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TEACHER AND STUDENT LEVELS OF MORAL REASONING
IN A JAPANESE SETTING

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A STUDY OF RELATIONSHIPS BETWEEN TEACHER AND STUDENT LEVELS OF MORAL REASONING IN A JAPANESE SETTING

By

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ABSTRACT

A STUDY OF RELATIONSHIPS BETWEEN
TEACHER AND STUDENT LEVELS OF MORAL REASONING
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The purpose of this study has been to identify the level of moral reasoning of various groups of Japanese students and teachers as well as a group of American English teachers living in Japan and determine to what extent these groups differ in their levels of moral reasoning.

The test instrument employed in this study was the Defining Issues Test (DIT) authored by James Rest, University of Minnesota. Five groups took the test. Those who completed the test and passed the consistency test were 47 Eiwa Junior College sophomore girl students, 47 Shizuoka University sophomore girl students, 10 Eiwa Junior College teachers of the English Department, 17 Shizuoka University teachers from the English Department, and 30 American English teachers presently teaching in Japan. Mean scores and standard deviations were calculated, and an analysis of variance showed a statistically significant difference among the groups ($F = 22.9$; $df = 4, 146$; and $p < .05$). Using the LSD (Least Significant Difference) procedure, contrasts were made. The .05 level of confidence was established as a critical value for not retaining the null hypotheses.

The findings of the study were as follows:

1. The teacher groups of the two Japanese schools scored at a significantly higher level of moral reasoning than did the student groups.

2. The students of Shizuoka University scored at a significantly higher level of moral reasoning than did the students of Eiwa Junior College.

3. There was no significant difference between the moral reasoning of the Shizuoka University teachers and the moral reasoning of the Eiwa Junior College teachers.

4. There was no significant difference between the moral reasoning of the Japanese teachers of English of the two Japanese schools and the moral reasoning of the American teachers of English living in Japan.

The Japanese cultural pattern and emphasis on moral education in the school system would seem to be factors in the high level of moral reasoning found among the Japanese. Further research conducted on the various levels of Japanese society are recommended to determine which factors are important in the Japanese development of moral reasoning and consequent higher levels of moral behavior.

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My husband, John

Our children, Paulette, Lisa, and David

My parents, Karl and Bertha Walther

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CHAPTER I

THE PROBLEM

Introduction

In recent decades, the problem of moral development has been increasingly discussed by philosophers, moralists, and educators not to mention society at large. In spite of the fact that we have reached great heights in our scientific world, we continue to stumble along in our efforts to create a society of greater justice and superior moral development. We seem to be a world of nuclear giants and ethical weaklings. If we have the intelligence to conquer the scientific world, why are we so far behind in the area of moral development? The complexity of the problem undoubtedly is the main deterring factor. However, recently psychologists are turning their attention to this area of research, which has been neglected so long, and factors determining moral development are being analyzed and researched.

That morality is a problem is not a new concept by any means. Philosophers of ancient times wrote of the corruption and vices of the younger generation of their time. The words of these philosophers seem also appropriate when speaking of the 1980's generation. The combined wisdom of the ages should have helped to find greater justice and

equity in each succeeding generation, but there is little evidence that this has happened. Perhaps with new research findings one may yet find some answers to this age-old problem.

That morality can be taught was first recognized by John Dewey in that he believed the aim of education was growth or development, both intellectual and moral. He stated:

> Ethical and psychological principles can aid the school in the greatest of all constructions, the building of a free and powerful character. (Dewey, 1964)

Dewey believed that only in knowing the order and connection of the stages in psychological development would this kind of development take place. He believed that education was the work of supplying the conditions which enable the psychological functions to mature in the freest and fullest manner.

A half century ago, empirical investigation was made by Hugh Hartshorne and Mark A. May, who published their work under the title Studies in the Nature of Character. Their choice of dilemmas were simple matters in that there was a consensus by adults of society that the ethical conflict permitted only one acceptable choice. An example of such a situation was in presenting the child with an opportunity to copy another child's test answers. Besides cheating, stealing and lying were added as facets of honesty tested in the classroom, homework, athletic contests and party game situations.

In 1932, Piaget wrote about levels of morality which he had observed in children. As opposed to the Hartshorne and May tactic, his was more concerned with cognitive moral orientations, and he preferred to present complex moral dilemmas. The choice of action became incidental while the rationale became the crucial information for assessing moral judgments.

In 1958, Lawrence Kohlberg wrote a dissertation at the University of Chicago entitled "The Development of Modes of Moral Thinking and Choice in Years Ten to Sixteen." Whereas Piaget had defined three levels of moral development for children up to the age of about twelve, Kohnberg identified six stages of man's total moral development, and he has used these stages as a basis for his theory of cognitive development of moral reasoning skills. The Just Schools, which he and his colleagues have founded, have a moral education program based on these stages. He had developed a test of moral maturity to assist him in identifying levels of moral reasoning with the students in these Just Schools as well as in his other research.

