregards rules though he is aware of them.

Stage III - Cooperation. The child begins to be concerned about rules. Mutual self-control is exercised. A drive for unification of the rules takes place though the rules are still somewhat vague.

Stage IV - Codification of Rules. The rules are fixed and the code of rules is acknowledged to be known by the whole society. New and unforeseen circumstances produce new rules.

CONTINUUM B of moral development, according to Piaget, is characterized by the consciousness level of rules.

Stage I - Rules are non-coercive because they are either purely motor or received unconsciously; this begins at infancy and continues until the middle of the egocentric stage of Continuum A. This is the anomy stage. Spontaneous behavior without imperatives and sense of duty characterize this stage.

Stage II - Rules are regarded as sacred and untouchable; rules emanate from adults. Rules are heteronomous. Unilateral respect for adults causes obedience to rules. This stage begins at

the apogee of the egocentric stage and goes through the first half of the cooperation stage of Continuum A. The child is in a state of moral realism during this time. This is in the heteronomous stage. Moral realism, constraint and conformity to rules characterize this stage. This is the "first morality" of which Piaget speaks.

Intermediate Stage - Between Stages II and III of Continuum B is an intermediate stage in which the child begins to "interiorize" and generalize rules. This in-between stage leads to the cooperation stage (in Continuum A) in which the young person is able to apply theoretical considerations to his thoughts, to the moral rules imposed on him in childhood, and to review his relationship with others on the basis of mutually agreed upon rules of conduct. It is during this period that the child begins to become independent of his parents' authority and to assume his own authority. Heteronomy of childhood begins to become the autonomy of adulthood through the transitional period of adolescence.

Stage III - Rules are viewed as laws because of common consent. Alteration of rules occurs also by common consent. This stage begins in the middle of the cooperation stage (Stage III of Continuum A) and continues through life. This is the autonomous stage. Cooperation and autonomy characterize this stage. This is the second morality of which Piaget speaks.

The second and third stages of Continuum B are the most important for moral education. Respect for the parent sets the stage for the reception of moral ideals.

The last stage is the ultimate in the development of moral consciousness. True autonomy appears when youth recognize the reciprocity, i.e., the mutual respect, that he and others must have in order to get along with one another.

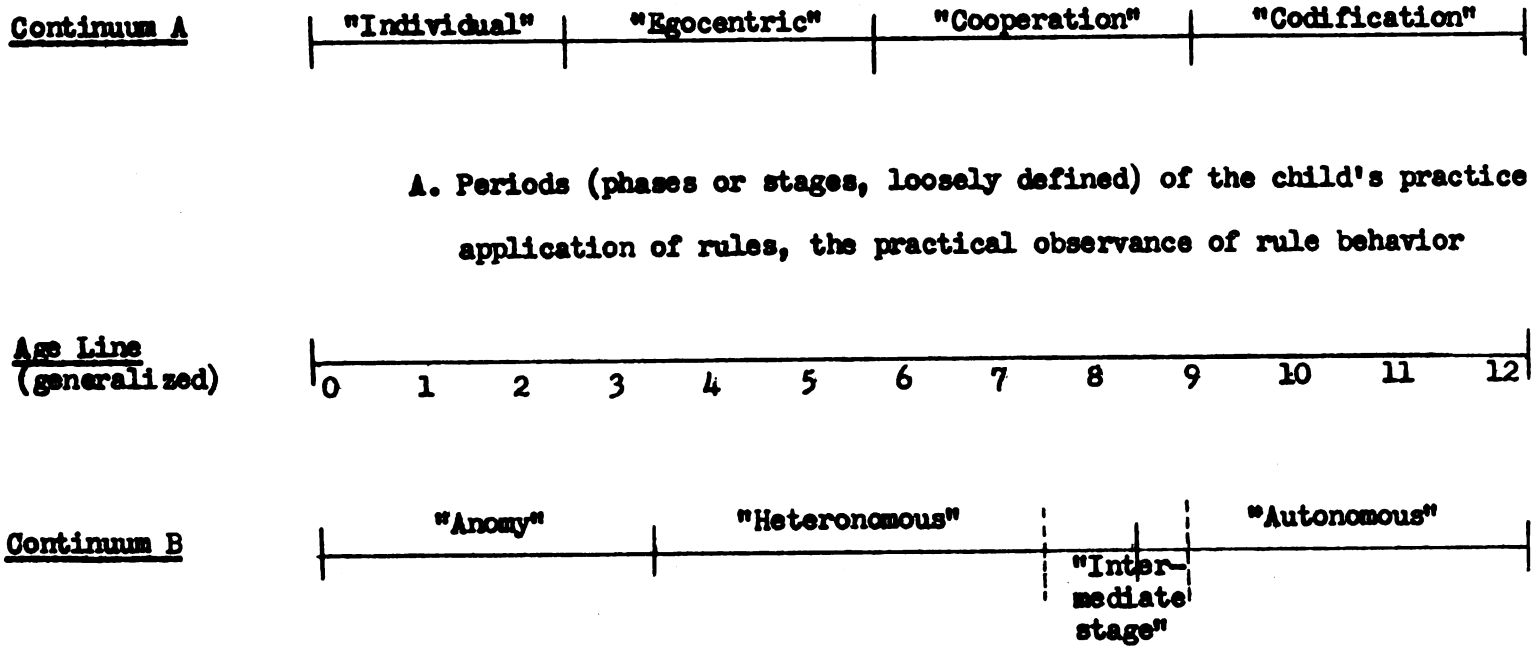
Figure II-1 presents Piaget's two continua in relation to typical ages and stages.

The idea of justice is a key concept in Piaget's moral development. Piaget sees three periods of development of justice in a child. The first lasts until the ages of 7 - 8. This period is characterized by justice "subordinated to adult authority," the "non-differentiation of the notions of just and unjust from those of duty and disobedience: whatever conforms to the dictates of the adult authority is just." In this period, retributive justice is conceived by the child as expiatory punishment: the wrong doer should suffer in proportion to the seriousness of the offense. Most children in this period believe in immanent justice, i.e., that Nature itself will punish misdeeds. Justice in this period is found in what Piaget calls his "first morality" (corresponds to Stage II on Continuum B of Figure II-1).

The second period in the development of justice occurs between the ages of 8 - 11. This is characterized by progressive equalitarianism. Immanent justice and expiatory punishment are being replaced by a sense of punishment by reciprocity. That is, the "punishment should fit the crime" in order to help the transgressor learn better what he should or should not do. This is the beginning of distributive justice in the child. In distributive

FIGURE II-1

TWO CONTINUA OF MORAL DEVELOPMENT BASED ON PIAGET'S MORAL DEVELOPMENT OF THE CHILD



A. Periods (phases or stages, loosely defined) of the child's practice and application of rules, the practical observance of rule behavior

B. Periods (phases or stages, loosely defined) of the child's conscious verbalizations of rules

(Based on Piaget, 1965)

justice, a sense of equality is the first idea that a child has: all must be treated the same. At a later age equity, or special pleading and circumstances, temper a child's equalitarianism. This second period corresponds roughly to the intermediate stage in Figure II-1, Continuum B.

The third period in the development of justice occurs somewhere around the ages of 11-12. It is characterized by purely equalitarian justice being tempered by considerations of equity. In this period, "equity consists in determining what are the attenuating circumstances . . . . [It] consists in taking account of age, of previous services rendered, etc.; in short, in establishing equality. Full distributive justice based on reciprocity is achieved. This period corresponds to Stage III in Continuum B of Figure II-1.

Piaget's concept of reciprocity is worthy of note. Reciprocity is basically mutual respect and sympathy. It is the ability to "get into the other person's shoes" and see things from his perspective. Reciprocity occurs "when mutual respect is strong enough to make the individual feel from within the desire to treat others as he himself would wish to be treated. Autonomy therefore appears only with reciprocity." Reciprocity thus goes hand in hand with the development of autonomy and full distributive justice (equalitarianism with equity).

Piaget points out that moral development roughly parallels cognitive development. Piaget says "Logic is the morality of

thought just as morality is the logic of action" (1965). As a child develops cognitively, he is able to employ higher cognitive functions that enable him to move from a sensorimotor cognitive stage (that corresponds to the anomy stage of moral development, Continuum B, Stage I of Figure II-1) through preoperational, concrete operations and formal operations stages. It is quite obvious that a child is not able to develop a high degree of reciprocity apart from achieving the cognitive development stage of formal operations. A child must be able to do formal operations such as subordinating reality to possibility, i.e., take the other person's views; manipulate concepts and relations; differentiate and deal with past, present and future; and deal with complex human relationships.

KOHLBERG

Kohlberg is indebted to Piaget on two counts. First, Kohlberg has built his theoretical system upon Piaget's cognitive developmental psychology. Secondly, Kohlberg has built on and extended Piaget's research and theory of moral development of children.

Kohlberg is indebted also to John Dewey's progressive educational psychology and philosophy. Kohlberg states that he has based his own thinking on three of Dewey's major points, namely,

> . . . (1) that intelligent thought about the education of social traits and values required a philosophic concept of morality and moral development, which is a very different concept from 'social adjustment' or 'mental health'; (2) that moral

> development passed through invariant qualitative stages; and (3) that the stimulation of moral development, like other forms of development, rested on the stimulation of thinking and problem-solving by the child (Kohlberg, 1972a).

Kohlberg's Moral Development Theory

Kohlberg has stated eight theoretical assumptions or major tenets of his developmental approach.

(1) "Basic development involves basic transformations of cognitive structure . . . . " They cannot be explained or defined in terms of contiguity, repetition, reinforcement and other elements of association learning theory. Instead, development is explained as a function of the limitations of "organizational wholes or systems of internal relations."

(2) "Development of cognitive structure is the result of processes of interaction between the structure of the organism and the structure of the environment, rather than being the direct result of maturation or the direct result of learning."

(3) "Cognitive structures are always structures (schemata) of action. While cognitive activities move from the sensorimotor to the symbolic to verbal-propositional modes, the organization of these modes is always an organization of actions upon objects."

(4) "The direction of development of cognitive structure is toward greater equilibrium in this organism-environment interaction." Equilibrium is defined as a balance or reciprocity between mutual interactions of the subject and object. In cognition, the organism perceives that it acts upon the object of perception as well as the perceived object acts upon the subject. The result is a

basic stability or conservation of a cognitive act even while being under apparent transformation. During transformation, development both conserves what has been transformed and widens the transformation.

(5) "Affective development and functioning, and cognitive development and functioning are not distinct realms. Affective and cognitive development are parallel . . . . "

(6) The ego, or self, is the fundamental unifying personality organizational and developmental actor. "Social development is, in essence, the restructuring of the 1) concept of self, 2) in its relationship to concepts of other people, 3) conceived as being in a common social world with social standards . . . . "

(7) Role-taking is always involved in social cognition. Role-taking is the ability to perceive that another is like oneself in some ways and that the perceived responds to the perceiver within a system of complementary expectations. As one develops in social self reflection, he also develops in conceptions of the social world.

(8) "The direction of development in social self reflection and the social world is towards a reciprocity between the self's actions and those of others towards oneself." Reciprocity is the ultimate definer of morality, "conceived as principles of justice, i.e., of reciprocity or equality. In its individualized form it defines relationships of love, i.e., of mutuality and reciprocal intimacy . . ." (Kohlberg, 1969).

Kohlberg also defines "structure" as he uses it in the first statement above. Structure is an internal cognitive function that supplies "rules for processing information."

> Structure refers to the general characteristics of shape, pattern or organization or response . . . . Cognitive structure refers to rules for processing information or for connecting experienced events. Cognition (as most clearly reflected in thinking) means putting things together or relating events . . . . In part this means that connections are formed by selective and active processes of attention, information-gathering strategies, motivated thinking, etc. More basically, it means that the process of relating particular events depends upon prior general modes of relating developed by the organism (Kohlberg, 1969).

In the second statement above, Kohlberg said that cognitive development is interactional. By this he means that " . . . basic mental structure is the product of the patterning of the interaction between the organism and the environment" (Kohlberg, 1969). Mental structures are neither innate patterns nor patterns caused by events in the environment. Structures are the result of the organism's organization of experiences.

Kohlberg insists that one should recognize the definite and inseparable relationship between cognition and moral development. Socialization and moral development occur because they are based in cognition. ". . . Any description of shape or pattern of a structure or social responses necessarily entail some cognitive dimensions" (Kohlberg, 1969). Kohlberg also points out that theoretical social psychology, namely, various cognitive balance theories, recognize that ". . . affective component of attitudes is largely shaped and changed by the cognitive organization of these attitudes" (Kohlberg,

1969). Thus, attitudes and the entire affective domain cannot be conceived of properly apart from their interaction with the cognitive domain. Krathwohl, Bloom and Masia (1964) state: "the fact that we attempt to analyze the affective area separately from the cognitive is not intended to suggest that there is a fundamental separation. There is none." Rokeach has also stated a similar idea. He said that the use of the words "I believe . . . ." and "I feel. . . ." (e.g., "I believe segregation is wrong" and "I feel segregation is wrong.") interchangeably suggest the " . . . assumption that every emotion has its cognitive counterpart, and every cognition its emotional counterpart . . . . If the assumption is correct. . . then we should be able to reach down into the complexities of man's emotional life via a study of his cognitive processes" (1960).

Kohlberg has stated his position similarly to that of Krathwohl and Rokeach with regard to the relationship between the cognitive and affective domains. He ties affect to cognitive - structural development in the following way:

> The cognitive-developmental view holds that 'cognition' and 'affect' are different aspects of, or perspectives on, the same mental events, that all mental events have both cognitive and affective aspects, and that the development of mental disposition reflects structural changes recognizable in both cognitive and affective perspectives. It is evident that moral judgments often involve strong emotional components. It is also evident that the presence of strong emotion in no way reduces the cognitive component of moral judgment, although it may imply a somewhat different functioning of the cognitive component than is implied in moral neutral areas . . . .
>
> In general, then, the quality (as opposed to the quantity,) of affects involved in moral judgment is determined by its cognitive-structural development, a development which is part and parcel with the general development of the child's conceptions of a moral order (Kohlberg, 1971b).

Kohlberg is careful to distinguish in his theory between moral development and cognitive development. He states that cognitive development and affective development have a common structural base which are parallel to each other but are not one and the same. He does not mean to say that moral development is cognitive but that ". . . the existence of moral stages implies that moral development has a basic structural component. While motives and affects are involved in moral development, the development of these motives and affects is largely mediated by changes in thought patterns" (Kohlberg, 1969). The implications of this follow:

> 1. There should be an empirical correlation between moral judgment maturity and non-moral aspects of cognitive development.
> 2. Moral judgment stages or sequences are to be described in cognitive-structural terms even in regard to 'affective' aspects of moral judgment, like guilt, empathy, etc.
> 3. There should be an empirical correlation between maturity on 'affective' and cognitive aspects of morality, even if affective maturity is assessed by projective test or interview methods not explicitly focused on moral judgment.
> 4. The way in which moral judgment influences action should also be characterizable in cognitive-structural terms.
> 5. The socio-environmental influences favorable to moral judgment development should be influences characterizable in cognitive-structural terms, for example, in terms of role-taking opportunities (Kohlberg, 1969).

Maturity of moral judgments is conceived by Kohlberg as a powerful and meaningful predictor of moral action. Moral development maturity is a predictor of moral behavior because it contributes to a ". . . 'cognitive' definition of the situation rather than because strong attitudinal or affective expressions of moral values activate behavior" (Kohlberg, 1969). Moral development thus brings reasoned moral principles to bear upon a moral dilemma.

Kohlberg distinguishes between a content verbalization and a verbalized structural indication. ". . . Situational action is not usually a direct mirror of structural-developmental change" (Kohlberg, 1969). Situations or moral judgments, per se, or moral behavior are the content of moral development. They are not direct indicators of moral development maturity or structure. In order to get to moral development maturity, that is, the structure behind or underlying the content, one must use cognitive assessment procedures to determine the logic or rationale that supports the moral judgment. Moral development stages ". . . represent interaction between the child's structures, tendencies and the structural features of the environment" (Kohlberg, 1971b). The reason why a child interacts in this way is because ". . . we all, even and especially young children, are moral philosophers . . . . The child has a morality of his own" (Kohlberg, 1971b) with which he interacts with his environment. This leads Kohlberg to say:

> The cognitive-developmental . . . view claims that, at heart, morality represents a set of rational principles of judgment and decision valid for every culture, the principles of human welfare and justice. The lists of rules and commandments drawn up by cultures and schools are more or less arbitrary, and hence their teaching tends to rely upon authority rather than reason. Moral principles, however, represent a rational organization of the child's own moral experience. . . . Our research into the stages in the development of moral reasoning, then, provides the key to a new approach to moral education as the stimulation of children's moral judgment to the next stage of development, as the stimulation of the child's ability to act consistently in accordance with his own moral judgment. This approach generates a new 'Socratic' way for the teacher to conduct discussions about values . . . (Kohlberg, 1972).