This study will be using Kohlberg's six stages of moral development as a basis for identifying the moral development of five groups within a selected Japanese setting. Using a test similar to Kohlberg's, a comparison of differences and interrelationships will be made. The test that will be used was developed by a student of Kohlberg, James Rest, who simplified the testing so that it may be

administered and scored by educators who have little experience in this area. In studies made by leading scholars in the field, the test is considered to be reliable and valid in assessing the moral development of the participant in relation to Kohlberg's six stages of moral development.

In the decade since Dr. Rest's introduction of the DIT (Defining Issues Test), scores of studies have been made, comparing and contrasting groups of individuals from many parts of the world, at various ages, in various occupations, and with various educational levels. Educators will agree that moral development is an extremely complex matter and therefore extremely difficult to measure. However, the Defining Issues Test is a fundamental base which can give us the needed information from which to begin the study of human moral development.

The focus of moral development lies in justice as perceived by Kohlberg and Rest. In what way are people following the rules of society, and why are they acting as they do? School violence, juvenile delinquency, thefts, murders, and rape are all violations of social justice which can be measured. It takes very little investigation to find out that these are on the increase in recent years. This study will investigate whether or not these problems of justice could be solved, or at least brought to a reverse in trend, by the use of educational methods.

Need for the Study

The need for this study was first brought to the attention of this researcher while studying the dissertation by Lowell Jacobsen (1977). He concluded that in the DOD Middle Schools in Yokohama, the children of parents of American nationality were seen in the principal's office for discipline reasons far more often than were the children whose mothers were Japanese and fathers were American. Was this an indication that Japanese might be more highly morally developed than were Americans? Was there a lesson to be learned from the Japanese in their teachings of morality? In his research findings, he concluded that the moral reasoning of the half-Japanese children was indeed significantly higher. Jacobsen suggested that further studies in this area were needed to determine the factors that are present in the Japanese society that are not present in the American society which have an impact on the development of moral reasoning skills of the student.

Max Lerner, in his syndicated column, gave further impetus to the research of moral development of Japanese with his column of April 8, 1981, entitled "Japanese Culture - And American."

> Almost unnoticed, an important event in international affairs just happened. The cultural "balance of payments" between Japan and America shifted to Japan. . . . The event I speak of is the new discovery by Americans of the effectiveness of Japanese culture as compared with their own. . . . A current Time cover story on "How Japan Does It," is an almost sustained paean of praise for the elements deep in Japanese culture that are behind the economic success

> story. . . . Today, however, the American emphasis is turning to the enduring strength of Japanese culture over the centuries. . . . The essential issue . . . is the deep-rootedness of the Japanese in his culture--his family, his home, his company, his life work, his religion, his community, his nation. . . . The essence of American culture, by contrast, is still the individual and his choices. Every U.S. cultural revolution since the 1950's has stressed concern for self and total fulfillment. The Japanese self doesn't exist except as part of what immerses him in his family and work and community, giving him a lifelong stake in each. . . . The American is starting to discover that total self-fulfillment is a false goal; that he has a culture to be part of, with shared meanings. It is one thing he may be learning from the Japanese.

Lerner's column had much praise for the Japanese and their culture, and although he did not use the word "morality," one could surmise that the sum total of his intent was that the Japanese morality was superior. To find support for this idea, the crime and arrest rates of Japan and other countries are presented as published by the Japan Institute for Social and Economic Affairs in its yearly booklets of Japan 1980 and Japan 1981 (see Tables 1.1 and 1.2).

These tables point out not only big differences in the crime rates of Japan and the United States but also show the contrasts of three other countries. Even if one were to question the accuracy of these tables, those foreigners who live in Japan will readily testify to the feeling of complete safety anywhere at any time in Japan. Almost anyone in the United States can testify to the problems of safety of person and property in almost every state in the union. Can research involving the problem of moral

Table 1.1. Crime and Arrest Rate (1978)[a]

	Homicide	Forcible Rape	Robbery	Property Crime
Crime rate per 100,000 inhabitants:				
USA	9.0	30.8	191.3	4,622.4
Germany, F.R.	4.2	10.8	35.3	3,613.5
U.K.[b]	2.0	10.1	26.8	3,989.3
France	3.0	3.0	55.0	2,486.0
Japan	**1.6**	**2.5**	**1.7**	**986.9**
Total arrests per 100 offenses:				
USA	76.2	49.8	25.9	18.1
Germany, F.R.	96.3	72.8	54.3	29.7
U.K.[b]	88.2	88.4	29.9	36.4
France	82.8	79.5	27.2	17.9
Japan	**96.9**	**90.0**	**78.0**	**52.7**

Table 1.2. Crime and Arrest Rate (1979)[a]

	Homicide	Forcible Rape	Robbery	Property Crime
Crime rate per 100,000 inhabitants:				
USA	9.7	34.5	212.1	4,986.0
Germany, F.R.	4.3	10.7	35.8	3,742.8
France	3.0	3.2	60.0	2,678.2
U.K.[b]	2.5	10.1	25.4	3,904.7
Japan	**1.6**	**2.4**	**1.8**	**953.6**
Total arrests per 100 offenses:				
USA	73.4	47.8	24.9	17.1
Germany, F.R.	95.1	71.8	52.7	29.4
France	81.0	77.2	24.3	18.2
U.K.[b]	85.5	88.2	31.1	36.2
Japan	**97.5**	**89.3**	**76.3**	**54.7**

[a]Due to differences in crime definitions stated by each country, comparisons between countries may not be perfect.

[b]Only England and Wales.

development help in some way to better understand what is happening and how to improve the situation?

Statement of the Problem

In determining the level of moral development of groups of people, objective testing of these groups in regard to their ability to reason on a moral level needs to be studied. For this study, the investigator has selected people from a Japanese setting for the purpose of identifying and evaluating the moral reasoning levels of five groups. These groups, the first four from Shizuoka, are as follows: (1) junior college sophomore girls, Japanese; (2) university sophomore girls, Japanese; (3) junior college teachers of English, Japanese; (4) university teachers of English, Japanese; and (5) American teachers of English living in Japan. These groups will be given the Defining Issues Test (Rest, 1974) to discover on what level of moral reasoning they are operating. This study will consider the level of moral reasoning of the groups and consider their mean score differences. Research questions which will be considered are:

(1) What is the magnitude of the mean score differences among the measures of moral reasoning of the five groups in this study?

(2) How do the students of the junior college compare with those of the National University in Japan in their stages of moral reasoning?

(3) How do the English teachers of the junior college compare with the teachers of the National University in Japan in their stages of moral reasoning?

(4) How do the students of the two schools compare with the English teachers of the two schools in their stages of moral reasoning?

(5) What is the comparison of the moral development of the English professors, Japanese, and the American teachers of English living in the area?

(6) Is there evidence that the addition of moral teachings found in the Japanese school curriculum has an influence on moral development and resulting moral actions of the Japanese?

The following research hypotheses guide the investigation in this study:

Hypothesis 1: There is no statistically significant difference between the teachers' level of moral reasoning and the students' level of moral reasoning at the junior college level and the university level in Shizuoka, Japan.

Hypothesis 2: There is no statistically significant difference between the level of moral reasoning of the students of the junior college and the level of reasoning of the students of the university, Shizuoka, Japan.

Hypothesis 3: There is no statistically significant difference between the level of reasoning of the English teachers of the junior college and the level of reasoning of the English teachers of the university, Shizuoka, Japan.

Hypothesis 4: There is no statistically significant difference between the level of moral reasoning of the American teachers of English and the level of moral reasoning of the Japanese teachers of English on the junior college and university levels, Shizuoka, Japan.

Definition of Terms

To aid in the interpretation and understanding of this study and to assist in clarifying terms, the following definitions are included. All definitions have been taken from the literature or from Webster's College Dictionary, second edition.

Justice: Moral rightness, equity, fair handling.

Morality: As used in this study, it does not mean the person's sense of obligation to improve or his devotion to actualizing his or her fullest potential. Rather, in this study, it refers to involvement in social interaction and the concepts of justice and fairness.

Development: Changes that take place over time in an individual.

Stages: A period, level, or degree in a process of development, growth, or change.

Stage theory: Every single individual, studied longitudinally, should only move one step at a time through the stage sequence and always in the same order.

Moral Reasoning: The cognitive processes by which we arrive at the decisions of a moral nature.

Value: A value is an enduring belief that a specific mode of conduct or end state of existence is personally and socially preferable to alternative modes of conduct and end states of existence.

English teacher: In this study, a teacher who teaches English.

Limitations of the Study

The limitations of the study are as follows:

(1) In Kohlberg's work, he uses both his own and the Defining Issues Test. This study is limited to the use of only the Defining Issues Test.

(2) The validity of this study is affected by the seriousness and thoughtfulness with which the participants respond.

(3) The Japanese participants of this study are limited to those students and teachers in Shizuoka who can read and comprehend the English language.

(4) The American participants of this study are limited to those Americans who live in and teach English in Japan at this time.

(5) Of the 205 participants of the study, 151 completed the questionnaires, a 74% return.

(6) Generalizations of the findings in this study are restricted to the participants living in the Japanese setting.