The argument for justice being conceived as the basic moral principle is summarized in eight statements by Kohlberg:

> 1. Psychologically, both welfare concerns (role-taking, empathy, or sympathy) and justice concerns are present at the birth of morality and at every succeeding stage.
> 2. Both welfare concerns and justice concerns take on more differentiated, integrated, and universalized forms at each step of development.
> 3. However, at the highest stage of development only justice takes on the character of a principle, that is, becomes something that is obligatory, categorical, and takes precedence over law and other considerations, including welfare.
> 4. "Principles" other than justice may be tried out by those seeking to transcend either conventional or contractual-consensual (Stage 5) morality but they do not work because either (a) they do not resolve moral conflicts, or (b) they resolve them in ways that seem intuitively wrong.
> 5. The intuitive feeling of many philosophers that justice is the only satisfactory principle corresponds to the fact that it is the only one that "does justice to" the viable core of lower stages of morality.
> 6. This becomes most evident in situations of civil disobedience for which justice, but not other moral principles, provides a rationale which respects and can cope with the Stage 5 contractual legalistic argument that civil disobedience is always wrong.
> 7. Philosophers have doubted the claim of justice to be "the" moral principle because they have looked for a principle broader in scope than the sphere of moral or principled individual choice in the formal sense (that is, they have looked for a principle for a teleological "general theory of value and decision"). This does not contradict the facts that the highest principle of morality to be taught is justice, or that it would be morally wrong to teach justice in the schools in an unjust way.
> 8. Denial of the claims of justice as the central principle of morality, then, coincides with a definition of morality which has various gaps and fallacies in terms of metaethical criteria (Kohlberg, 1971b).

Kohlberg's Stages and Levels — An Introduction.

The function of a cognitive-developmental approach is to provide a program of analysis of behavior. Behavioral changes that are structural changes proceed "through sequential stages" which

other behavioral changes do not do. Such structural change procedures are universal, progressive and irreversible, according to Kohlberg. These changes require a definition of change "in the shape, pattern or organization of responses" (Kohlberg, 1969). These changes over time are changes not in strength but in cognitive structure or shape. Such qualitative structural changes just described are in a developmentalist's terminology called stages. Kohlberg states that "stage notions are essentially ideal-typological constructs designed to represent different psychological organizations at varying points in development" (Kohlberg, 1969). The stages are sequential, (one stage leads to another,) and cumulative, (one stage is not dropped but is integrated into the next higher one.)

Kohlberg, following Piaget, summarized the characteristics of cognitive developmental stages as follows:

> 1. Stages imply distinct or qualitative differences in children's modes of thinking or of solving the same problem at different ages.
> 2. These different modes of thought form an invariant sequence, order, or succession in individual development. While cultural factors may speed up, slow down, or stop development, they do not change its sequence.
> 3. Each of these different and sequential modes of thought forms a 'structured whole.' A given stage-response on a task does not just represent a specific response determined by knowledge and familiarity with that task or tasks similar to it. Rather it represents an underlying thought-organization . . . which determines responses to tasks which are not manifestly similar . . . .
> 4. Cognitive stages are hierarchial integrations. Stages form an order of increasingly differentiated and integrated structures to fulfill a common function. The general adaptational functions of cognitive structures are always the same (for Piaget the maintenance of an equilibrium between the organism and the environment, defined as a balance of

> assimilation and accommodation). Accordingly higher stages displace (or rather reintegrate) the structures found at lower stages. As an example, formal operational thought includes all the structural features of concrete operational thought but at a new level of organization. Concrete operational thought or even sensorimotor thought does not disappear when formal thought arises, but continues to be used in concrete situations where it is adequate or when efforts at solution by formal thought have failed. However, there is a hierarchial preference within the individual, i.e., a disposition to prefer a solution of a problem at the highest level available to him. It is this disposition which partially accounts for the consistency postulated as our third criterion (Kohlberg, 1969).

Whereas certain changes occur which do not fit the criteria above, those changes in development that do are stage changes. The latter changes can thus be placed on an ordinal scale and described. All truly developmental change is of this stage change. Other changes in cognition and socialization are not truly structured and enduring stage changes.

Based on his own doctoral research in 1958, Kohlberg identified six stages combined into three major levels as being adequate to describe his observations of moral development. Subsequently, he has made significant adjustments to his system of stages and levels. He has added sub-stages which are labelled "A" or "B". Sub-stage A represents a cognitive equilibrium and Sub-stage B represents a moral equilibrium. "B" is the more equilibrated. It is not necessary for a person to go through both substages before achieving a higher stage. Often a person will go from one Sub-stage A to the next higher Sub-stage A without passing through the B of the earlier stage. Quite often a person will terminate at the B Sub-stage rather than at the A one. This is not, however, always the case. An authoritarian, for example, would tend to remain at Stage 3-A Prime

and never reach Stage B.

Another change in Kohlberg's thinking is that most of what he had labelled Stage 6 thinking in his subjects was in reality Stage 5B. Kohlberg says now that he has not found any subjects on Stage 5 until at least age 23. "Fully principled or Stage 5 and especially Stage 6 thinking is an adult development, typically not reached until late twenties or later" (Kohlberg, 1973a). In the field work of his research, Kohlberg has not found anyone reaching Stage 6 before the age of thirty.

Kohlberg also described an intermediate stage he calls 4½. This is a transitional stage of ethical-relativism and egoism between Stages 4 and 5. It is mostly found in college students and not in high school graduates who enter the working world. He sees 4½ as a stage not all persons enter into as a development toward Stage 5.

One may wonder how a person can be described as being "in" or "at" only one stage. Kohlberg does not suggest this is necessary. In fact, he says that about 50 per cent of a person's moral development tends to fall into a single stage. The rest is distributed to other stages as one moves successively further away on the ordinal scale from the dominant stage. Thus an "individual's response profile" represents a pattern composed of the dominant stage he is in, a stage he is leaving but on which he is still functioning somewhat, and a stage he is moving into but on which he has not yet "crystallized" (Kohlberg, 1969).

Kohlberg's Moral Development Stages and Levels

In reference to Kohlberg's stages and levels of moral development, several things need to be remembered: (1) the ages given at each stage are not to be understood as determinant. One should not think that a child who does not meet the characteristics of a given age on the Kohlberg moral development scale is somehow not normal. The ages are only broad guidelines. Individuals will deviate considerably. (2) Not all individuals will develop to Level III (Principled Morality). In fact, a good many people in North America will never achieve Level II, Stage 4A or B. (3) A person is considered to have reached a certain stage if his normal moral thinking has stabilized on a certain stage's characteristics. This does not mean that a person always shows these characteristics in all moral judgments.

Stewart (Ward and Stewart, 1973 and Stewart, 1974) has compiled an extremely helpful synthesis of Kohlberg's descriptions of moral development stages and levels. Table II-2 provides an overview of Kohlberg's stages and levels, and it will help to understand the summaries of Table II-3.

TABLE II-2

OVERVIEW OF KOHLBERG LEVELS AND STAGES

Level/Stage	Name	Approximate Earliest Age	Piaget Stage Required	Prerequisite Cognitive Tasks
Level 0	**Premoral Period**			
Stage 0-A	Amoral Stage	Extends to 4	Sensorimotor and Preconceptual Sub.	
Stage 0-B	Premoral Stage of Egocentric Judgment	To about 6	Preconceptual Sub. and Intuitive Sub.	
Level I	**Period of Preconventional Morality**			
Stage 1	Punishment and Obedience Orientation	No earlier than 5 or 6 7-8 likelier	Transitional from Intuitive Sub. to early Concrete Op.	Categorical Classification
Stage 2	Instrumental Relativist Orientation	7-8 earliest 9-10 likelier	Concrete Operations	Reversibility (logical reciprocity)
Level II	**Period of Conventional Morality**			
Stage 3	Interpersonal Concordance Orientation	10-11 earliest 11-12 likelier	Formal Operations Substage 1	Inverse of reciprocal, mutual simultaneous reciprocity
Stage 4	Law and Order (or Conscientious) Orientation	12-14 earliest	Formal Operations Substage 2	Able to order triads of propositions or relations

TABLE II-2, (continued)

Level/Stage	Name	Approximate Earliest Age	Piaget Stage Required	Prerequisite Cognitive Tasks
Level III	**Period of Postconventional, Autonomous, or Principled Morality**			
Stage 5	Social Contract Legalistic Orientation	Early 20's Mid-late 20's likelier	Formal Operations Substage 3 Self-resp. exper.	Hypothetico-Deductive Reasoning All possible combinations of variables Sys. relations
Stage 6	Universal Ethical Principle Orientation	Unlikely before late 20's Early 30's likelier, if at all	Sustained resp. for welfare of others; irreversible real-life moral choices; high level cognitive stimulation and reflection.	

(Ward and Stewart, 1973)

TABLE II-3

DEFINITIONS, DESCRIPTIONS, AND CHARACTERISTICS OF MORAL LEVELS AND STAGES[1]

LEVEL 0 - PREMORAL PERIOD

Morality, per se, has no meaning. In early part (sensorimotor) of period the child's actions are his judgments. Later begins to be able to think about his actions, but not in a cognitive or social sense.

Stage 0-A - Amoral Stage

General age range: Birth to about 4-4½

Kohlberg's Socio-Moral Perspective: Not applicable. No moral perspective possible

Definition of stage: Not a moral stage. Moral questions have no meaning. Actions are judgments.

Stage 0-B - Premoral Stage of Egocentric Judgment

General age range: From about 4-4½ to as late as 6 or 7

Definition of Stage: The child makes judgments of good on the basis of what he likes and wants or what helps him, and bad on the basis of what he does not like or what hurts him. He has no concept of rules or of obligations to obey or conform independent of his wish. Egocentric valuing.

LEVEL I - PRECONVENTIONAL MORALITY

At this level, the child is responsive to cultural rules and labels of good and bad, right and wrong, but he interprets the labels in terms of either the physical or hedonistic consequences of action (punishment, reward, exchange of favors) or the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

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[1]The material in this Table is excerpted with a few modifications from Ward and Stewart, 1973 (also in Stewart, 1974) which is a compilation of various Kohlberg materials.

TABLE II-3 (continued)

Stage 1 - The Punishment and Obedience Orientation

General age range: From about 5 or 6 to about 10 or 12

Definition of Stage: The Punishment and obedience orientation. The physical consequences of action determine 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 (the latter is Stage 4).

Stage 2 - The Instrumental Relativist Orientation

General age range: From about 7 or 8 to about 12 - 14

Definition of Stage: The instrumental relativist orientation. Right action consists of what instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms such as those of the market place. Elements of fairness, reciprocity, and 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 loyalty, gratitude or justice.

LEVEL II - CONVENTIONAL MORALITY

At this level, the individual perceives the maintenance of the expectations of his family, group, or nation 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 identifying with the persons or group involved in it. Behavior based on non-conformity to stereotyped and traditional role expectations. Moral value is in performing good or right roles. Characterized by fusion of person and role. Moral judgments at this level are based on role-taking and legitimately perceived expectations. Praise and blame, and approval and disapproval are very important. Moral stereotyping is common in which good and bad are defined in terms of socially-accepted categories of virtues and vices. Positive, active, and empathic moral behavior becomes possible. Duty and moral goodness defined in terms going beyond mere obedience to an actual service to other persons or institutions, or to a concern about the feelings of others. Responsibility becomes subjective at this level to the extent that standards of motivation (to conform) have been largely internalized. However, standards of

TABLE II -3 (continued)

judgment are still external. This level consists of the following two stages:

Stage 3 - The Interpersonal Concordance Orientation

General age range: From about 10 or 11 on, but starts to become more prevalent and predominant beginning about 12 or 13. No upper limit because many people never get beyond this stage, or if they do they retain many of its characteristics and make many moral judgments on this basis.

Definition of Stage: The interpersonal concordance or "good boy-nice girl" orientation. Good behavior is what 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, and is frequently used. One earns approval by being "nice". This stage is easily observable in much typical teenage behavior, the peer group ethic, and the "one of the boys' phenomenon. The socialization process for females in our society has, until recently, been overwhelmingly oriented to Stage 3 morality. It is at this stage that the Golden Rule first becomes meaningful and operationalizable, even though it is an immature application involving "putting yourself in the other guy's shoes", but without considering all the claims objectively as from the standpoint of not knowing which place would be yours.

Stage 4 - The Law and Order (or Conscientious) Orientation

General age range: Some adolescents 12 to 14 are beginning to move into this stage, but they are more likely to around 15, 16 or 17. This is the modal stage in the United States, and is a terminal stage for many people.

Definition of Stage: The "law and order" orientation. The individual is oriented 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 given social order for its own sake. Orientation to society's point of view, to the perspective of the generalized other or the majority, and to maintaining a stable social system and one's own character. (Where an apparently Stage 3-A Prime orientation clearly rests on this point of view, it is scored Stage 4. The Stage 4 orientation need not be rigidly rule-oriented, however.) A consideration of consequences for the group or society including the impact of the act upon the general expectations of members of society. Does not necessarily mean that one's orientation is to the "establishment" society. One can be an anti-establishment Stage 4 person and apply the same orientation to a counter-

TABLE II-3 (continued)

society. For example, one could be a radical Marxist Stage 4 who conceives society as a Marxist Utopia. The central issue is that the Stage 4 person sees society itself as an entity that takes precedence over the individual. The individual exists to serve society. This is the view of society as outlined by the great sociologist, Emile Durkheim, earlier in this century. The main problem with the Stage 4 morality is that it subordinates, or even ignores, the individual and civil rights of man. This is a genuine taking-the-perspective-of-the-system orientation. But, relatively speaking, this is a pretty high-level and sophisticated point of view.

LEVEL III - POSTCONVENTIONAL, AUTONOMOUS, OR PRINCIPLED MORALITY

The individual makes a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding them and apart from the individual's own identification with the groups. This is a law-making and anthropocentric orientation. Law is distinguished from moral principle. Sees law as being rationally created for the benefit of society and mankind and to protect the rights of the individual. Laws are not sacred and can be changed for just cause. Recognizes the possibility of conflict between what is rationally right for the individual and what is legally right according to society. Individual is justified in breaking the law when the law is immoral or unjust; e.g., when the law violates moral principles that deal with fundamental human rights. Recognizes true worth of individual and his role in society. Responsibility becomes completely subjective in that both standards of judgment and standards of motivation are internal.

Stage 5 - The Social Contract Legalistic Orientation

General age range: Kohlberg now believes this to be an adult stage that is not likely to develop until the middle or late 20's. He maintains that the earliest he has seen Stage 5 in any of his research subjects is age 23.

Definition of Stage: The social-contract legalistic orientation (generally with utilitarian overtones). Right action tends to be defined in terms of general individual rights and of standards that 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, right action is a matter of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and demo-

TABLE II-3 (continued)

cratically agreed upon, right action is a matter of personal values and opinions. The result is an emphasis upon the "legal point of view", but with an additional emphasis upon the possibility of changing the 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. The "official" morality of the American government and Constitution is at this stage. Theoretical and abstract view of society as existing for and organized to serve people, the general welfare of all people, and to facilitate human existence. Distinction between person and role.

Stage 6 - The Universal Ethical Principle Orientation

General age range: This is an adult developmental stage that is not likely to come until the late 20's at the very earliest, and more likely in the 30's or beyond. Kohlberg maintains that this is a very rare stage attained by only a small percentage of the population in our culture. Some cultures have no Stage 6 people (or Stage 5 either).

Definition of Stage: The universal ethical-principle orientation. Right is defined by the decision of conscience in accord with self-chosen ethical principles that appeal 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. At heart, these are universal principles of justice, of the reciprocity and equality of the human rights, and of respect for the dignity of human beings as individual persons. An orientation to respect for human personality (treat each as an end, not a means) and to principles of justice (equity or moral equality of persons) as principles defining decisions and duties. As principles, the values of respect for persons and justice are used as consistent primary grounds of decisions which are universalizable and which represent a universal "moral point of view". There is a clear awareness, and resolution of, the problem of ethical relativity and skepticism by appeal to such universalizable principle of human morality. This viewpoint integrates the Stage 5 and 5-B perspectives.

ASSESSING MORAL DEVELOPMENT

From time to time, measurement of moral development becomes a focal issue. In the late 1920's Hartshorne and May (1928, 1929, 1930) reported a study of moral values and behavior. Havinghurst and Taba (1949) reported a study in the early 40's. In both studies, morality was considered in terms of what Kohlberg has called a "bag of virtues". That is, the concern was for the person's morally acceptable traits and behavior such as honesty, trustfulness, and loyalty, etc.

Kohlberg objects to the "bag of virtues" approach to moral development and assessment because he says,

> There are no such things. Virtues and vices are labels by which people award praise or blame to others, but the ways people use praise and blame toward others are not the ways in which they think when making moral decisions themselves. You and I may not find a Hell's Angel truly honest, but he may find himself so (Kohlberg, 1970a).

It is not surprising to Kohlberg then that the studies in moral development and assessment have shown the "bag of virtues" approach to be grossly lacking. Kohlberg and Turiel have summarized the findings of the Hartshorne and May studies with the following:

> (1) The world cannot be divided into honest and dishonest people . . . . Cheating is distributed around an average level of moderate cheating with only few people never cheating or cheating at almost every opportunity.
> (2) If a person cheats in one situation, it does not mean he will or will not cheat in another. There is very little correlation among cheating tests in different situations.