Importance of the Study to Education

Throughout the United States, schools, public and private, are adding classes in moral education. In 1976, it was estimated that 80% of the New York schools on the primary and secondary levels were offering some kind of a program designed to help students learn values and measure their conduct. In Georgia, the State Board of Education mandated sixteen goals to be taught to all public school children. Among them are certain values that range from respect for God, authority, and property to the appreciation for concepts of right and wrong, proper manners, and the virtues of the capitalistic free enterprise. In most schools, the goals of moral education are limited to advancing student appreciation for general values like truth, integrity, individual rights, and cooperation (Woodward, 1976, p. 97).

Educators who were shocked by Watergate and the steadily increasing crime and drug rates among middle-class juveniles are searching for new ways to develop solid moral values. In what way these "solid moral values" can most effectively be taught is the problem of the decade. Should children be allowed to make their own decisions about what is acceptable behavior and what is not? Authorities on the subject have pointed out that often the most popular of the group discussing the matter or the loudest voice may win out rather than the decision which would be fairer or the most moral for the individual or group involved.

Schools in Japan date back to the year 662 and have passed through many stages of development during those many years. In this study, the concern will be mainly with the teachings in the post-war years. After the war, on December 31, 1945, it was decided to suspend all morals textbooks, Japanese history courses, and geography courses until new textbooks were written. It was believed that the teachings, which included the belief that the Emperor was divine and the teachings of the righteousness of the national government's cause, were the downfall of Japan. In the mid-1950's, much discontent was shown by the behavior of the Japanese youth and the lack of respect and discipline shown by them toward their parents and elders. It was believed that the discontinuance of the moral education programs in the schools by the American Occupation Forces was the fault. As a result, in 1958, the national government introduced a new morals course to begin in the 1959 school year.

In a poll conducted concurrently in the USA and in Japan in March 1981 by the Yomiuri Newspaper and the Gallup Organization, the priorities at school were questioned as in Table 1.3. Whereas it appears on the surface that Japan, with its entrance examination hell and cramming schools, overly stresses knowledge, the poll would indicate its real desire to be the teaching of ethics and morals. To substantiate this claim, a solid course of moral

education is found in the National Course of Study put out by the National Education Institute.

Table 1.3. Priorities at School

	Japan %	USA %
Question: Which one of the following do you think should be given the most attention in grade school-- knowledge, physical education, education in ethics and morality, or appreciation of beauty in nature and art?		
Knowledge	11.0	68.8
Education in ethics and morals	58.7	23.1
Appreciation of beauty in nature and art	19.0	3.4
Physical education	6.5	2.8
Don't know	4.8	2.0
(Reported on May 17, 1981)		

Instrumentation

The test which will be used is the Defining Issues Test as developed by James Rest, University of Minnesota. This test presents six stories involving a moral dilemma. The participant must decide how he would act if he were faced with the dilemma. Then, from a list of twelve statements, he must decide what importance he places on each alternative reason for acting. Of those he considers important, he must rate as to first, second, third, and fourth choice in relative importance. The choices the participant makes are given a value which is totaled, and the score is used to make comparisons of groups of people.

Kohlberg has defined this test as being reliable and valid according to the usual research standards of reliability and construct validity of psychological assessment. Further tests of reliability and validity are addressed in Chapter III.

Sample

Students of the junior college and of the university, Shizuoka, Japan, will be selected according to their ability to handle the English language. Class time will be used to administer the test, and knowledgeable translators will be on hand to take care of problems occurring with regard to English understanding. Teachers of the English faculties of the same two schools will receive copies of the test to take to their homes or offices and will be asked to complete them within a limited length of time.

American teachers of English in the area will receive copies of the test by mail and will be asked to complete them within a limited length of time, mailing them back in special envelopes given to them for that purpose.

Analysis of Data

After the questionnaires are completed and returned, they will be checked for accuracy in following instructions and then tallied. Mean scores for each group will be computed, and standard deviations will be found. An analysis of variance will be computed to determine the magnitude of

the differences among the group mean scores. The compiled data will then be analyzed for statistical significance to help support the hypotheses. The null hypothesis will not be accepted at the $p < .05$ level.

Organization of the Study

In Chapter I, a frame of reference for the entire study has been made. A statement of the problem examined in this study has been presented, and the need for the study has been described. Terms important to the study have been defined as well as the research hypotheses and statements in regard to the importance of the study to education.

Chapter II will present a review of the literature which focuses on moral development, moral education, and pertinent related literature. A short history of the development of the levels of moral reasoning will be described. Characteristics of each level of moral reasoning will be explored, as presented by leading authorities in the field. Moral education, as it is taught in the Japanese schools, will also be presented as it relates to the moral reasoning of the Japanese student.

The design of the study is described in Chapter III, including data collection, the population and sample for the study, relationships studies, and the procedures for statistical analysis.

An analysis of the data will be presented in Chapter IV. Appropriate descriptive statistics will be presented with each research hypothesis.