> (3) People's verbal moral values about honesty have nothing to do with how they act. People who cheat express as much or more moral disapproval of cheating as those who don't cheat.
> (4) There is little correlation between teachers' ratings of honesty and actual experimental measures of honesty.
> (5) The decision to cheat or not is largely determined by expediency. The tendency to cheat depended upon the degree of risk of detection and the effort required to cheat . . . .
> (6) Even when honest behavior is not dictated by concern about punishment or detection, it is largely determined by immediate situational factors of group approval and example (as opposed to being determined by internal moral values) . . . .
> (7) Where honesty is determined by cultural value-forces, these values are relative or specific to the child's social class and group . . . .
>
> The findings obtained by Hartshorne and May were not restricted to honesty. Exactly the same results were obtained in experimental studies of altruism (or service) and self-control. More recent researchers, studying moral behavior under the title of "moral internalization," "conscience," or "resistance to temptation," have essentially used Hartshorne and May's measurement procedures and have obtained essentially the same results (Kohlberg and Turiel, 1971).

Neither preaching and example nor punishment or reward are sufficient to produce "good" habits or moral character. Much in the home and school which have traditionally been associated with the development of moral character have been found to be relatively unproductive. According to Kohlberg,

> extensive research on parental practices has found no positive or consistent relationships between earliness and amount of parental demands or training in good habits (obedience, caring for property, performing chores, neatness, or avoidance for cheating) and their children's actual obedience, responsibility and honesty. Amount of use of praise, of deprivation of physical rewards, or of physical punishment is also not found to relate consistently or positively to measures of moral character (Kohlberg, 1966).

The research of Hartshorne and May (1928, 1929, 1930) and Havinghurst and May (1949) has a problem as viewed from a developmental viewpoint. It centers on the content of moral development and behavior rather than on the structure of moral development. Once structural-developmental assessments have been made using a cognitive approach, situational behavior, or moral behavior can be defined. "For example, consistent non-cheating becomes a 'milestone' behavior for Stage 5" (Kohlberg, 1969).

Kohlberg would suggest that assessment of moral development stages (structure) should precede measurement of moral behavior. Certain kinds of moral judgments and behaviors are more in keeping with certain stages of moral development. Unless a certain stage has been reached, a person will tend not to express moral content and behavior consonant with that stage. Thus, stage development precedes moral content and behavior. Helping a child rise from the lower stages of 1 and 2 to 3 and 4 when he is cognitively ready will be more effective in producing moral behavior than moralizing, preaching, and threatening of much contemporary moral education in schools, religious institutions and homes.

MORAL DEVELOPMENT RESEARCH (Kohlberg-oriented)

Kohlberg's moral development theory is becoming more widely recognized. It does have, however, sufficient empirical research associated with it to make a review of a few relevant studies worthwhile.

Kohlberg himself began his research in his 1958 doctoral

dissertation with interviews of 75 males between the ages of 10 - 16 years. Kohlberg has continued to test these same males at three year intervals since 1958. In addition, Kohlberg reports additional development studies in other cultures, and Kohlberg and others have performed experimental studies in several areas of moral development.

Turiel (1966) found that Kohlberg's stages did form an invariant sequence and that each stage represents a reorganization of the preceding stage. Turiel exposed his subjects to equally rational arguments justifying two contradictory positions. These arguments were presented at one stage below (-1) the subjects' dominant moral development stage and at one and two stages above (+1 and +2). Those subjects exposed to the +1 treatment made the most significant change in moral development by moving the subjects up one stage.

Blatt (1969; Blatt and Kohlberg, 1971; Kohlberg, 1969; Rest, 1974) took Turiel's laboratory experiment (Turiel, 1966) and applied it to a classroom situation. Blatt held a weekly moral development class with sixth graders during a three month period. His procedure was to present moral dilemmas and initiate probing questions. The rest of the time he managed the discussions between students. His major managerial role was to assist children on one stage to interact with those one stage higher and to provide Stage 5 arguments to the entire class. The result was that 45 per cent of the students moved up one stage, compared with 8 per cent in a

control group, and 10 per cent of the students moved up two stages. A post-test a year later showed that the movement to a higher stage of moral development reasoning was maintained. This experiment was replicated in five groups, all with similar results.

Several aspects of Blatt's research are germane for the research being undertaken for this dissertation. Blatt used an intact classroom situation. His role was as facilitator and manager, not as the primary moral educator or teacher. He sought by discussion between students and between students and himself to increase student moral development as assessed on Kohlberg's moral development stages and levels. Blatt needed to be assessing constantly the moral judgment verbalizations being communicated by students to each other and to him. The fact that he was able to do all of this suggests that others can do likewise.

Blatt's research differs, however, from the research associated with this dissertation. He spent a weekly session with the students for three months in order to attempt to affect a shift in their moral development. This dissertation's research will not try to affect changes in moral development stages. Instead, this research will seek to elicit moral development judgments on which stage determinations can be made. Also, the "luxury" of a weekly session for 3 months is not part of this design.

In Rest's unpublished doctoral dissertation (1968) reported by Kohlberg (1969), and in Rest, Turiel and Kohlberg (1969) subjects were tested to determine their comprehension of stages above and

below their own through a recapitulation procedure. All subjects were found to be able to correctly recapitulate in their own words all stage messages at or below their own stage. Generally, they could correctly recapitulate some but not all stage messages one stage above their own, but they could not recapitulate messages two stages above their own. Thus moral stage comprehension extends from the stage at which a person is presently to all stages below him and for some to a stage one, or at most, two above him. If a student was able to comprehend a higher stage, he usually chose a higher stage solution to the moral dilemmas presented to him in Rest's research.

Kohlberg cites his own cross-cultural research of moral development stages to provide evidence for his theory's universal claim. His cross-cultural research is not fully reported but is referred to in several of his writings (Kohlberg, 1966 and 1969). Studies were done with children in Taiwan, Great Britain, Mexico, Turkey, and the United States. The studies included middle and lower class boys and pre-literate and semi-literate villagers in Turkey, a Mayan group in Mexico and an Atayal group in Taiwan. "In general, the cross-cultural studies suggest a similar sequence of development in all cultures, although they suggest that the last two stages of moral thought do not develop clearly in pre-literate village or tribal communities" (Kohlberg, 1966).

The indications from the above studies by Kohlberg, Turiel, Blatt and Rest, are that (1) Kohlberg's schema meet the criteria set previously for any stage development theory, (2) they are universal in their scope, and (3) they can be used in both a controlled laboratory environment as well as a classroom to assist in moral development education. A few others such as Feder (1971), Krahn (1971), and Hogan and Dickstein (1971) have published research using Kohlberg's moral development stages, but their research is not directly relevant to this study.

SUMMARY

The significant theoretical literature in the area of moral development has been from Piaget, Kohlberg and others associated with Kohlberg. The Values Clarification literature tends to be less theoretical and more oriented to a pragmatic examination of one's own values. The social learning school's literature focuses upon the role of social relationships and their force in values and moral development. The social learning approach does not, however, go beyond content of behavior to the structure of thought that underlies the content.

Kohlberg and his associates have developed a rather detailed description of a cognitive-developmental approach to moral judgment. Stewart has provided an exhaustive review of Kohlberg's work to date, relating it to the larger field of moral development theory. The research associated with Kohlberg will be used as the

empirical basis for the research reported in this dissertation.

Kohlberg provides both the educational researcher and teacher with a theory of how moral judgments are made. Kohlberg's approach stands in contrast to the Values Clarification approach. Comparing the Values Clarification writings of Raths, Simon, Harmin, et al to Kohlberg's is an instructive experience. Whereas Kohlberg is deliberate and philosophical, pondering both ultimate and immediate foci of moral judgment, Raths, et al are more superficial and pragmatic, skimming the moral and values surface but never getting near the answer to the question of why some values are better than others. Colby observed that "the values clarification approach concentrates on the careful choice of values but has no underlying theoretical structure." In contrast, "Kohlberg's approach to values . . . is based on a cognitive theory which specifies how moral development occurs" (Colby 1975). The Values Clarification approach does not provide a philosophical basis for values or moral development, nor does it seek to explain the basis of moral judgments. Kohlberg on the other hand, does show the cognitive and structural nature of moral reasoning. He also seeks to relate the cognitive and structural components to a philosophical position in which justice is defined as the most adequate conception of right and wrong.

Kohlberg's theory seems parsimonious while not being overly simple. Kohlberg views moral development found on three levels: (1) internal without reference to externals, (2) external without

reference to internals, (3) internal with reference to external principles. Thus Kohlberg provides a more integrated approach to the world of values and moral development than other schools of thought. He avoids being either overly simple or overly complex. Kohlberg provides a balanced approach. He also avoids the trap of much moral development research, namely, focusing on content without attention to form and structure of judgment. Thus Kohlberg provides classroom teachers with a theoretical framework that has meaning for understanding the development of moral judgment.

Also, Kohlberg's associates have conducted experiments in laboratory and classroom situations. The classroom situations especially have some similarity to the design of this dissertation's research.

CHAPTER THREE

DESIGN

The purpose of this research was to describe ways to increase the classifiability of students' verbalizations about moral judgments. The mode of inquiry is descriptive research. Descriptive research has a clear function in the list of kinds of empirical research. Carpenter (1969) states that the purpose of descriptive research

> . . . is to establish a clear description of materials and phenomena under investigation. The ultimate aim is to classify events so that later research can employ an unequivocal terminology and to lessen the confusion coming from ad hoc definitions. Observation is emphasized. Intensive and prolonged observations of the complex phenomena in education seem essential for building the necessary order for later research.

Engelhart (1972) said that descriptive research is the prerequisite for experimental research. Unless experimental research is preceded by descriptive research, "'the result inevitably is immature, half-baked, dogmatic, and for the most part worthless theory.'" Descriptive research then, is the foundation for experimental research. Carpenter (1969) takes educational research to task for insufficient

descriptive research: "In education . . . we have not developed description sufficiently to shape our materials in an orderly framework and to define variables as part of a standard language system."

The function of this particular descriptive research is to describe what happens when different approaches are used to elicit moral judgment responses in a moral development discussion with young people. The expectation is that this inquiry will suggest several hypotheses for testing that should use an experimental research design.

The field work for this research was done in randomly chosen schools in intact classrooms of students who were in grades 8 - 12. Oral interviews were used to determine the ease of classifying an oral response to one of six moral development interrogation procedures. The entire field work actually consisted of two major tasks which were intended to be accomplished simultaneously. One task was to fulfill the requirements of the larger study of an evaluation of the high-school-use films of Youth Films, Incorporated as mentioned above in Chapter I. Written responses were used in combination with oral responses to gather data to fulfill this purpose. The written responses will not be reported in this dissertation, however. The second task was to gather data for the research reported in this dissertation.

SUBJECTS

The subjects were male and female students in grades eight to twelve in thirty-six randomly chosen schools from across the United States. The subjects had participated in a particular curricular experience, the viewing of a motion picture. First, twelve school sites were chosen based on the showing of the film "High on the Campus"[1] between March 1, 1973 — May 31, 1973. The schools were chosen to include one per week over a twelve week period of time. Site visits to each school occurred no sooner than five days after the film was shown and no more than two weeks after the showing. This established the time frame in which the film bookings were to occur in order to be included in the total number of schools qualified for inclusion in the random sample.

Second, after twelve main sites were selected at random, twenty-four additional school sites within a reasonable travel distance to each primary site were chosen. These twenty-four additional schools qualified since they had shown one of three moral development films within the established time frame stated above. The two films in addition to "High On The Campus" are "Flip Side" and "Hey There, Vonda!"[1] The total number of schools chosen numbered thirty-six.

The subjects, male and female youth in grades eight through twelve in private and public schools, were all in intact classes or groups. The number of classes or groups contacted by the P-O depended on how many groups in a school viewed one

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[1]Described in Appendix I

of the films, the availability of classes to the P-O, and the amount of time scheduled for the P-O at each particular school. In most cases subjects met with the P-O during the morning.

A possibly confounding variable was the amount of time available in each class period. The schools varied greatly from twenty minutes on the low side to seventy-five minutes on the high side. The variability of class time was not controlled in this study.

The amount of time devoted to actual discussion was also a variable that was not controlled. Discussion time was dependent on three variable factors: (1) the amount of time per class period, (2) the amount of time consumed by "housekeeping" chores such as attendance taking, announcements, etc., and (3) whether or not written responses were also used with a particular class. Time becomes one of several major factors that may interact with the results of this study. More will be said in Chapter IV about time and its possible affects on the findings.

A typical time frame of what occurred in each class is as follows: 1) five to ten minutes opening chores conducted by the teacher concluding in introduction of the P-O, 2) two-four minutes of introductory remarks by the P-O related to the purpose of the interview, 3) remainder of class time for oral discussion and/or written responses.

INTERROGATION STRUCTURE

The interrogation structure deals with the specificity of the opening oral questions that were asked in relation to each response mode. A high-structured opening oral question was specific and pointed. It focused on one particular event and/or moral development message of a film. It directed students to think along the lines of what the P-O was thinking. It left little or no room for individuality in focusing upon the film and its moral development messages. It was thus very delimiting in scope. There was, nevertheless, freedom for a student to answer as he wanted in response to high-structured questions. The structure was in the question itself. Structure did not purposefully enter into structuring the students' responses. Thus, the high-structured opening oral questions were open-ended. The subjects were asked to respond to the questions in their own words. Multiple choice or forced choice answers from which the subjects must respond were not given by the P-O. For example, the following is a high-structured opening oral question: "What did the opening and closing graveyard scenes say to you?"

Low-structured opening oral questions were in contrast to the high-structured questions. Low-structured ones provided only a minimum of direct focus for the students regarding the film viewed. Very general questions were asked that could have been interpreted and answered in various manners by the students. The only constraint

in the question was that the students were asked to respond with their thoughts and feelings to the particular curricular experiences of this study. For example, a low-structured question was "What do you think of the film which you saw recently called 'High on the Campus'?"

Payne (1951) has noted the assets and liabilities of low-structured questions. As assets he states that the low-structured question

> is uninfluenced, it elicits a wide variety of responses, it makes a good introduction to a subject, it provides background for interpreting answers to other questions. It can be used to solicit suggestions, to obtain elaborations, to elicit reasons, to evaluate arguments, to explore knowledge and memory, and to classify respondents . . . . It gives the respondent a chance to have his own say-so . . . . It is a preliminary step to preparing questions on any unexplored issue . . . . And it provides quotable quotes which may add sparkle and credibility to the final report.

The liabilities of a low-structured question are as follows: The approach and emotional conditions set by the interviewer are major factors in the quantity and quality of the replies. Respondents who are more articulate will express themselves more fully and over a broader range than those who are less articulate. Some respondents may omit their obvious first answer and give a more complex but less pertinent reply. Respondents may refuse to elaborate their answer when asked "why?" (Payne, 1951).

In all of the oral procedures, regardless of the structural nature of the opening procedure and regardless of the response mode,

responses were probed. Once responses had been given to one or more opening oral questions, regardless of structure, probing questions were used to seek to elicit moral judgments about events and moral development messages in the film. In addition, probing questions were used to seek to determine the cognitive moral development reasoning behind the moral judgments. Thus all opening oral questions were intended to probe into the subject's moral judgment and moral reasoning.

For example, a student's response to the low-structured question "What was the film trying to say?" was something like, "It was saying that we shouldn't use drugs." The P-O asked, "Why is that?" "What makes you say that?" After a reply to this question from the student, the P-O asked, "Why do you feel that getting arrested for using drugs is bad?" The student replied in any of several ways, revealing clues about Kohlberg stages: (1) "It hurts me physically getting roughed up by cops" (Stage 1), or (2) "I don't wanna' get shoved in jail; I want my freedom" (Stage 2), or (3) "My parents would completely go to pieces if I got put in jail. I don't want to disappoint them" (Stage 3), or (4) "Drug use is against the law. If everyone did what he wanted to, we'd all be hurting each other" (Stage 4).

Table III-1 provides a summary of the high and low opening questions.

TABLE III - 1

OPENING ORAL QUESTIONS

I. The oral group interviews associated with written responses used two kinds of questions: high-structured and low-structured.

A. The low-structured questions were the same for all schools. These are as follows:

1. What did you think of the film?
2. How did you like the film?
3. What was the film trying to say?

B. The high-structured questions were as follows:

1. "HIGH ON THE CAMPUS"
   (a) How did the film say drugs were bad?
   (b) What sorts of problems were associated with drug abuse?
   (c) How did the film show parents were involved with their children's drug problem?
   (d) "Peanuts'" mother threw him out. Should she have done this? Why? Why not?
   (e) What place did God have in the lives of some of the film's characters?
   (f) What did the opening and closing graveyard scenes say to you?
   (g) After each of these questions, this researcher asked if they agreed or not with the film and why, in order to get to some of their moral reasoning.

TABLE III-1 (continued)

2. "FLIP SIDE"

   (a) How did the film show that drugs were bad?

   (b) How did the film point out that parent-child relations were behind some of the problems presented?

   (c) What place did the film suggest that God or Jesus Christ should have in a person's life?

   (d) What were some of the problems and solutions presented in the film?

   (e) After each question, this researcher asked if the students agreed or not with the film and why, in order to get at their reasoning.

3. "HEY THERE, VONDA!"

   (a) Why did Vonda carry her Bible and read it?

   (b) How helpful is God to a person?

   (c) Why did the boys not break up the assembly?

II. The oral interviews without any written responses used both low and high-structured opening questions, too.

A. Low-structured opening questions were as follows:

   1. What was the film's message?

   2. How did you like the film?

   3. How do you determine right from wrong?

B. High-structured opening questions were chosen from the appropriate list of questions in the high-structured list above.

RESPONSE MODE

The response mode was divided into written and oral responses. The written responses were further sub-divided by oral discussion responses either prior to or subsequent to written responses. The questions in the written response mode in all cases were highly structured for all subjects. Each subject was to write his responses privately and anonymously to questions in the written response mode. Table III-2 lists the questions in the written response mode.

Discussion prior and subsequent to responses in the written response mode followed the high/low-structured questions outlined above under interrogation structure. This discussion was an open discussion with the entire group or class invited to participate.

The oral response mode was used without any written responses. This mode was used with an entire group or class of students. They were free to participate as they wanted. The opening oral questions in this mode followed within a high or low structure. Table III-1, part II, lists these questions.

The written responses were employed for two primary reasons. First, they provided data for the evaluative research project of which this dissertation was a part. Second, they were used to focus attention in Approaches III and IV (See description of the six approaches following.). The focus of this particular dissertation is on the elicitation of oral responses. Thus the written responses will not be analyzed and reported here. They are analyzed and reported in Ward and Stewart, 1973, Chapter V.

TABLE III-2

QUESTIONS FOR WRITTEN RESPONSE MODE

1. What did the film try to say; that is, what was/were its message(s) or main idea(s)?
2. Do you agree or disagree with the message(s) or idea(s)? Why or why not?
3. What effect did the film have on you? What did it do to you?
4. Did you like or dislike the film?
5. How much did the following help you in deciding what is right and wrong?

   (a)

Very much	Much	Some	None
1	2	3	4

   (1) Physical harm

   (2) Mental, emotional harm (psychological)

   (3) Good feelings

   (4) Approval of friends

   (5) Approval of parents

   (6) Approval of other adults

   (7) Legality

   (8) Illegality

   (9) Approval of society

   (10) Approval of mankind

   (11) Other (what?)

   (b) Why did you check "very much" and "Much" above?

6. If you make a promise, would you break it? Why or why not?
7. Any other comments.

APPROACHES

Table III-3 gives an overview of the opening oral interrogation structures and the response modes used in each approach. Descriptive research, to be valuable, should look for something in particular as well as be open to unexpected and serendipitous findings. The research herein reported had a set of expectations or seminal hypotheses associated with each approach. The writer has chosen to use the word "expectations" to describe what he expected to discover in this research. These expectations are listed below under each description of each of the six approaches. The approaches were conceptualized as the independent variables. Classifiability, germaneness and management were the dependent variables.

Approach I consists of a high-structured opening discussion with written responses following the discussion. In this regard, it was expected that the oral responses of the students would have been easy to classify according to Kohlberg's moral development stages, the oral responses would have been germane, and leadership tasks would have been mainly to ask the proper high-structured questions. The discussion would probably have acted as a stimulus to elicit further written responses from the students.

Approach II consisted of low-structured opening discussion with written responses following the discussion. This approach was expected to produce less germane and less easily classifiable oral responses. The low-structured opening discussion was expected to produce responses from those who found it easy to enter into a

class-sized discussion. Thus the "class clown" as well as the truly articulate persons would have tended to dominate the discussion. The more intensely these kinds of students felt about the subject being discussed, the greater they would have dominated the discussion and the less other members of the class would have participated.

Approach III consisted of written responses followed by a high-structured opening interrogation procedure with discussion after the writing. This was expected to produce germane and easily classifiable written responses. However, it was not expected to produce a large amount of discussion because the students would have, in all likelihood, felt they had said all they wanted to in their written answers. It was expected that managing the leadership of this approach would have required more skill to attempt to draw out from students what they had already written. What discussion developed was expected to be germane and easily classifiable.

Approach IV consisted of written responses followed by a discussion using a low-structured opening interrogation procedure and occuring after the writing. The expectation was that these oral responses would have been less easily classifiable and less germane to the Kohlberg moral development levels and stages. This approach was expected to produce more discussion than Approach III, but less than either Approaches I and II. Leadership management in this fourth Approach was expected to be more difficult. It was expected that the discussion would have tended to ramble. The same tendencies of monopolization of the discussion were expected as mentioned in Approach II.

Approach V consisted of oral discussion in class using high-structured opening questions. This approach was expected to be somewhat stilted, tending to a question-answer format with the leader providing all of the direction for the students. The responses were expected to be easy to classify and to be germane. The problems associated with the discussion mentioned in Approach II above were anticipated in this approach, too. However, the high-structured questions were expected to mitigate against this becoming as serious a problem as in Approach VI below.

Approach VI consisted of oral discussion using low-structured opening interrogation questions. This approach was expected to produce the most difficulty in classifying responses according to moral development stages, to be less germane, and to produce the most problems in trying to manage the discussion. All of the problems associated with discussion in Approach II were expected to be even more apparent in this last approach.

Participant-Observer. The role of the researcher was as a participant-observer (P-O). As was stated in Chapter I, the brevity of exposure to each group does not merit the more precise use of the term "Participant-observer." Nevertheless, the data were gathered by one person who participated as a discussion leader, facilitator for clarifying responses, and observer. Thus the term participant-observer is used to describe the role of this researcher in the interviews.

SUMMARY

The research described in this study sought through the interrogation structure and the response modes to answer a basic question. That question was, given several ways to lead a moral development oriented discussion, which one or ones provide the most easily classifiable responses, the most germane responses, and would be the most manageable? In order to determine this, a series of discussions was arranged. Each discussion employed one of six Approaches described above and summarized in Table III-3. These six Approaches were the independent variables associated with this research and classifiability, germaneness and management the dependent variables.

ANALYSIS OF RESPONSES

The oral responses of the subjects are described for each approach in terms of the following categories: (1) classifiability, (2) germaneness, and (3) discussion management. These three categories were the dependent variables of this research.

(1) Classifiability was judged by the ease of assigning a Kohlberg moral development stage to each response. Those responses which were clearly identified by the P-O during the discussion as a stage in Kohlberg's schema were labelled easily classifiable.

As an example, responses that stressed that taking drugs was "wrong because the physical consequences were harmful to one's body" were coded as easily classifiable. Other responses that clearly fit into one of Kohlberg's descriptions of six stages of

TABLE III-3

APPROACHES TO THE DISCUSSIONS

OPENING ORAL INTERROGATION STRUCTURE	RESPONSE MODE: WRITTEN — DISCUSSION PRIOR TO WRITING	RESPONSE MODE: WRITTEN — DISCUSSION SUBSEQUENT TO WRITING	RESPONSE MODE: ORAL
HIGH	I Discussion Prior High Opening Structure Written Response	III Written Response Discussion Following High Opening Structure	V Oral Response High Opening Structure
LOW	II Discussion Prior Low Opening Structure Written Response	IV Written Response Discussion Following Low Opening	VI Oral Response Low Opening Structure

moral development were coded as easily classifiable.

Those responses that did not fit Kohlberg's schema or that seemed to fall between stages were coded as less easily classifiable. For example, responses that stressed content of moral judgment, "drugs are bad," but did not have any structural reasons for the judgments were coded as being less easily classifiable. A response such as "Drugs are bad because they damage your body and they don't do anything for you" was judged to fall between stages (Stages 1 and 2 in this example) and, therefore, were coded less easily classifiable.

(2) Germaneness was judged in terms of the relevance of the responses to cognitive moral reasoning as described by Kohlberg's cognitive moral development stages. Those responses that were clearly verbalizations of cognitive moral reasoning and not just moral content judgments were classified as germane. For example, a statement such as "Taking drugs is wrong because it will make your parents upset and I don't want to upset my parents; I love them too much; They don't expect me to get into drug trouble." is clearly a verbalization of Kohlberg's Stage 3 moral development. All responses that were clearly verbalizations of moral development according to Kohlberg's description were coded germane. Responses that were irrelevant or were not clearly verbalizations of cognitive moral reasoning were classified as less germane. Into this last category were placed all moral judgments that did not

have cognitive moral reasoning statements to support them. All content responses without cognitive structure responses were classified as less germane, also. For example, a response such as "I think all people want to have a happy life," was coded less germane. Also, responses such as "The film said drugs were bad for you and I agree," which had no cognitive, structural reasoning elicited were coded less germane.

(3) Discussion management was described in terms of the following general characteristics of group interaction: (a) freedom from domination by one student, (b) contributions from more than one-half of the students in the class, (c) voicing of contrary viewpoints by students, (d) relative spontaneity of discussion, and (e) continuance of discussion by subjects without prompting by the participant-observer.

Each of the six Approaches is a mode of eliciting responses from students. The responses of each approach were analyzed according to the three criteria of (1) ease of classifiability of responses within Kohlberg's schema, (2) germaneness to Kohlberg's schema, and (3) ease of management of the group discussion.

ANALYSIS OF FILMS

The three films that were shown have been analyzed in terms of Kohlberg's moral development schema. This was done to provide an understanding of the moral development messages in each film and to help the researcher to know the stages of the messages which students verbalize in the discussion and written responses.

A staff of five knowledgeable researchers (doctoral students and university faculty) who were working in related research with Kohlberg's moral development schema met and viewed each film expressly to assign a Kohlberg moral development stage to each moral message perceived. Each person worked individually and privately in judging each moral message unit of the film. After each unit was judged privately, each judge announced his decision to the others for comparison. In most cases, all judges agreed. In those few cases where there was disagreement, discussion prevailed until a consensus was reached by all. After consensus was reached for one unit, the judges viewed the next one and assigned a moral development stage number (from Kohlberg) to that unit. The same reporting and consensus procedure above was followed throughout each film.

The scoring of each unit was done in accordance with the moral development scoring procedures outlined by Porter and Taylor (1972). Theirs was the only published material available at that time that explained how to assign Kohlberg's moral development scores.

In analyzing each of the films, the total impact of a scene was considered. This includes the verbal script, the setting, characters, cinematic effects, photography, colors, and music. The judges sought to view each film in terms of the moral messages being communicated. The moral message unit consisted of scenes and parts of scenes. When some scenes contained more than one moral message, each moral message was considered as a unit within a given scene.

The judges consciously and purposefully avoided the temptation to "read into" the film the intentions of the film director and producer.

The analysis is reported in Tables III-5 and 6, using Kohlberg's moral development schema as presented in Chapter II. Table III-4 gives ratings in percentages of each film's moral messages which were assigned to each of Kohlberg's stages. Each film's moral development level was calculated by adding together the percentages of all stages in each level.

Most of the first film, "High on the Campus," was strongly oriented to Level I messages. It stressed punishment and obedience, physical and psychological warnings and threats, and instrumental aspects of both life in general and religion in particular. Another portion of the film was almost entirely oriented to Stage 3 in terms of stereotypical role expectations from family and friends. The other Stages (4-6) had none or practically no scenes oriented to them.

The second film, "Flip Side," followed "High on the Campus" in terms of being likewise oriented strongly to Level I (Stages 1 and 2) and partly to Stage 3. It was somewhat stronger in its orientation to Stage 3 than "High on the Campus".

The third film, "Hey There, Vonda!" had a small orientation to Stage 1 and a considerable amount to Stage 2. Almost one-half of the scenes were oriented to Stage 3. There was a weak orientation to Stage 4 in this film.

TABLE III-4

SUMMARY OF THE MORAL MESSAGE APPEAL OF THE FILMS ACCORDING TO KOHLBERG'S MORAL DEVELOPMENT SCHEMA

Kohlberg Stage or level	"High on the Campus" Total Moral Message Units: 45	"Flip Side" Total Moral Message Units: 57	"Hey There, Vonda!" Total Moral Message Units: 13
Stage 1	25%*	23%	10%
Stage 2	51%	43%	38%
Level I	76%	66%	48%
Stage 3	20%	30%	46%
Stage 4	1%	—	6%
Stage 4½	1%	2%	—
Level II	22%	31%	52%
Stage 5	2%	1%	—
Stage 6	—	1%	—
Level III	2%	2%	—
Modal Stage	2	2	3

*Percentages are in terms of the percentages of scenes in each film which were assigned to a particular stage.

Generally, then, as can be observed from the modal stages in Table III-6, two of the films are heavily oriented to Kohlberg's Level I (especially Stage 2) "Instrumental Relativist Orientation." The third film is primarily oriented to Stage 3, "Interpersonal Concordance Orientation" but with a strong secondary orientation to Stage 2, also.

LOGISTICAL ADJUSTMENTS TO THE ORIGINAL DESIGN

Several changes occurred during the twelve weeks of data collection. One of the randomly chosen school sites was in a far western mountain state. Two additional school sites could not be found that would have shown any of the three films ("High on the Campus," "Flip Side," and "Hey There, Vonda!") in this western state within the proper time limits laid down by this study. The high costs involved in traveling to this one random site and the lack of any other sites within a reasonable distance made this week's interviews prohibitive from a cost-benefit viewpoint. Consequently, that week's trip was cancelled. This was to have been the sixth week of interviews.

Problems also arose in setting up the interviews for the eighth week. Very little lead time was available between the contacting of the schools and the actual interviews, usually not more than one week. It was discovered during the routine arrangements, that the schools chosen for the eighth week could not be contacted because of Spring vacations peculiar to that area. An attempt was

made to find substitute schools. As it turned out, no others were available. The observations for week eight, therefore, were cancelled.

The result of cancelling the trips for the sixth and eighth weeks was to reduce the sample size to 83% of the original sample size. This is generally considered to be more than adequate to meet the requirements of randomization.

Another change resulted when the P-O arrived at a school for the interviews only to discover that their movie projector had recently been stolen and had not been replaced. They had not shown the film. Therefore no interviews were possible in that school (9-2).

No school could be found for the 9-3 assignment which would meet the established criteria for showing one of the three films. Consequently, a school was chosen which had booked another film from the same company with a similar moral message. The researcher had not previewed the film, so he went into the school with only the very briefest verbal summary of the film.

One of the stipulations for site selection stated that "students will have viewed one of the films not less than five days nor more than two weeks before the interviews." Schools modify their schedules to fit their own needs, however. As a result, three schools showed "High on the Campus" only two days prior to the interviews. One school showed the film the day before the interview. These were

the only schools that deviated from this criterion. It was judged that this did not create a significant difference in responses. Data for these schools are included.

In another school (10-2) the only class intended for viewing of the film did not meet on the day the interview was to occur. The questions to be answered by the students were taped by the P-O and a written copy was left with the teacher. The teacher administered the taped questions to be answered in writing by the class. This class received the questions approximately three weeks after viewing the film and one week after this interviewer was present. Since no oral discussion was conducted with this class, no data are reported for this school (10-2).

Tape recordings were attempted during the class interviews. These were found to be technically infeasible for several reasons. The physical situations varied tremendously from school to school. The place for the interviews ranged from a usual classroom to various-sized libraries, cafeterias, auditoriums, and gymnasiums. Merely attempting to pick up voices became technically impossible. Further, on the several occasions the taping was attempted in a normal classroom situation, it seemed to produce in the students a reticence to discuss. For these reasons, then, taping was discontinued.

SUMMARY

The design for this research called for written and/or oral responses to discussions with intact groups of students in grades eight through twelve in randomly chosen schools across the United States. The students were to have viewed one of three moral development films at least five days but not more than two weeks prior to the interviews. Six elicitation approaches with differences in interrogation structure and response modes were used. Analysis of oral responses were in terms of ease of classifiability of responses in Kohlberg's schema, germaneness of responses to Kohlberg's levels and stages of moral development, and the relative ease of discussion management.

CHAPTER IV

DATA AND FINDINGS

Responses from students were gathered by interviews of classes in randomly chosen schools throughout the United States. The participant-observer, acting as interviewer, usually spent a few hours each morning at each school in order to accomplish the tasks associated with the descriptive research being reported in this dissertation and the broader evaluative research reported in Ward and Stewart, Chapter V (1973). The students in the classes to be interviewed usually were not forewarned that they would be interviewed.

Each interview with a class began with the teacher introducing the P-O. The P-O would then introduce his reason for being in the class and set the stage for the interview. He would seek to establish rapport by assuring students that the interview was in no way associated with their grades. Nor was he looking for any specific kinds of answers. Rather, he told them he was desirous of

obtaining their own ideas and responses to the film, (the curricular experience).

The students responded to the interviewer very positively throughout the research project. At no time was classroom behavior nor "discussion" a problem. Students seemed to want to express their opinions, ideas and thoughts.

A summary of the Approaches used throughout this study are as follows:

APPROACH I — oral response using a high opening interrogation structure procedure, written responses followed;

APPROACH II — oral response using a low opening interrogation structure procedure, written responses followed;

APPROACH III — written responses preceding oral response using a high opening interrogation structure procedure;

APPROACH IV — written response preceding oral discussion using a low opening interrogation structure procedure;

APPROACH V — oral discussion using a high interrogation procedure, no written responses;

APPROACH VI — oral discussion using a low interrogation procedure, no written response.