A summary of the study, indicating significant findings, conclusions, and recommendations for future study, will be presented in Chapter V.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

Introduction

The focus of this study is on moral development as it relates to American and Japanese educational systems. A review of the literature will trace the theory of moral development as taught by leading educators beginning with Plato (428-348 BC). Dewey's philosophies and the works of Piaget will be discussed, but the major emphasis will be given to the teachings of Lawrence Kohlberg and the works of James Rest and his associates at the University of Minnesota. The testing program of Dr. Rest relates directly to this study as it is his Defining Issues Test that is used in the measurement of the moral development of the participants. An overview of the history of moral education in Japan will also be given.

Plato's Teachings

In any study of moral development, one is immediately beset with the problem of what is good and what is evil, what is justice, can knowledge of good and evil be taught, and how can one develop a morally sound society? Plato's writings have much to say about all of these. In defining

justice, he says that each of us, by virtue of our own special endowments and aptitudes, has a specific work or vocation; there is some special contribution which each of us, and no other, can make to the life of a rational society. Then, it follows that morality or justice is for each of us to discharge that vocation to the highest level and with a purposeful mind. A just education is obtained when each one is educated according to his ability but in such a way as to benefit the whole social group. Plato's main concern for man was the development of a rational moral personality. In his book Protagoras, he presents a dramatic dialogue in which Socrates and Protagoras argue about whether goodness may be taught. In the end, Socrates, who first argued the difficulty of the teachability of virtue, is convinced that virtue must be knowledge. Protagoras, who claimed to be able to teach it, has reversed his position and says that virtue cannot be knowledge.

In Plato's efforts to put the reader in tune with the spirit of Socrates, one learns of his ruling principle, which is that the supreme business of life is to "tend" the soul or make it as good as possible. His conviction was that "goodness of soul" meant, first and foremost, the knowledge of good and evil. The doctrine of Socrates is that the man who knows what is good will always aim at that and nothing else. Aristotle was later to say that the setting of education lay in the idea of happiness which lay in the practice of virtue. As told by Plato, Socrates taught

that the happiness people desire is not guaranteed by the possession of the things the world accounts good but depends on making the right use of them. If one would attain happiness, he must "tend" his "soul," and that one must acquire the "royal" science which ensures that one shall make the right use of all the gifts of mind, body, and forture. In other words, the knowledge of true and absolute good is the goal (Encyclopaedia Britannica, vol. 18, 1972, pp. 23-25).

A summary of Plato's educational philosophy is stated in the Encyclopaedia Britannica (vol. 7, p. 984) as follows:

> The main business of education was to aid the human intellect by a dialectical or logical process to pierce through the shifting shadows of the immediate world to the ideal world of reality beyond.

Knowledge must emanate from ideas which are innate at birth. Education would then become a drawing out process, a drawing out of the truth from the student.

As to a definition of morality, Plato believed that it was the effective harmony of all peoples. He believed it began with association, interdependence, and organization. Life in society required the concession of some part of the individual's sovereignty to the common order, and the conduct of each person became the welfare of the group. It is in this context that one may further look at the philosophies of later educators.

John Dewey on Moral Education

The most influential educator of this century in the fields of philosophy, education, and psychology was John Dewey (1859-1952). He had much to say about morality, democracy, research, values, and other subjects which relate directly to this study. He says, in his book The Influence of Darwin on Philosophy (1910, p. 21):

> As I read Plato, philosophy began with some sense of its essential political basis and mission--a recognition that its problems were those of the organization of a just social order. But it soon got lost in dreams of another world.

He also had this to say about philosophers who advocate the study of "states of consciousness." He believed that we must not study these matters but rather study modes of response. "The brain is primarily an organ of a certain kind of behavior, not of knowing the world" (1917, p. 36). He believed that even in the field of science, we should not have all book learning but rather the actual practice of useful occupation. "Experience is the best teacher" was his basic philosophy in the area of education. In the area of teaching right from wrong, he wanted the schools to give students an opportunity to test their judgments and translate moral ideas in their own behavior.

Kohlberg cites Dewey's ideas on this matter:

> The aim of education is growth or development, both intellectual and moral. Ethical and psychological principles can aid the school in the greatest of all constructions, the building of a free and powerful character. Only knowledge of the order and connection of the stages in psychological development can insure this. Eudcation is

> the work of supplying the conditions which will enable the psychological functions to mature in the freest and fullest manner. (Kohlberg, 1975)

Theoretically, Dewey postulated three levels of moral development. The first level of behavior is motivated by biological and social impulses and is called the pre-moral or preconventional level. The second level of behavior he called the conventional level, and the individual accepts with little critical reflection the standards of his group. On the third level, the conduct is guided by the individual thinking and judging for himself whether a purpose is good. He will not accept the standard of his group without reflection. Dewey called this the autonomous level of behavior. To provide an education for every individual so that the third level might be reached would be the ideal.