Approaches III and IV were in actual practice not a clear contrast with Approaches I and II. Approaches III and IV were designed to use a written exercise with subsequent discussion. In actual operation, Approaches III and IV had to be prefaced with several comments to the students to insure that they were all thinking about the same film. The reason for this was that the showing of various films in grades 8 to 12 is very frequent. Some classes saw at least one film each week. One class had seen six films in the last six days before their interview. Several other classes had viewed two or three drug education films after viewing "High on the Campus", thus easily confusing "High on the Campus" with any of them. It was therefore imperative, no matter which approach, to make sure that the students were recalling and discussing the same film. Usually this was done by asking the students what the film was about. If they showed either confusion or lack of recall, they were prompted about the content. Almost without exception, students then claimed to recall. In fact, some students who had not seen the film remembered their friends' descriptions of the films.

The process of making sure that the students recalled the correct film may have "contaminated" Approaches III and IV to an unspecifiable degree. It was judged, however, that a certain amount of contamination was better than no response or worse yet, a response to an extraneous curricular experience.

DATA

Table IV-1 provides a summary of the classes and schools involved in this study. In some cases an estimate is used to indicate the number of students involved in classroom interviews. This is done because no actual number was reported by the teacher. In some cases the P-O had to make a quick count prior to or subsequent to his interviewing the class.

A school and class or group are designated on the tables in this chapter by a set of numerals and letters which correspond to the week of the interview, the order that week in which the school was visited, and the class. Thus 1-1 means the first week of interviews and the first school that week. When necessary, individual classes or groups within a particular school will be designated by lower case letters "a,b,c" etc. Thus 11-2b would mean the eleventh week of interviews, the second school that week, and the second class interviewed that day.

A total of 29 schools were involved. Data from 51 classrooms or intact groups are reported. Some of the intact groups were study hall groups, physical education classes and health education classes. Other groups were combinations of several classroom sets. All groups were composed of students in grades eight through twelve.

Twenty-seven schools were public schools. Two were Roman Catholic parochial schools. A total of approximately 1734 students were interviewed. Of these, 238 students gave only oral responses

TABLE IV-1

SUMMARY OF SCHOOLS AND CLASSES INTERVIEWED

DAY OF WEEK	PUBLIC/ PAROCHIAL	FILM	GRADES INTERVIEWED	NUMBER OF CLASSES	TOTAL STUDENTS
1-1	Public	HOC	8	1	36*
1-2	Public	HOC	9,11,12	6a-f	121*
1-3	Public	HOC	8	1	16*
2-1	Public	HOC	10	1	31
2-2	Public	FS	8,9	2a,b	34
2-3	Public	HTV	11,12	1	35
3-1	Public	HOC	8	2a,b	43
3-2	Public	FS	9,11,12	5a-e+++	93
3-3	Public	FS	8+	2a,b+	139
4-1	Public	HOC	10	1	43
4-2	Public	FS	8	2a,b	33
4-3	Public	HOC	10	2a,b	53
5-1	Public	HTV	9,10,11	3a-c	210*
5-2	Public	HOC	9-12	2a,b	68
5-3	Public	FS	11,11	2a,b	18
6	(Interviews cancelled for this week)			0	0
7-1	Public	HOC	11,12	3a-c++	48
7-2	Public	FS	9	1	93
7-3	Public	HOC	8	2a,b	61
8	(Interviews cancelled for this week)			0	0
9-1	Public	HTV	10,11	2a,b	69
9-2	(Film not shown)	—	0	0	0
9-3	Public	MF	8	2a,b	54
10-1	Parochial	HOC	10	2a,b	57
10-2	Public	HTV	8	1**	20
10-3	Public	HTV	9-12	2**a,b	37
11-1	Parochial	HOC	10	2a,b	57
11-2	Public	HTV	8	2a,b	54
11-3	Public	FS	11	2a,b	48
12-1	Public	HOC	8	1	52
12-2	Public	FS	10,11,12	1	55
12-3	Public	HTV	8	1	56

Abbreviations:

"HOC" is an abbreviation for "High on the Campus".
"FS" is an abbreviation for "Flip Side".
"HTV" is an abbreviation for "Hey There, Vonda!"
"MF" is an abbreviation for "Misfits".

Notes:

* Estimate. Exact number not available.
** Written responses only. No discussion. No data reported for these.
+ Only one class has oral data included.
++ Only two classes have oral data included.
+++ Only four classes have oral data included.

(1-1,2,3; 2-1,2) and 175 students gave written responses only (3-2b; 3-3b; 10-2; 10-3a and b). The written responses will not be reported for reasons already stated in Chapter III.

School 10-3 provided a special problem to this interviewer's own moral judgment and sense of justice. In school 10-3 the students to be interviewed were in a study hall. A number of them were planning on using their study hall period for work due that day. The principal had not forewarned them that they would not have a study hall on this day. It became obvious that this interviewer's presence was going to be a problem for a great number of them. It was this researcher's judgment that it would be grossly unfair to the students to usurp their entire class period for an interview. He decided to quickly administer the written response questions without any discussion. Hence no oral data were generated for this group (school 10-3).

One all-girls' health education class (3-3b) did not have any oral discussion. The girls wrote a great deal, asked a number of clarifying questions, and generally took the entire period responding to the written questions. Approach III was being attempted, but could not be completed because the class period ended. Consequently, no oral data were generated by this class and hence no data will be reported. In classes 3-2b, 7-1b, 7-1c approaches III and IV were being attempted, the classes also took up too much time writing their responses. The result was that the

class period was over before discussion could begin. Therefore, no oral data were generated in these classes.

One possibly confounding, recurring occurrence was that not all of the classes were able to view the entire films. Both "High on the Campus" and "Flip Side" were too long to fit into school periods of less than 55 minutes. Normally anywhere from 5 - 10 minutes of a class period is consumed at the beginning with record-taking, announcements, and other such non-academic activities. Even a 55-minute period would be too short to show a 52-minute film. The effects of not viewing the entire film were not measured.

The length of "High on the Campus" and "Flip Side" precluded any follow-up discussion by most teachers immediately after their classes viewed the film. If a teacher was using the film as a constructive curricular experience, he or she usually had to wait until the next time the class met to proceed with discussing the film.

JUDGING THE RESULTS

The oral discussions were judged in accordance with the stated criteria in Chapter III of this dissertation and summarized below. Immediately after each class or group interview, the P-O would rate the students' discussion in terms of classifiability, germaneness and management. The P-O did this with notes which described each class or group that he interviewed.

Those responses from students which, in the judgment of the P-O, were clearly identifiable as a stage in Kohlberg's schema, were labelled easily classifiable. Other responses which did not fit into Kohlberg's schema or that fell between stages were classified by the P-O as less easily classifiable. The P-O had to be continually alert to the responses being given by students. He had to judge whether they were moral reasoning statements or not. Those moral reasoning statements were then judged as being easily or less easily classifiable.

The responses were also judged by the P-O in terms of germaneness. Germaneness was defined as responses that were clearly verbalizations of cognitive moral reasoning and not just moral content judgments. Those that fitted this category were classified germane. Those responses that were not cognitive moral reasoning responses were classified as less germane.

Discussion management was judged by the P-O using the following criteria: (1) Dominance by one or two students led to the judgment that the discussion was less easily managed. Discussions with lack of dominance were judged as easily managed. (2) Involvement of approximately one-half or more of the class or group in the discussion led to the judgment that the discussion was easily managed. Discussion in which less than one-half were involved were judged as less easily managed. (3) If students voiced contrary views to each other the discussion was judged to be easily managed. Where little or no

contrary views were expressed, the discussion was classified as less easily managed. (4) When the discussion was relatively spontaneous and did not require continued or frequent direction from the P-O, it was judged to be easily managed. When the opposite was true, the discussion was judged to be less easily managed. (5) Those discussions that maintained themselves without prompting or leadership from the P-O were judged easily classifiable. When the opposite was true, the discussion was judged as less easily managed.

SUMMARY OF DATA

Tables IV-2a-d provide a summary of the data compiled according to the analysis table described in Chapter III of this dissertation. The unit of analysis is a classroom or other intact group. Each figure in the table represents a distinct, intact classroom or group which participated in an oral interview. The concern of the study was to determine an effective approach to elicit oral verbalization of classifiable responses to a moral development discussion. The written responses were used primarily for the larger part of the study associated with the interviews and not as part of this dissertation. Therefore, only those intact groups which produced oral responses are reported in Tables IV-2-d. Thus, groups 3-2b, 3-3b, 7-1b, 7-k, 10-2, 10-3b, are not included in Table IV-2.

TABLE IV-2a

ANALYSIS OF RESPONSES ACCORDING TO SCHOOLS AND CLASSES (OR GROUPS)

	Classifiability				Germaneness		Management	
	Easily		Less Easily		Germane	Less Germane	Easily	Less Easily
APPROACH I	3-1a	HOC	4-3a	HOC	3-1a	4-3a	3-1a	4-3a
N=13 classes or groups	3-1b	HOC	4-3b	HOC	3-1b	4-3b	3-1b	4-3b
	5-3a	FS	9-1a	HTV	5-3a	9-1a	5-3a	9-1a
	7-3a	HOC	9-1b	HTV	7-3a	9-1b	7-3a	9-1b
	7-3b	HOC	11-2b	HTV	7-3b	11-2b	7-3b	11-2b
	11-1b	HOC	12-2	FS	11-1b	12-2	11-1b	12-2
	11-3b	FS			11-3b		11-3b	
n of total	7		6		7	6	7	6
% of total N	54%		46%		54%	40%	54%	46%
APPROACH II	5-1a	HTV	2-3	HOC	5-1a	2-3	5-1a	2-3
N=6 classes or groups	5-2b	HOC	5-2a	HOC	5-2b	5-2a	5-2b	5-2a
	7-2	FS	5-3b	FS	7-2	5-3b	7-2	5-3b
n of total	3		3		3	3	3	3
% of total N	50%		50%		50%	50%	50%	50%

TABLE IV-2b

ANALYSIS OF RESPONSES ACCORDING TO SCHOOLS AND CLASSES (OR GROUPS)

	Classifiability		Germaneness		Management	
	Easily	Less Easily	Germane	Less Germane	Easily	Less Easily
APPROACH III N=9 classes or groups	10-1a HOC 10-1b HOC 11-1a HOC 7-1b HOC	3-2a FS 3-2b FS 4-2a FS 11-2a HTV 11-3a FS	10-1a 10-1b 11-1a 7-1b	3-2a 3-2b 4-2a 11-2a 11-3a	10-1a 10-1b 11-1a 7-1b	3-2a 3-2b 4-2a 11-2a 11-3a
n of total	4	5	4	5	4	5
% of total N	44%	56%	44%	56%	44%	54%
APPROACH IV N=10 classes or groups	3-3a FS 7-1a HOC 9-3a MF	3-2d FS 3-2e FS 4-1 HOC 4-2b FS 9-3b MF 12-1 HOC 12-3 HTV	3-3a 7-1a 9-3a	3-2d 3-2e 4-1 4-2b 9-3b 12-1 12-3	3-3a 7-1a 9-3a 12-1	3-2d 3-2e 4-1 4-2b 9-3b 12-3
n of total	3	10	3	10	4	9
% total of N	30%	70%	30%	70%	40%	60%

TABLE IV-2c

ANALYSIS OF RESPONSES ACCORDING TO SCHOOLS AND CLASSES (OR GROUPS)

APPROACH	Classifiability		Germaneness		Management	
V	Easily	Less Easily	Germane	Less Germane	Easily	Less Easily
N=4 classes or groups	1-3 HOC 2-2a FS 2-2b FS 5-1c HTV		1-3 2-2a 2-2b 5-1c		1-3 2-2a 2-2b 5-1c	
n of total	4		4		4	
% of total N	100%		100%		100%	
APPROACH VI N=9 classes or groups	1-1 HOC 1-2a HOC b c d e f 2-1 HOC 5-1b HTV		1-1 1-2a b c d e f 2-1 5-1b		1-1 1-2a 1-2c d e f 2-1 5-1b	1-2b
n of total	9		9		8	1
% of total N	100%		100%		89%	11%

TABLE IV-2d

SUMMARY OF ANALYSIS OF RESPONSES

APPROACH	Classifiability		Germaneness		Management	
	Easily	Less Easily	Germane	Less Germane	Easily	Less Easily
I	7	6	7	6	7	6
II	3	3	3	3	3	3
III	4	5	4	5	4	5
IV	3	7	3	7	4	6
V	4	0	4	0	4	0
VI	9	0	9	0	8	1
TOTAL FOR COLUMNS	30	21	30	21	29	22
%	59%	41%	59%	41%	57%	43%
N=51						

Tables IV-2a and IV-2d show that Approach I produced an almost equal distribution of responses in terms of ease of classifiability, germaneness and management. The results were that seven classes produced easily classifiable, germane and easily managed oral responses. Six classes produced less easily classifiable, less germane, and less easily managed oral responses.

Approach II, as reported on Tables IV-2a and IV-2d, show an equal distribution of results in all six classrooms in which Approach II was used. Three classes produced oral responses which were easily classifiable, germane, and easily managed. On the other hand, three classes produced oral responses which were less easily classifiable, less germane and less easily managed.

Approach III, as reported on Tables IV-2b and IV-2d, showed 9 classes were interviewed. Four classes produced oral responses which were easily classifiable, germane, and easily managed. Five classes produced oral responses which were less easily managed, less germane, and less easily managed.

Tables IV-2b and IV-2d show that Approach IV produced some variation in oral responses. Three classes had oral responses which were easily classifiable and germane. Four classes had oral responses which were easily managed. Approach IV produced, on the other hand, seven classes whose oral responses were less easily classifiable and less germane, and six classes which had easily managed discussion.

Numerically, this approach elicited more responses which were less easily classifiable, less germane, and less easily managed. However, the mean for the 10 classes in which Approach IV was used is 5 for each category. The deviation from the mean in classifiability and germaneness is -2 and +2. The deviation from the mean under the management category is -1 and +1. The oral responses are equally distributed around the mean. The result suggests an equal chance of occurring for all categories.

Approach V, as reported on Tables IV-2c and IV-2d, elicited from four classes oral responses which were easily classifiable, germane, and easily managed. No oral responses from any of the classes were less easily classifiable, less germane or less easily managed.

Approach VI's data are in the same direction as the data of Approach V. All 9 classes interviewed produced easily classifiable and germane responses. Eight of these nine classes produced discussions that were easily managed, and one class produced less easily managed discussion.

Thus Approaches I, II, III and IV produced oral responses which had an equal probability of occurring. Only Approaches V and VI showed definite, uni-directional response patterns, all being easily classifiable, germane, and easily managed. The only exception was the discussion in one class which was less easily managed.

FINDINGS

The nature of this research is descriptive and its design called for the researcher to be a participant-observer in the interview process. The findings, therefore, are reported in this section. Observations, or more subjective findings, are reported in the next section.

Subjectivity might be charged to the P-O. The case is made, however, that the participant-observer attempted by tape recording interviews to allow for independent judgment of the oral interviews. For the reasons cited above, however, this was not possible. Since the P-O was not attempting to "prove" that one approach was superior to another, it is his contention that he was unbiased in the analyses of the responses to the various approaches.

In Chapter III of this dissertation, expectations or hypothesized results associated with each of the six approaches were stated. The first section of the findings of the data focuses on these expectations.

Finding One. Approach I was a high-structured opening interrogation procedure with written responses following. It was expected to elicit oral responses which would be easily classifiable, germane, and with easily managed discussion. The data on Table IV-2a show that this occurred on approximately a 50-50 basis. Thus this expectation was found in only about one-half of the classes interviewed. The opposite also occurred with about equal frequency. Approach I did not produce evidence to support consistently the expectation.

Finding Two. Approach II was a low-structured opening interrogation procedure with written responses following. It was expected to elicit less easily classifiable and less germane responses and to be a less easily managed discussion. This was confirmed in one-half of the cases and unconfirmed in the other half as shown in Table IVa. Thus the expectation was not consistently upheld.

Finding Three. Approach III consisted of written responses followed by a high-structured opening oral interrogation procedure. This was expected to produce germane and easily classifiable responses. It was not expected to produce an easily managed discussion. Table IV-b shows that the probability is about 50-50. It is also clear from Table IV-b that management follows in the same direction as classifiability and germaneness. Management does not seem to be independent from the other two variables. As classifiability and germaneness go, so also does management. Thus the written responses did not seem to have consistent effect upon classifiability and germaneness of responses and management of the discussions.

Finding Four. Approach IV consisted of written responses followed by a low-structured opening oral interrogation procedure. The data (Tables IV-2b, IV-2d) indicate that this approach produced more responses that were less easily classifiable and less germane and was less easily managed. However, as was stated above under the data heading, the deviation from the mean in both classifiability and germaneness is -2 and +2, and for management it is -1 and +1. Thus the responses are equally distributed

around the mean. This suggests that the responses had an equal chance to occur. Approach IV did not support the expectation that the responses to this approach would be less easily classifiable and less germane, and would produce less easily managed discussion.