In his book The School and Society (1949, p. 27), he says we must "make each one of our schools an embryonic community life, active with types of occupations that reflect the life of the larger society and permeated with the spirit of history, art and science." He believed that a good society was one which provided the conditions for ever enlarging the experience of all its members. How can society best handle change? Dewey's solution was that it may,

> . . . select newer scientific, technological, and cultural forces that are producing change in the old order; it may estimate the direction in which they are moving and their outcome if given freer play, and see what can be done to make the schools their allies. (Social Frontier, Urbana, Ill., May 1937)

He believed it was necessary to analyze contemporary society and discover its aims and needs. With this in mind, and to give the student the needed foundation for successful living in the society in which he finds himself, Dewey advocated the student-centered rather than the subject-centered school, education through activity rather than formal learning, and vocational or occupational education rather than the mastery of traditional subjects. In the development of the whole child, the moral development became as important as the intellectual development.

The Writings of Piaget

Piaget, a Swiss psychologist who was born in 1896 and died Spetember 16, 1981, taught the interaction between physical, mental, and moral growth in an understandable way and was declared by some to be the father of modern moral development theory. He hit upon his theory by watching groups of children play marbles and then questioning them to find out how aware they were of the game's rules (Downey & Kelly, 1978, pp. 74-76).

Up to the age of six, Piaget found, children are pre-occupied with learning how to manipulate the marbles and are only vaguely aware of the game's rules. "Who won?" they are apt to ask when the game is over. As they grow older, they begin to absorb the rules by imitating older players. The rules appear to be "sacred" at this stage and

as inviolate as a parent's command. To break a rule is simply "wrong."

By the age of eight or so, youngsters begin to realize the social function of rules; without them, winning the game would lose its meaning. At age eleven, rules are seen as a means of insuring cooperation among players and subject to mutually agreed upon modifications. At this stage, children often spend as much time arguing over which rules will apply as they do shooting marbles. We find the children reaching a level of maturity at which they can put themselves in someone else's place; they realize that within the "society" of marble players, everyone is equal. This realization of justice, or morality, requires that the rules be fair and apply with equal force to everyone.

Going from games to real life, Piaget discovered that children progress through similar stages. Up through the age of seven or so, children are busy developing control over their own bodies. Mentally, they cannot understand abstract concepts; morally, their notions of good and bad correspond to concrete parental dictates. By the age of nine or ten, however, youngsters generally see that intentions also play a part. Whereas a typical child of six feels just as guilty for accidentally breaking a glass as he does for deliberately smashing it, a ten-year old is apt to insist, "But Mommy, I didn't mean to."

Finally, when they reach the age of eleven or twelve, children typically display a strict sense of moral equality.

If a glass is found broken on the kitchen floor, it is not enough for a child of this age that his mother tell him to clean it up. His sense of fairness dictates that only the person who broke the glass should pick up the pieces--even if that person is his four-year old sister. By the age of thirteen or fourteen, however, youngsters begin to recognize that such circumstances as age can modify moral responsibility. Thus, a fourteen-year old normally is capable of seeing the justice of a parent's request that he clean up a mess created by a younger child who is not old enough to do it himself (Spencer-Pulaski, 1971, pp. 82-86).

Piaget found that a very painful and crucial stage of moral development occurs between the ages of eleven and fourteen. These are the years when a young person is trying to establish a distinct identity. He is old enough to realize that his parents are not perfect, that their authority is limited, and their judgments are subject to broader principles of morality. This stage of moral development comes at the same time as the onset of adolescence, a time when youngsters feel most keenly the pull and pressure of peer groups whose standards of behavior often run counter to those demanded by parents. Herein lies the problem of the generation gap and all of its complications.

Spencer-Pulaski (1971) sums up Piaget's teachings in this way.

> In these troubled days, when the youth of our land are revolting against all forms of moral constraint and discipline from above, there may be lessons for us in Piaget's gentle philosophy. If

> the young people can be brought to see that the need for "law and order" is as much theirs as their elders', if the generations can work together in mutual respect and cooperation, we may once again have greater harmony in our land. (1971, p. 88)

As educators, we also have an important job to perform in this area. Piaget, through interviews and observations, defined the stages of moral reasoning in children as follows:

(1) The pre-moral stage, where there was no sense of obligation to rules (before the age of four).

(2) The heteronomous stage, where the right was literal obedience to rules and an equation of obligation with submission to power and punishment (roughly ages 4-8).

(3) The autonomous stage, where the purpose and consequences of following rules are considered, and obligation is based on reciprocity and exchange (roughly ages 8-12). (Kohlberg, 1975)

Educators must consider the stages of development in regard to what is taught and when it is to be taught. Consideration must be given as to whether the student is ready to learn what is being taught, and whether he is able to understand what is being taught. Piaget has made a valuable contribution to our understandong of the readiness of the child to be taught.

The Writings of Lawrence Kohlberg

It has been only a relatively short time ago, in 1958, that Lawrence Kohlberg wrote his dissertation at the University of Chicago, and already it is viewed as a classic in its field. He entitled it "The Development of Modes of Moral Thinking and Choice in Years Ten to Sixteen." It is in this study that he has revived and legitimized the empirical study of moral development. It is considered a major model to show the growth of moral reasoning. Whereas Piaget's study included the child up to the age of twelve, Kohlberg, in his study, has extended his studies to include stages of adult growth as well.

Over the past twenty years or more, Dr. Kohlberg has worked with a wide range of older children and younger adults, from the eighth grade to inmates of prisons, in an effort to understand the full cycle of moral maturation. From his research and with the help of associates, he has distinguished six stages of moral growth in man. Dr. Kohlberg, at the Harvard Center for Moral Education, is perhaps the most influential expert in modern moral psychology. His strategies and testing programs are being adopted by more and more schools throughout the United States.

The first two stages which he defines are typical of children and older juvenile delinquents and he calls pre-moral, because at this level, judgments are made purely on the basis of self interest. The next two stages comprise what Kohlberg calls "conventional" morality. Most

adolescents and adults, he believes, operate on this level. Here, one finds individuals who understand, accept, and attempt to uphold the laws and values of their society. Dr. Kohlberg calls the final two stages the "principled" level of morality because, here, the laws and values of society are critically examined in terms of universal moral principles such as the Golden Rule. He estimates that only one adult in four ever reaches this level of moral sophistication (see Table 2.1).

More specifically, the stages defined in six levels of moral growth are as follows (Kohlberg, 1975):

Stage One: Obedience and punishment. At this primitive level, right is simply obedience to parents and similar authority figures. The underlying motive is fear of punishment.

Stage Two: Reciprocity. Children will cooperate and will expect something in return. When promised a tangible reward, their behavior will be "good."

Stage Three: "Good boy"/"nice girl" conformity. This is the first part of the conventional morality, and esteem is more highly prized than material reward. Right is what wins parental approval and is measured by intention as well as by actual performance. Especially among the adolescents, this stage is characterized by a strong desire to conform to stereotypes of what others consider "right" behavior. When conflicts arise in regard to loyalty to one's gang or

KOHLBERG'S THREE LEVELS OF MORAL DEVELOPMENT

	Level I	Level II	Level III
Source of Authority	Self-interest	External standards —models and rules	Internal principles
Definitions	Right is what adults command or what brings reward. Wrong is what I am punished for—what brings pain.	Right is what good people do or what the law says one should do. Wrong is what good people do not do or what the law says one should not do.	Right is living our moral principles and being just. Wrong is violating a moral principle and being unjust.
Intentions	Oblivious to intentions.	Make allowances for intentions. Lenience tempered by sense of duty.	Consider intentions but also concerned about justice.
Justice	What adults command. Later, equal treatment.	Defined by society.	Equal consideration for all.
Value of Persons	Valued in material terms. "Persons are valuable for what they do for *me*."	Valued because of relationships of affection and for their contribution to society.	Valued because they are persons. Human life is sacred.
Stimulus to Right Actions	Fear of punishment and desire for reward.	Desire to please important persons and perform one's duty to society.	To be true to oneself one must act upon the moral principles to which one is committed.
Ability to Take Another's Perspective	Understands the perspective of persons in situations which he has experienced	Understands the perspective of friends, family, and eventually society.	Understands the perspective of a wide range of persons including minority groups.

Stonehouse, Catherine M. Patterns in Moral Development. Word, Waco, Texas, 1980. p. 36.

team and loyalty to one's family, a confusion arises in the mind of the person.

Stage Four: Law and order. Right and wrong, at this stage, is determined by one's duties toward those in authority. At this stage, one is convicted of the fact that laws and rules must be maintained if there is to be order in society. According to Dr. Kohlberg, most adults make their judgments on this level of conventional morality.

Stage Five: Social contract. At this stage, right is based on recognizing individual right within a framework of agreed upon rules. Kohlberg identifies this level as the "official" morality of the US Constitution. People on this level recognize that the laws are created to protect and enhance individual right and liberties.

Stage Six: Universal ethical principles. Right, at this level of moral reasoning, is determined by personal judgment based on self-chosen moral principles that are consistent, comprehensive, and applicable to all human beings. Even if it costs him his life, a person at this stage will stand up for his philosophy of life. An example of such a Stage Six person might well be Sir Thomas More, the scholarly Chancellor of England, the "man for all seasons," who defied King Henry VIII. He went to his death proclaiming himself the king's "good servant, but God's first."

The concept of stages which Piaget and Kohlberg have used are said to have the following characteristics (Kohlberg, 1975):

(1) The stages are "structured wholes," an organized system of thought. Individuals are consistent in level of moral judgment.