Finding Five. Approach V consisted of oral discussion using a high opening interrogation procedure. No written responses preceded or followed the discussion. The expectations were that these approaches would produce less easily classifiable and less germane responses and be a less easily managed discussion. Contrary to these expectations, Table IV-c shows that all four of the classes who were administered this approach produced easily classifiable and germane responses and were easily managed.

Clearly the elicitation procedures made a consistent difference in these classes. Thus an elicitation process which is composed of high-structured opening questions can produce easily classifiable and germane responses within a discussion that is easily managed. An immediate question arises in this writer's mind as to why this approach elicited such easily classifiable and germane responses and was an easily managed discussion. One would expect that Approach V would have produced results similar to Approach I since the first half of Approach I was exactly the same as the whole of Approach V. Both of these approaches began with a high-structured oral interrogation procedure. Approach I, however, used a high-structured opening interrogation followed by written responses.

No definitive data are available to help distinguish the two schools and four classes or groups of students in Approach V

from the thirteen to whom Approach I was administered. Therefore, it is not possible to analyze the socio-economic and academic achievement of the students involved in either Approach. One can only speculate that some kind of difference may lie in the kind of teaching methods used by the teacher in each classroom.[1] One observation made by the P-O in three of these classes (1-3, 2-2a, 2-2b) was that discussions were reported to be a frequent teaching method used by the teachers. The students were knowledgeable and experienced in discussion techniques and would have learned to carry on a discussion with ease. The results seem to be indicative of the fact that the students were quite comfortable in this mode and responded with easily classifiable and germane responses. Thus, prior positive experiences in previous general discussions may be a key to eliciting easily classifiable and germane responses in an easily managed values discussion.

Finding Six. Approach VI consisted of oral discussion using a low-structured opening interrogation procedure. This approach was expected to produce less easily classifiable and less germane responses and be a less easily managed discussion. As Table IV-c shows, only part of this expectation was observed in just one of the classes. Class 1-2b produced a less easily managed discussion. In this situation the class was dominated by one student to such an

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[1] In the next major sub-heading is a discussion of an alternative hypothesis suggested by the findings.

extent that others were unable to speak freely. Had this one individual been absent that day, things may have been quite different! Thus the overall effect of this approach was to produce easily classifiable and germane responses in a discussion that was easily managed.

Approach VI, therefore, made a significant difference in the kinds of responses elicited from students and in the ease of management of the discussion. The use of a low-structured elicitation procedure produced positive results in all but one category, in one class. A low-structured opening interrogation procedure can elicit responses which are easily classifiable and germane within an easily classifiable discussion.

A question similar to the one raised above in Finding Five can be raised here, too. Why is it that Approaches VI and II, both of which began with the same low-structured opening interrogation procedures, do not produce the same results? The only explanation here, as in Finding Five, is that the classroom teachers may make a greater difference than the approaches themselves do. In the second school observed in week one (1-2), the teachers themselves reported that they used discussion a great deal. One teacher, who had three of his classes interviewed, said he relied heavily on discussion methods in his teaching. It would seem legitimate to think that previous experience in discussion techniques probably

will do more to elicit moral values and judgment than any particular approach.

Finding Seven. In Approaches V and VI, regardless of the amount of structuredness of the opening interrogation procedures, the effects on the responses and the ease of management were the same except in minor instances as mentioned in Finding Six. In both Approaches V and VI, the responses were easily classifiable and germane, and were easily managed. Approach V used a high-structured opening interrogation procedure and Approach VI used a low-structured opening interrogation procedure. Thus, according to the data, either approach would elicit easily classifiable and germane responses within an easily managed discussion, even though one had a high-structured opening and the other a low-structured opening. It seems then that the degree of structuredness may, therefore, be less a predictor of success in terms of ease of classifiability and germaneness of responses within an easily managed discussion. If either Approaches V or VI, differing as they do, produced the same results, then the results must be predicted on other factors unmeasured in this study.

Additional support for other factors affecting the outcome of the results is found in that the first parts of Approaches I and

II were the same as the whole of Approaches V and VI. Yet the results of Approaches I and II were very inconclusive. One would expect that similar approaches would result in similar results. This was not the case as Tables IV 2a and 2c show. This writer concludes, therefore, that other factors must account for the results obtained in the different Approaches. Possible other factors are considered in the following finding.[1]

Finding Eight. In all but one class, approaches V and VI elicited responses which were consistently easily classifiable, germane and easily managed. Both of these approaches seem to lend themselves to the positive direction as reported in the data.

A caution is to be noted, however. It seems that other factors[1] were operating in Approaches I-IV. It is logical to look for these same factors in Approaches V and VI. One of these factors seems to be that a school, via its principal and teachers, has established a certain climate towards discussions, a climate either favorable or unfavorable towards discussions. This is supported by the fact that six out of the nine groups in Approach VI and two out of the four in Approach V were from the same school.

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[1]See also Appendix II for supporting data.

Based especially on Approach VI, one finds support for the idea that a school's environment will enhance moral development oriented discussions.

Additional support for the impact of a school upon the results of this study is seen in the way individual groups or classes were characterized when two or more were interviewed in one school. Of the total 51 situations, only four were not characterized in the same way. (See 9-3a and 9-3b on Table IV-2b, 5-2a and 5-2b on Table II - 2a.) Thus, whenever two or more classes were interviewed in the same school, they were judged to be characterized in the same way in terms of classifiability, germaneness and management.

Finding Nine. The less easily classifiable and less germane responses and less easily managed discussion correlate positively with each other. The easily classifiable and germane responses and easily managed discussions also are correlated with each other. Thus if a discussion was easily classifiable it would almost always be germane and be easily managed. If a discussion was less easily classifiable, then in almost all cases it was also less germane and less easily managed.

The above observation is supported by data shown in Tables IV-2a, 2b, and 2c. Whenever a class' responses were found to be easily classifiable, they were also found to be germane responses

and easily managed. This was the case for every class except 1-2b. In this class, the boys were reticent to enter into the discussion. The girls did almost all of the talking.

Tables IV-2a, 2b, and 2c also support the fact that when oral responses were found to be less easily classifiable then they were also found to be less germane and less easily managed. This was true for all classes in all approaches. This finding suggests that classifiability, germaneness and manageability are somehow related.

Finding Ten. The setting for discussion on moral development topics may be an important variable which was not considered in this research. In the 9-1a and 9-1b classes, Approach I was used. In both of these circumstances, the students were in the school library. The students were seated, four to a table, facing each other. The 5-2a class was also a study hall with students sitting two to four to a table throughout their cafeteria. Approach II was used in this class. All three of these classes produced less easily classifiable and less germane responses and had a less easily managed discussion. With such settings, discussion is rather difficult. Some of the students would tend to look upon the interview as an infringement of their study hall time (In 10-3a and 10-3b this was definitely the case.) and would not want to cooperate.

The setting for a discussion is important also because of the personal interaction and the ensuing familiarity of

students with each other which usually occurs in a discussion. In a setting conducive to discussion, the expectation is to have personal interaction and some familiarity with each other. A study hall and/or school library setting are not normally thought of as existing for discussions. Only very limited personal interaction is allowed (often accomplished surreptitiously by students when a teacher is not "looking"). Thus the study hall and library settings are not normally conducive to discussions of any kind. They would probably have a negative effect upon almost any kind of discussion. Thus, the combined effects of the table and chair arrangements and the expectation of normal study hall behavior seemed to produce the overall results of a discussion that was less easily classified, less germane, and less easily managed.

Finding Eleven. The data in Tables IV-2a and 2b indicate that Approaches I, II, III and IV are equally effective or ineffective on a chance probability. The data in Tables IV-2a and 2b show that the results occurred with an almost 50-50 probability in each of the two cells under the major analysis variables of classifiability, germaneness, and management. One could say then that Approaches I - IV produced equally positive as well as equally negative results regardless of the geographic location, school, ages, and grades involved.

Finding Twelve. Extreme variation existed within approaches. For example, school and groups 10-1a and 10-1b, using Approach III,

produced easily classifiable and germane responses and the discussion was easily managed. The students talked freely, added comments to each other's contributions, answered questions with germane responses and interacted with each other. In other words, these classes were ideal for obtaining positive findings for Approach III. On the other hand, as Table IV-2b shows, five other classes produced much less positive findings using this same Approach III. Thus, the same approach could produce results in opposite directions.

Finding Thirteen. The data in Tables IV-2c for Approaches V and VI indicate that both approaches produced positive results in all three major areas of analysis: classifiability, germaneness, and management. These two approaches did not produce any less easily classifiable responses or any less germane responses. They did produce one less easily managed response. Thus, regardless of which interrogation structure was used, a teacher should in all probability be able to obtain easily classifiable and germane responses, and the class should be easily managed. Approaches V and VI, therefore, are highly successful in elicitating moral development responses as judged by the criteria of ease of classifiability, germaneness and ease of management.

Why did Approaches V and VI consistently produce more easily classifiable and more germane responses, and why did these two Approaches appear to be more easily managed than Approaches I, II, III, or IV? No definitive answer can be given at this time.

However, a suggestion is made in the major sub-heading following that the amount of time available in V and VI was the important variable.

Finding Fourteen. When Approaches I and II with discussion prior to any writing elicited easily classified and germane responses and were easily managed discussions, they seemed to function as clarifying exercises. The discussion prior to writing stimulated recall of the curricular experiences (viewing one of the three films). It brought to the foreground the salient scenes, messages and points of the film. It began to stimulate students thinking about the meaning of the film and their reaction to it. It also may have served to raise the amount of frustration experienced by students prior to writing their thoughts. It would have this latter effect if many students wanted to speak but were unable to do so because of the time constraints. The writing afterwards in these two approaches would probably have tended to relieve frustration and provided students with an avenue of expression.

Finding Fifteen. The data show a lack of consistent results from any approach with regard to classifiability, germaneness and management of oral responses. This indicates that important factors other than the approaches were operating within the dynamics of the classroom experiences. The possible important factor which seems to be most likely was the presence or absence of classroom and/or school environmental elements conducive to open and free discussion of moral judgments. Where either a teacher and/or the physical environment were negative towards discussion, the classes' oral

responses were most likely to be judged to be less easily classifiable, less germane, and less easily managed. Conduciveness to discussion was not an element in the design of this study. It has become important as the results have been analyzed and must be defined. Conduciveness has to do with the atmosphere of the learning situation. Those factors which seemed to have been present in situations which were easily classifiable, germane, and easily managed but absent from those situations which were less easily classified, less germane, and less easily managed are as follows: (1) a teacher who uses discussion regularly with his/her class, (2) a school which seems supportive of inquiry and problem solving approaches to learning rather than requiring just acquisition of facts, (3) a flexibility and openness to students' involvement in the learning situation, (4) an absence of authoritarianism on the part of teachers and/or teachers and administration. In a summary, conduciveness was characterized by a greater use of discussion within a more humanistic framework of education.

Finding Sixteen. The three categories of classifiability, germaneness, and management were not independent of each other. Oral responses tended to follow a definite and positive pattern of being easily classifiable, germane and easily managed or they tended to follow a definite and negative pattern of being less easily classifiable, less germane, and less easily managed. Thus, these three variables could be considered as closely inter-related variables. When all three variables were measured, they almost always followed the same pattern of results. This inquiry, however, has not sought

to establish a causal relationship between these variables. There is no adequate basis for describing the relative significance of these variables.

ALTERNATIVE EXPLANATION OF THE DATA

An alternative explanation may explain the results of Approaches V and VI in contrast to Approaches I - IV. The major rival hypothesis is that the difference in available time for discussion played a significant part in all six approaches. Approaches V and VI were the only two approaches which did not employ any written responses. Consequently, the entire interview time was devoted to discussions. The result of the entire interview time being devoted to discussion could be responsible for the consistent and positive results of Approaches V and VI. Insufficient time in Approaches I - IV could be responsible for the inconclusive results.

This alternative explanation has merit in that it points to the major difference between Approaches V and VI versus Approaches I - IV. It rightly singles out that the interview time was totally used for discussion in V and VI. By using all of the time for discussion, the P-O could develop better rapport and could overcome any rough parts of the first half of a class period, something not allowed for in Approaches I - IV.

On those occasions when Approaches I - IV did not produce easily classifiable and germane responses in an easily

managed discussion they might have, had the entire interview time been devoted to discussion. The rival hypothesis does not, however, explain why approximately one-half of all groups in Approaches I - IV did produce easily classifiable and germane responses within an easily managed discussion — all within approximately one-half the interview time.

Time per interview was an uncontrolled variable. No record was kept of the actual class period times. A few notations were made on unusually short or long periods, the shortest being twenty minutes (because of an assembly program) and the longest being seventy-five minutes. Thus the rival hypothesis cannot be ruled out nor can it automatically be sustained. The rival hypothesis must be recognized as an alternative explanation of the results, or at least as an uncontrolled factor which may have had some influence upon the results.

The "conduciveness" hypothesis set forth earlier in the chapter seems better to explain the data, but time cannot be ruled out as an intervening variable. It is not possible within the current research to be more certain regarding the effect of time, its relationship to conduciveness and their joint effect upon the results.

OBSERVATIONS

A number of things happen in a classroom interview situation which do not fit neatly into the predetermined categories of data reporting. Especially since this dissertation

is descriptive rather than experimental or evaluative, subjective observations based on the P-O's experiences in the actual interviews are included. The subjective observations below are especially germane to the matter of classroom discussion management, the third category of analysis. Other subjective observations will be based on the quantitative data presented on Tables IV-2a, b, c, and d.

Observation One. Articulate and/or talkative students tended to dominate classroom discussion. (Articulate refers to students who express themselves readily in front of their peers with clear, organized statements and without exhibiting inhibitions or fear. Talkative means those students who readily express themselves without apparent inhibitions or fear but who do not present clear and organized statements. Articulate students communicate readily, easily, and effectively. Talkative ones usually speak readily and easily but not with effect.)

Talkative students tended to attempt to suppress with sarcasm other students with whom they did not agree. It seemed that talkative students had an image to maintain. Therefore, they tried to dominate the classroom discussion. Articulate students were able to express themselves without "putting down" others.

An outstanding example occurred in situation 3-2d (Table IV-2b). A male, eleventh grade student held strong opinions which he expressed. Three others in the class disagreed with him. His response was to ridicule sarcastically their positions. Some of the students seemed to be getting upset with him. He dominated even the contributions of two additional students who agreed with him.

Table IV-2b, Approach IV, shows that the situation 3-2d mentioned in the preceding paragraph was judged to have produced

oral response less easily classifiable, less germane and less manageable. It is of interest to note that a dominating student can spoil an otherwise potentially worthwhile discussion. This observation is not new to anyone who leads discussions. It is, however, a verification of a need for teachers to be able to deal adequately with such a person. If a discussion is being used to elicit moral development verbalization from a classroom of students, such a problem must be overcome. The negative dynamic of a dominant, talkative, and/or articulate student or students will not usually produce general involvement from the rest of the class.

Observation Two. The more quiet students tended to remain quiet unless severely provoked by the talkative students. The P-O attempted through various means to engage as many students as possible in the discussion. The efforts were met with varying degrees of success. One of the continual problems of most discussion management is to involve an entire group in the discussion.

Observation Three. Ease of discussion (freedom to discuss openly) seemed to be related more closely to the predominant teaching methods used by classroom teachers than to any of the approaches used in this study. It became apparent that some teachers had been maintaining an open, interactive, non-threatening classroom atmosphere in which discussion methods were frequently used. Other teachers were apparently autocratic and even dictatorial. The

P-O observed that monologues from the teacher to students and a diadic dialogue between teacher and one student seemed to be the pattern of oral discourse at various points in the opening part of some classes. In those classes where discussion seemed to be a common experience, the class seemed freer in its interaction with the P-O. Just the opposite seemed to be the case where a teacher's behavior at the opening of the class pointed to a rather highly teacher-oriented classroom situation. In this latter classroom environment there seemed to be less readiness to discuss or to say anything which the observing teacher would not want said.

Observation Four. Students' levels of academic achievement as reported by teachers in conversation with the P-O prior to meeting their classes, did not seem to affect students' oral responses. In two outstanding cases, teachers forewarned, "You'll not get anything from those kids". The teachers were surprised that the students stated their judgments fairly well and were most cooperative. This is not to say that those with lower academic achievement were as articulate or used the same vocabulary as those with higher achievement.

It seems that willingness to discuss and having something worth discussing are shared equally with most students on the academic achievement spectrum. Beyond a doubt those with higher academic achievement were better able to verbalize their moral

judgments and provide moral reasoning to support their statements. Yet, those reported to be on the lower part of the academic spectrum were also able to verbalize their thoughts even though somewhat less sophisticatedly. The lower achievers were not bereft of the ability to make moral judgments and to express them. It would be unwise of teachers to suggest "You'll get nothing out of those kids!" Indeed, just the opposite is suggested by this research.

Observation Five. Students were quite flexible and were able to adjust to various interrogation structures in their classroom experiences. Students did not react negatively to a switch from low-structured questions to high-structured questions. Nor did they show any problems in switching back to low-structured questions after several probing, high-structured follow-up questions were asked.

By the time students have arrived at the eighth grade, they have probably been exposed to almost any normal interrogation approach to discussion and interaction. Moving from one kind of interrogation routine to another should not present any sort of cognitive or affective difficulty. Students in eighth grade and later are well experienced in interrogation approaches and normally seem to increase their discussion abilities throughout their remaining academic experiences.

Observation Six. In some classroom groups certain people were stereotyped. Whenever a stereotyped individual made a

statement, the class responded with an attitude of "that's what we expected you to say." For example, one girl disagreed with the views expressed by a dominant student. As she was speaking, several members of the class stated audibly, "Typical!" In any situation a teacher needs to elicit the moral reasoning behind any stereotypical statements. To allow class members to consider a fellow member's contribution as merely typical is to discount that person's contribution.

Observation Seven. Responses to films seem to be affected, even to the point of manipulation, by how a teacher either introduced and/or followed up a particular film. In one case, a teacher introduced "High on the Campus" with the directive to look for ways people got on drugs. Another teacher used the question "How did the people get on drugs?" as a post-film discussion. These directives from the teachers seemed to predispose students to certain ways to perceive the film. It became evident in some of the low-structured interrogations (Approaches II, IV, VI) that many students had experienced a common insight into the film.

Observation Eight. Discussion tended to be more easily managed when groups were small to moderate in size (between 11 - 30 students per group). Groups under 11 in number tended to be less spontaneous. This latter observation may be due more to the intrusion of a stranger than to group size. In one situation

of only three students (2-2b) it was obviously the case that the interviewer was a threat to the students. Even the teacher said so!

Groups that were larger than 30 students presented all of the problems associated with large group discussions, for example, involvement of the entire group, maintaining interests, maintaining the general direction of the discussion, and stimulating students to talk in a large group. In addition, the larger groups tended to be in non-classroom settings. Several were in study halls which met in the school cafeteria or library. These groups were normally "patrolled" by teachers to keep them quiet. The intrusion of this interviewer into the relatively quiet study halls was a remarkable departure from the norm expected by students and maintained by teachers and administration. Several other large classroom groups met in their gymnasiums — facilities not conducive to good discussion and unfamiliar to students except for gym classes.

Observation Nine. After writing their responses prior to discussion, students tended to have little or no oral responses. Whatever they felt and thought, they already stated privately on paper. They were not about to say anything orally in front of the whole class.

A teacher must take care that the questions responded to in any private, written mode are not either so exhaustive or encyclopedic as to preclude oral discussion. The teacher should also be sure that the questions do not elicit "soul baring" responses

which students would be reticent to reveal to the entire class. So then, if discussion is to follow a written exercise, the questions in that exercise should be formulated to produce sharing and interaction among class members in a discussion. Students' written answers should not be such that they are a threat to the writer if revealed to the class in a discussion.

Observation Ten. Religious answers could be interpreted in any of several ways. Occasionally some of the reasons for moral statements about why something is right or wrong elicited responses such as "the Bible," "God," or "Jesus Christ" says so. These replies are difficult even for a religious educator to classify. A student could be thinking of the Bible, God or Christ as heteronomous, law-giving entities who are to be respected from a Kohlberg Stage 4, Law and Order orientation. On the other hand, a student could view the Bible, God and Christ from a Stage 1 or 2 viewpoint: one must obey or be punished. This latter view might have a strong sense of eminent justice involved in it as well. It is also possible to use an appeal to the Bible, God and Jesus Christ in a Stage 3, Interpersonal Concordance Orientation, in which moral reasoning is founded in conforming to role expectations of significant others.

SUMMARY

Six different elicitation approaches were used in a moral development based discussion. The Approaches I - IV, differing in interrogation procedures and response modes, did not consistently elicit moral reasonings that were easily classifiable and germane and that produced discussions that were easily managed. Approaches V and VI did produce the same consistent results. Since both approaches were different and yet elicited the same results, this writer concluded that other factors than the approaches were involved that produced the positive results.

It was discovered (1) that school and/or school and classroom atmospheres, and (2) that past experiences with moral development based discussions were seemingly more important than any of the six elicitation approaches. Recurrent throughout the findings was the presence of an atmosphere conducive to discussion in certain interviews and its absence in others. Detailed and consistent information on conduciveness to discussion was not systematically collected on classes, groups and schools. Notations, however, were made on numerous situations to allow for an observation to be made on the atmosphere of the situations and students' past experiences with discussion. Situations in which an atmosphere conducive to discussions produced moral development discussions which were easily classified in accordance with Kohlberg's stages and levels, were more germane to Kohlberg's schema and were easily managed.

Various subjective observations were also made based on the P-O's involvement in the interviews. The sum of the subjective observations is that this inquiry showed numerous other elements are involved in discussions in schools. Some of the additional elements are as follows: certain kinds of students tended to dominate discussion, ease of discussion was more related to classroom methods and atmosphere, academic achievement was not an accurate predictor of degree of involvement in the discussion, students adjusted quickly to different interrogation structures, stereotypical roles were in evidence, teachers probably influenced a film's effect by focusing the students' attention, discussions were more easily managed in groups of small to moderate size, written answers prior to the discussions seemed to reduce subsequent involvement in discussion, and appeals to authority for moral reasoning had to be probed for the reason for the appeal in order to ascertain the moral development stages of the students.

The research question asked what is the facility and confidence of classifying students' responses in terms of Kohlberg's moral development schema? Classifiability (easily vs. less easily), germaneness (germane vs. less germane), and management (easily managed vs. less easily managed) were the criteria used by the P-O to judge each interview situation. The findings reported above show that both ease and confidence in classifying verbalizations of moral reasoning are not elicited with consistency by any of the first four approaches used. Approaches V and VI elicited the same consistent responses even though their elicitation procedures were

different. It was concluded that other factors, uncontrolled and unmeasured, were involved in the testing situation. A factor that appeared and came to be of greater importance than the six approaches was the presence or absence of an atmosphere conducive to discussion in each situation.

CHAPTER V

IMPLICATIONS AND CONCLUSIONS

In this final chapter certain implications for teaching for moral development will be drawn. These implications will reflect, at least in part, upon Kohlberg's approach to moral development. A section also will seek to relate Kohlberg to the field of religious education.

IMPLICATIONS FOR EDUCATION

The findings and observations suggest several implications for education. These are as follows:

Implication One. The physical setting of the interviews in this study was more important than the manipulation of particular interrogation procedures. Several of both the objective and subjective findings pointed to the fact that the six elicitation approaches seemed to have less to do with increasing the classification of responses than did the physical teaching-learning environment. The settings of several interview situations (9-1a, 9-1b, 5-2a, 10-3a and 10-3b) were not the normal ones used for discussions. These settings were in study halls, physical education and health education classes. They seemed to have a negative effect upon the discussions.

Implication Two. Effectiveness of a curricular experience seems to lie not in the objective, planned experience as much as in the use made of it by students and teacher. This implication is similar to the findings of many studies which have compared curricula and instructional methodologies and found no significant differences between curricula and/or instructional methods. Clearly, Approaches I-IV of this study support these findings, too. A teacher could choose any of the first four approaches with a knowledge that each approach had an equal chance of success.

Therefore, discussions to assess moral reasoning cannot be constructed mainly with the mechanics of discussion techniques in view. Discussions should be constructed with the entire educational setting in mind. Teachers need to be trained to consider the setting of the assessment and not merely the assessment routine. A democratic, discussion oriented teacher will tend to elicit responses that are germane and easily classifiable within an easily managed discussion. A more dictatorial or less democratic teacher could probably use a similar discussion technique and receive opposite results. Thus the educational setting in terms of conduciveness to discussion will seriously affect the outcome of the elicitation process.

Implication Three. Students may be susceptible to move to a higher moral development stage by direct suggestions from a teacher. A teacher would accomplish this by instructing his students to look for certain kinds of moral development arguments or messages within a planned curricular experience such as viewing a film on drugs or on abortion. The teacher could suggest that

certain kinds of messages are present in a film which give a higher view of equality or justice than others and that the students should look especially for these higher messages. The students would thus be sensitized to be alert for certain messages which were at least one stage above their own moral development stage.

This implication is founded upon two points. The first is Subjective Observation Seven in the preceding chapter. It was observed that a teacher's instruction prior to or following the viewing of one of the films seemed to predispose students' responses. The second is that Blatt (1969), Blatt and Kohlberg (1971), and Turiel and Rothman (1972) suggest that students will often move to a higher stage of moral development by hearing moral arguments on one stage higher than their own, will reject arguments below their own stage and will not understand arguments two or more stages above their own.

Consequently, a teacher could use a moral development curricular experience to induce a moral development move one stage higher. He would do so by pointing out moral development messages that were one stage above his students' present stages.

Several problems are associated with such an approach to teaching. The teacher must resort to a non-developmental approach to teaching in order to achieve development. Thus his pedagogy would be inconsistent with his view of human development. A second problem also exists, namely, inducement to a higher stage does not in and of itself mean that cognitive structural changes have occurred. A student could verbalize a higher stage based on environmental cues from his teacher without truly having accomodated any structural

development. Merely to obtain recognition of a higher moral development message is not equivalent to functioning on that stage of development.

A teacher could and undoubtedly would use curricular experiences as stimuli to moral reasoning. To be consistent he would have to use these experiences as stimuli for elicitating moral judgments and their structural components in moral reasoning. He would have to avoid the temptation to manipulate a student to a higher stage.

In contrast, a developmental approach to teaching seeks not to push or pull a student to a higher stage. Instead, a teacher is aware of moral development stages as they naturally develop. When a student's disequilibration is sensed by a teacher, the teacher can become one who enables a student to clarify his own thinking and help him/her to perceive another kind of moral reasoning and judgment which is at one stage higher than the student's present stage. By using a developmental model of teaching, a teacher does not manipulate a student to a higher stage. Instead, a teacher assists students as they develop.

Implication Four. The most important factor in this study seems to be the conduciveness of the atmosphere of the school to open and free discussions as mediated especially by the classroom teacher. Consequently, elicitation procedures as well as moral development curricular experiences are secondary elements in the elicitation process. Unfortunately, this observation became clear at the end of this study. Further research needs to be done to more clearly substantiate this observation.

Sullivan (1975) reports a similar finding in the study of moral development in two secondary schools in Canada. He reports that the atmosphere of one school was more open and democratic than the other. Also, the teacher involved in the open and democratic school was cooperative. The other teacher was very authoritarian and conducted his classes in an authoritarian manner. Sullivan stated:

> We became much more sensitive to how structure of the school can implicitly encourage a certain kind of morality, ... Many of the efforts of individual teachers to help students toward a post-conventional (stage 5 or 6) level of moral development are frustrated by a school atmosphere and organization which constantly emphasizes lower stage values and principles.

Verbalizations of moral reasoning in a discussion seem, therefore, to be more a function of the conduciveness of the setting and not merely to variations of elicitation approaches used. The implication for teaching is plain: a teacher as well as school administrations must provide the conducive atmosphere for discussions to be effective in elicitating moral reasoning in terms of ease of classifying responses, germaneness of responses, and ease of management of the discussion.

Additional research should control the variables associated with the educational setting. Such things as students' experiences and familiarity with discussion, moral stage of the teacher and school, and peer pressure to conformity are some of the most obvious variables.

Lief and Young (1975) also report that the moral atmosphere of a high school seems to be a dominant force in the verbalizations of moral development of students. Lief and Young (1975), Sullivan

(1975) and this study all seem to reflect Stewart's idea of the school as a "just moral community" (Stewart, 1975). Stewart has begun to describe the application of the theories of Piaget, Dewey, Kohlberg and others to a school setting. The school environment is seen as a community where principled moral judgments are the predominant method of moral interaction by the faculty, administration and students.

Additional research needs to be done that measures the conduciveness of a school's environment to moral discussions. This research would provide valuable insights into the effectiveness of varying kinds of school climates upon verbalizations of moral reasoning and upon moral development.

Implication Five. A developmental model of teaching needs to be used in moral development education. Kohlberg has described moral reasoning in developmental terms but he has not provided a teaching-learning model based on developmental psychology. In fact, Kohlberg's teaching-learning model is more closely related to a behavioristic stimulus-response model. That this is the case can be seen in the several attempts to teach for the purpose of increasing moral development. In several studies (Blatt and Kohlberg, 1973; Turiel, 1966; Blatt, 1969; Rest, 1968, 1973, 1974) students' moral development stages were determined by a pre-test. Subsequent experimental treatments were given to students on stages one and two stages below and above their pre-test stage. On the whole, students who received messages one stage above their pre-test moral development stage produced more growth in moral development than those who

received messages two stages above their pre-test scores. Kohlberg and others used developmental psychology to analyze the students' levels and then provided artificial stimuli to the students to, in a sense, push or pull them up one stage higher. By the very nature of their experiment, the developmental psychologists abandoned a developmental approach. Instead they accepted a stimulus-response teaching-learning methodology. The result has been a seemingly unwitting alliance between developmental psychology's theory and a behavioristic education model. One thing seems certain. Kohlberg has not provided a <u>developmental</u> model of teaching.

Piaget (1974; and Flavell, 1963) has attempted to delineate some of the basic principles of teaching from a developmental viewpoint. According to Piaget, "to educate means to adapt the individual to the surrounding social environment" (Piaget, 1971). In order to do this, education should seek to use the " . . . impulse inherent in childhood itself, allied with the spontaneous activity that is inseparable from mental development." Pupils' needs will lead them to be interested in learning, and interest will lead them to learning activities. Piaget states that the " . . . principle aim of education is to form [a child's] intellectual and moral reasoning power" (Piaget, 1971). This power can only be formed within a student by himself. Education can only provide helps within a student's environment with which he can constitute his intellectual and moral powers. These powers are conceived by Piaget in the

intellectual area as coherence and objectivity and in the moral area as reciprocity.

Based on his view of education and developmental psychology, Piaget concludes that the educator must be concerned with the structure of a child's thought. Mental development is a process that continues from infancy's pre-operational level through formal operations. Each age group can assimilate what its needs and interests are capable of assimilating. Environment plays a significant role in such an educational setting. According to Piaget, ". . . sound methods can . . . increase the students' efficiency and even accelerate their spiritual growth . . . " (Piaget, 1971). He suggests that the social transactions in the educational setting are the key to moral development. In his own summary, he states that

> social life, introduced into the classroom through the agency of effective collaboration among the students and the autonomous discipline of the group . . . . is morality, in action just as "active" work is intelligence as act . . . . Cooperation leads to the formation of . . . justice based on equality and [values] of "organic" interdependence (Piaget, 1971)

Piaget thus suggests not a contrived environment in which a teacher seeks to push or pull students up one or more stages in moral development. Instead, he suggests an environment in which each individual is involved in interpersonal relationships in learning situations. The requirement of cooperation in such interpersonal learning situations will tend to produce moral development activity.

Lief and Young (1975) have found significant superiority in moral development of twelfth graders who had spent three years in an open high school in comparison to incoming tenth graders to the open school and also to both tenth and twelfth graders in a more traditional high school in that city. The difference was attributed to the moral climate of the open school in which pupils and teachers interacted in uncontrived moral discussions and decisions which permeated the school's environment.

The findings stated in Chapter IV of this dissertation suggest that school climate may be the key factor in eliciting responses that reflect moral development. If this is the case, then Piaget (1971) and Lief and Young (1975) support each other: an educational environment which is conducive to moral discussion is more likely to produce an increase of moral development. This kind of educational climate is not manipulative nor does it seek to pull or push a student to a higher stage of moral development. Instead, it is a supportive environment in which transactions occur between inter-related persons, teachers-and-students, students-and-students. The school described in the Lief and Young study seems to be of this sort. Educational psychologists and curriculum developers need to work together to develop a curriculum which is based on developmental principles. Based on the findings of the present research, it is important for educators to understand the dynamics of moral education.

REFLECTIONS

Following are several ideas which developed from reflecting on the findings of this research.

Reflection One. A teacher must be able to elicit moral reasoning behind a moral judgment statement. Often an appeal to any authority base for a moral judgment, whether it be a human being, the Law, God, or the Bible, needs to be explored in terms of the moral reasoning behind such moral verbalizations. A teacher in this circumstance would have to ascertain from what stage of judgment a student was basing his appeal to an authority. It is important that a teacher not fall into the trap which Piaget mentions in The Moral Judgment of the Child (1965). In this book, Piaget uses the word psittacism. This is any kind of parrotting. He uses it to refer to a child's parrotting adult-like words and concepts without truly understanding what they mean. Anyone who has been involved with children in religious education in the church can give examples of psittacism. A teacher in religious education must be doubly aware that his subject matter is definitely adult: concepts, events and stories are all geared to an adult mind. Theologizing has lifted the essentially biblical material onto a rather abstract level beyond the cognitive grasp of many people and not just children. To begin to attribute sound theological reasoning to a child's verbalizations is to read into the child's words that which is not present. Even correct non-theological words need to be suspect of psittacism. "The Bible says it's wrong" can be an appeal to a higher source of authority than one's ego-centric, hedonic orientation, or it could

be a mere psittacism without any meaning aside from "God's gonna get you if you sin." The teacher must help a student to articulate his reasons for appealing to an authority. Without knowing the reasoning behind a statement of moral judgment, a religious education teacher could easily be misled to ascribe too high a moral development stage to a student.

Thus, appeals to God, the Bible, Jesus Christ or another authority base in moral reasoning requires further clarification by the speaker. Without a student's clarification as to why he appealed to an authority, a teacher is unable to determine the moral development stage of a student's response.

Reflection Two. The teacher is the crucial human component in moral education. Serious doubt exists in this writer's mind that Kohlberg has grappled with the implications of his developmental psychology for the teacher's role. Rest (1974) suggests that a teacher's role in management of discussion is crucial to research and teaching in education using Kohlberg's moral development framework. Yet the skills for discussion leading have not been specified. Blatt has reported effective experimentation in helping students to move to a higher moral development stage (Blatt, 1969, 1971). Blatt, however, has a clinical psychology background, which in all likelihood has had a powerful influence upon his ability to lead a discussion. Thus, according to Rest, knowledge of developmental psychology plus ability to facilitate group processes become of tremendous importance to a teacher. Rest points out, however, that a Herculian task faces the usual teacher. He says that a teacher must be familiar with Kohlberg's developmental psychology,

have the ability to code and score mentally the students verbal responses, and have the ability to construct on the spot retorts on a "plus one" stage to student comments. His acknowledgment that such requirements might be unrealistic to expect from teachers is surely an understatement. He concludes: "Perhaps with special training, such responses to recurrent statements would be possible — but in any case, Kohlberg's advice to teachers is enormously difficult to carry out."

There are enormous difficulties involved in actual classroom discussion management. It is extremely difficult to be listening to a student's responses, mentally scoring the responses (including all the re-checks to be sure the messages are correctly understood), and along the way constructing a reply to the student to elicit more of this thinking. And at the same time, it is necessary to maintain the interest and attention of the other members of the class!

To ask a teacher to be able to do all that is required of him or her as sketched above is probably asking for more than a teacher can normally give without a large amount of training as well as experience. Even then, it is doubtful if a teacher can keep all of these operations going at the same time. Furthermore, as stated earlier, influencing moral development by manipulating students is not consistent with a developmental approach to teaching. Perhaps the enormous task requirements for such manipulation make its use in education extremely difficult if not impossible. To be consistent, a teacher using Kohlberg's approach of developmental psychology and justice as the <u>summum bonum</u> of morality ought to

eschew manipulation, including the "plus one match" methods used in some of the educational experiments based on Kohlberg's research.

The research reported in this dissertation showed that in some cases a discussion on moral development based upon a common curricular experience can be a means of increasing the classifiability of values responses. On the other hand, there are some situations that are not easily used to increase the classifiability of moral reasoning. For a discussion involving moral development or moral reasoning to be a worthwhile activity for both teacher and students, the discussion should be capable of being easily classifiable into a trustworthy developmental schema such as Kohlberg's. However, the inconsistencies demonstrated by this dissertation's inquiry shows that such classifiability is not always profitable and easily accomplished.

A serious question still remains. Should a teacher try to classify students' verbalized moral reasoning? In doing so, a teacher may tend to be both judgmental ("He's on a lower stage and therefore not as mature and 'good'.") and manipulative ("I wonder how I can get him to move up a stage or two this year? Maybe if I use the right approach, he'll move more quickly."). The failure to produce consistent findings in the research reported herein may have served a helpful purpose in turning attention to the question of ought a teacher purposefully to classify moral reasoning.

Teachers, as well as parents, will tend to classify children's moral reasoning. Knowing Kohlberg's schema will provide

a means of more adequately conceptualizing descriptions of such moral reasoning in terms of Kohlberg's developmental psychological approach. Knowing also that the interrogation approaches themselves are not particularly germane to increasing classifiability will be helpful for teachers. The indications from Chapter IV are that ease of classifiability, germaneness and ease of management seem to be more closely related to classroom climate than to the approaches used in the discussion. This would parallel what Lief and Young (1975) have discovered and also what Stewart (1975) suggests for model classroom atmosphere. Stewart's idea of school as a "just moral community," and Kohlberg's own embryonic suggestions for teaching (Kohlberg 1970a, 1970b) are very similar. The implication is then that teachers probably are more responsible for the moral development of their students than heretofore formal education has been willing to admit. Recent writings on the "hidden curriculum" or the "unstudied curriculum" (Kohlberg, 1970b) suggest that educators are becoming aware of this problem. If the moral verbalizations of students can be thwarted or aided by teachers' attitudes towards their classes then students' moral development may also be likewise directly influenced. Teachers and school officials will need to understand the dynamics involved in moral development and seek to provide for effective operations of those dynamics. If the developmental approach is adequate for an educational model for teaching, then the model may have more in common with an activity and discussion-centered approach to teaching than with a traditional approach.

KOHLBERG AND RELIGIOUS EDUCATION

Kohlberg's analysis of moral development provides insight for the religious educator. Assuming that a more theistic philosophical framework will be worked out, and such is being attempted (Rowen, 1975), Kohlberg's moral stages can be a valuable tool in constructing curricular experiences, teacher training, ministerial and youth leader training, and parental training.

The cognitive developmental approach has helped teachers to be aware of the cognitive developmental stages of students. Likewise, Kohlberg's schema of moral development stages provides a rudimentary moral map for religious education. Already a few people are beginning to apply Kohlberg's moral stage developmental approach to church related education. Bachmeyer (1973) has worked out how the Golden Rule could be explained to students on each of the six moral development stages. (Bachmeyer seems to fall into the same teaching model, however, which was criticized for its non-developmental character. At least he observes that people do advance to higher stages for other reasons than the provocation of teachers!) Bergman (1974) has begun to contrast Kohlberg's moral decision making approaches with the ethical positions of Bonhoeffer, thus providing a more orthodox theological approach to moral development. Kohlberg himself is in dialogue with a Harvard colleague, Dr. James Fowler, who is investigating faith developments (Kohlberg, 1974).

Perhaps a key contribution that Kohlberg makes to religious education is that a child has within him the capacity to affect higher moral judgments. Teaching moral character traits or insisting upon compliant behavior is not in conformity with the development of the human organism. Instead, appeals can be made to higher moral reasoning.

Religious educators, however, assume two things which Kohlberg's approach does not. The first is that human beings choose willingly to separate themselves from God's grace, mercy and love and willingly follow their own way. To use the theological and biblical terminology, man chooses to sin. The second is that God has acted to end man's alienation from other men and from God. God has provided a gracious and loving solution to alienation. This theologically and biblically is called salvation with its related concepts of justification and sanctification.

The two theological concepts, sin and salvation, lead to the following questions which need to be answered from within a theistic-developmental framework: (1) What is the relationship between moral development and sin? Does a person sin at all levels and stages of moral development? (2) What effect does personal conversion have upon moral development? (3) How is moral development related to sanctification, a continued development to a more nearly holy life? (4) Can a person develop to a high degree of

sanctification without also developing to Stage 6 in moral development? (5) Are religious beliefs internalized in the same way and somehow correlated with moral development? (6) Are Kohlberg's moral development schema and Fowler's spiritual development schema compatible with an Evangelical[1] position?

Moral development is not just behavior but a whole complex, cognitive process of moral reasoning and judgment which precedes overt moral behavior. Moral reasoning and choosing the correct behavior, become the continuing experiences of moral development and action. Many religious educators would be less inclined to disregard content as Kohlberg does. They would, however, be very inclined to agree that reasoning and motive are important processes in moral decision-making preliminary to moral action. Religious educators know the lack of lasting effectiveness of moralizations and exhortations. They welcome more effective ways to moral education, some of which Kohlberg's research has suggested.

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[1]Evangelical is defined here in its historic sense as being committed to the position of the authority of Scripture; the alienation of man from himself, others and God; the need for personal salvation; the need for continued guidance in living out one's life in this world, and a hope of an eternal, happy state with God.

The evangelical religious educator perceives both the insights to be gained from Kohlberg's analysis and the problems associated with his neo-Platonic, naturalistic humanism. The problems are not insurmountable if the insights can be translated into the realities of church-centered education with a revelational underpinning.

Drawing insights into practical forms for moral development in a church setting will probably require significant changes in the structure of the traditional church education program. The authoritarian, heteronomous, punishment oriented, and good boy/girl approaches used in much church education will have to be modified. The problem is knowing with what to replace these lesser levels. Kohlberg's developmental approach to describing moral development and to a lesser extent even Piaget's approach to cognitive development have not yet been carefully translated into curriculum and instructional materials developments. The lack of developmentalism in education is a problem in secular education and even more so in church-centered education.

Several implications of moral development education applied to religious education are becoming apparent:

(1) Adults, and especially parents, will need to think in terms of the meaning of stages and levels of moral development.

This need becomes especially important when parents realize that the moral development level of their home may be a significant factor in their children's progress in moral development.

(2) Parents will need to be supportive of a moral development curriculum and atmosphere that a church develops as part of its educational program. If religious education moves into moral development education, parents will undoubtedly have to be involved, too.

(3) A total curriculum and instructional materials will need to be developed from within a theistic framework of a moral development approach to learning.

(4) Teachers and helpers will have to be trained in the new curriculum and how to use the new or newly adapted instructional materials.

(5) A church's educational program will have to be reorganized to accommodate the new curriculum. Small segments of time such as the traditional Sunday school hour may be too small for a theistic moral development curriculum. Parents as well as other adults may have to take an active part in the teaching-learning situations of the children and youth, not only in the structured curriculum within the church building but also in their homes and in the informal parent and adult contacts with children of the church.

Finally, (6) evaluation and sense of accountability will need to permeate the development and execution of a new church-

centered program of theistic moral development. A church needs to know what is effective, what needs changing and what changes to make in developing a program. Program leaders and developers need to have a sense of accountability in order to assure that effects are obtained and development of students progresses as efficiently and effectively as possible.

A new approach is needed to religious education through a local church based on theistic moral development views. It is too early to describe how this new approach would function. Nevertheless, such a new development is needed if Kohlberg's findings are to be applied in a church-centered education program.

CONCLUSION

The research reported in this dissertation assumed that Kohlberg's description of moral development was an adequate beginning point to inquire into the possibility of classifying students' oral responses in a discussion of moral issues. Six elicitation approaches were developed to determine if any of the procedures would produce easily classifiable and germane responses within an easily managed classroom discussion.

Four of the six approaches did not produce consistent results. No explanation could be found for the consistency of the two approaches in contrast to the other four, especially since the two consistent approaches were very similar to two of the inconsistent ones.

Numerous observations were made based on the data. The most crucial observation concerned the conduciveness of the school and classroom to moral discussions. It appears that elicitation procedures, along with probably many other curricular experiences, are affected by the educational environment.

Kohlberg's approach to moral development has numerous implications for moral development education. The most important implication is that a development model of teaching moral development needs to be designed.

Religious education also can benefit greatly from Kohlberg's moral development schema. Certain changes need to be made within religious frameworks in order for a theistic moral development educational curriculum to be usable in a local church setting.

APPENDICES

APPENDIX I

The following are brief summaries of the three films used as the bases of the moral development curricular experiences of the inquiry reported in this dissertation.

HIGH ON THE CAMPUS (HOC)

HOC is about the effects of illegal drugs, including alcohol, on the lives of teenagers. It consists of mostly dialogue and a few action scenes. The film attempts to be "documentary" in style, through the use of monologues and discussions with drug and former drug users.

HOC opens with a graveyard scene in which a backhoe is digging a grave. Art Linkletter next appears and talks about his daughter's drug problem. Other scenes include the following: selling drugs on a high school campus, personal monologues on drugs by both young males and females, a police drug arrest and jail scene, various kinds of interpersonal problems between parents and youth who use drugs, a psychological interview with a drug user, a "rap" session with a small group of drug users which leads to several youth's sharing how Jesus Christ helped them in their drug problem, and other young people who state that they have no solutions to drug use. Approximately the last ten minutes of the film focus upon the relevancy of a personal relationship with Jesus Christ as a means to overcoming drug and drug-related problems.

The final sequences of the film are of a mother and sister of a boy named "Peanuts". "Peanuts" was heavily involved with drugs, seemingly incorrigible, and was expelled from his house by his mother. "Peanuts" goes to a nearby vacant house and takes a fatal overdose. The closing scene of the film is in the same graveyard in which the film began. This time "Peanuts'" burial is going on. The dialogue over the scene regards the contrast between "Peanuts'" death and a friend's finding escape from drugs through faith in Jesus Christ.

FLIP SIDE (FS)

"Flip Side" is the name of a coffeehouse run by a group who are attempting to influence young people with the Christian Gospel. This film is more dramatic than HOC. It involves several vignettes of young people and the problems they face. The following problems are portrayed: drugs, pre-marital sex, venereal disease, pregnancy, abortion, suicide, rebellion against parents, empty religion, and alcoholism. Throughout the film various religious messages are conveyed through a folk singer and through various dialogues between the youth and the coffeehouse staff.

HEY THERE, VONDA! (HTV)

The star of this movie is Vonda Kay Van Dyke, Miss America of 1965. She is featured in a press conference and as a speaker at

a high school assembly. Some dramatic scenes are portrayed in which three boys decide to disrupt the assembly. Vonda's assembly program includes a ventriloquist skit as well as ethical and religious statements regarding a philosophy of life from a Christian perspective.

APPENDIX II

A recurrent theme in a number of the findings of this study was that conduciveness to moral discussion seemed to be the most significant single factor operating in all the interviews. Table A-1 demonstrates the relationship. The control of conduciveness was not part of the original design of this study. Consequently, the data below are post hoc, soft and impressionistic. The totals for each block are summarized in the bottom right hand side of each block. The other numbers in each block represent each school or group interviewed.

Twenty-five groups were in the "high conduciveness" category, easily classifiable, germane, and easily managed. Only one group was categorized as "low conduciveness but easily classifiable." Six groups were in the low conduciveness and less easily classifiable, less germane and less easily managed block. Thus conduciveness is associated with ease of classifiability, germaneness and ease of management and lack of conduciveness with less easily classifiable, less germane and less easily managed discussions.

Seven groups were in the high conduciveness but less easily classifiable, less germane and less easily managed block. This suggests that conduciveness, as measured by the admittedly soft data in Table A-1, may not be the only major factor that influenced the outcomes of the six approaches. It also could

TABLE A-1

COMPARISON OF CONDUCIVENESS TO FINDINGS OF CLASSIFIABILITY, GERMANENESS, AND MANAGEMENT

CONDUCIVENESS			
		HIGH	LOW
CLASSIFIABILITY	EASILY	1-1, 1-2a, 1-2b, 1-2c, 1-2d, 1-2e, 1-2f, 1-3, 2-1, 2-2a, 2-2b, 3-1a, 3-1b, 3-3a, 5-1a, 5-1c, 5-2b, 5-3a, 7-1a, 7-1b, 7-3a, 7-3b, 10-1a, 10-1b, 11-3b — Total=25	5-1b — Total=1
	LESS EASILY	2-3, 3-2a, 5-3b, 11-2a, 11-2b, 12-3, 4-3b — Total=7	3-2d, 4-2a, 5-2a, 9-1a, 9-1b, 11-3a — Total=6
GERMANENESS	EASILY	1-1, 1-2a, 1-2b, 1-2c, 1-2d, 1-2e, 1-2f, 1-3, 2-1, 2-2a, 2-2b, 3-1a, 3-1b, 3-1c, 5-1a, 5-1c, 5-2b, 5-3a, 7-1a, 7-1b, 7-3a, 7-3b, 10-1a, 10-1b, 11-3b — Total=25	5-1b — Total=1
	LESS EASILY	2-3, 3-2a, 5-3b, 11-2a, 11-2b, 12-3, 4-3b — Total=7	3-2d, 4-2a, 5-2a, 9-1a, 9-1b, 11-3a — Total=6
MANAGEMENT	EASILY	1-1, 1-2a, 1-2b, 1-2c, 1-2d, 1-2e, 1-2f, 1-3, 2-1, 2-2a, 2-2b, 3-1a, 3-1b, 3-3a, 5-1a, 5-1c, 5-2b, 5-3a, 7-1a, 7-1b, 7-3a, 7-3b, 10-1a, 10-1b, 11-3b — Total=25	5-1b — Total=1
	LESS EASILY	2-3, 3-2a, 5-3b, 11-2a, 11-2b, 12-3, 4-3b — Total=7	3-2d, 4-2a, 5-2a, 9-1a, 9-1b, 11-3a — Total=6
NOT CLASSIFIABLE ACCORDING TO CONDUCIVENESS		3-2b, 4-1, 4-2b, 4-3a, 7-2, 9-1b, 9-3a, 9-3b, 11-1a, 11-1b, 12-1, 12-2 — Total=12	

only reflect the lack of precise control of the variable conduciveness.

Twelve groups could not be categorized with regard to conduciveness because of lack of information.

The table supports the findings which suggest that easily classifiable, germane and easily managed discussions are related to conduciveness of the classroom atmosphere. There is some ambivalence to this finding, however, because seven groups had high conduciveness but were less easily classifiable, etc. and twelve groups could not be categorized. Thus a cautious conclusion would be that conduciveness did have a significant effect in the responses elicited. Future research will need to measure or control the variable of conduciveness.

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