(2) Stages form an invariant sequence. Under all conditions, except extreme trauma, movement is always forward, never backward. Individuals never skip stages; movement is always to the next stage up.

(3) Stages are "hierarchical integrations." Thinking at a higher stage includes or comprehends within it lower stage thinking. There is a tendency to function at or prefer the highest stage available.

Kohlberg believes that moral education must be based on a knowledge of stages of moral development. He believes that children have their own way of thinking, apart from what they learn from parents, peers, or teachers. However, he maintains that these six stages are universal, found in all cultures. Extensive research has been done in villages and cities in the United States, Great Britain, Taiwan, Israel, Yucatan in Mexico, and Turkey. These studies looked at the form, or structure, of children's reasoning rather than at the content alone. He found that a person's reasoning may be on a high level rationally in regard to content but at the same time may be low in level in regard to structure.

This study will attempt to document what differences in moral development, if any, are found among the participating groups tested in Japan. Kohlberg maintains that in

every culture and subculture of the world the same basic moral values are found and the same steps toward moral maturity are used. While social environments directly produce different specific beliefs, they do not engender different basic moral principles (e.g., consider the welfare of others, treat everyone fairly).

However, Kohlberg does not believe that moral education cannot be taught; he believes that there is a necessity to teach moral education in the schools but it cannot be taught through direct teaching and instruction. The student must generate within himself the higher level of thinking. The teacher's job, then, is to facilitate such a process. But first, the teacher must recognize the level of moral reasonings found in the classroom, and the level upon which the teacher is communicating must not be more than one level above the students' if it is to be effective.

To further understand stages of moral reasoning, Kohlberg (1975) says:

> The stage or structure of a person's moral judgment defines: 1) what he finds valuable in each of these moral issues, that is, how he defines the value, and 2) why he finds it valuable, the reasons he gives for valuing it.

He lists the ten universal moral values or issues of concern to persons as being:

1. Punishment
2. Property
3. Roles and concerns of affection
4. Roles and concerns of authority

5. Law
6. Life
7. Liberty
8. Distributive justice
9. Truth
10. Sex

Kohlberg gives as an example of Stage One: life is valued in terms of the power or possessions of the person involved. Stage Two: life is valued for its usefulness in satisfying the needs of the individual in question or others. Stage Three: life is valued in terms of the individual's relations with others and their valuation of him. Stage Four: life is valued in terms of social or religious law. Only in Stages Five and Six is each life seen as inherently worthwhile.

Kohlberg then takes up the problem of moral judgment versus moral action. One cannot follow moral principles if one does not understand them. However, one can reason in terms of principles and not live up to these principles. Reasons given for failure to live up to principles were partly situation and its pressures, the individual's motives and emotions, and the individual's general sense of will, purpose, or "ego strength." If all of these factors are responsible, why does Kohlberg put so much emphasis on moral reasoning? He gives the following reasons (1975):

(1) Moral judgment is the single most important factor yet discovered in moral behavior.

(2) Other factors may influence moral behavior, but moral judgment is the only distinctively moral factor in moral behavior.

(3) Moral judgment change is long range or irreversible; a higher stage is never lost. Moral behavior, as such, is largely situational and reversible or "losable" in new situations.

The studies of Hartshorne and May (1928-30), a major research project in the field of human behavior, Kohlberg believes demonstrate a strong relationship between moral judgment and behavior. In their findings, they were unable to predict the later behavior of a student who cheated but were able to predict quite a lot about the behavior of the student who did not cheat. This finding was an important breakthrough in the area of moral behavior.

For those who say that morality is impossible to teach, Kohlberg (1980) has this to say:

> [Moral education] comes . . . in as the "hidden curriculum," the unspoken values transmitted through the authority of teachers and administrators necessarily expressing values through acts of modeling, praising, blaming, and exhorting.

Kohlberg believes that since families in America have often lost their moral authority, it becomes necessary for the school to include this in their curriculum. If we compare this thinking to the Japanese situation, we find that even though the Japanese still seem to have a greater family authority and unity, they feel it imperative that moral

education be a regular part of the school curriculum from grades one through twelve.

In justifying the need for Just Schools, Kohlberg points out that the moral atmosphere in the inner city is negative rather than positive and points to the violence, vandalism, and discipline problems as examples. In the suburbs, one finds apathy and lack of concern as the prevalent problems.

Kohlberg believes that morality can be taught in what he describes as the cognitive-developmental approach, which stresses open or Socratic peer discussion of value dilemmas. As opposed to the values clarification method, which also uses the discussion method, Kohlberg's method has as its aim the stimulation of movement to the next stage of moral reasoning. In values clarification, the child is taught that there is no correct answer and only that the values are different. Following this pattern, the child will become a relativist, believing that there is no right or wrong answer to any dilemma. Kohlberg's goal of stimulation to a higher stage of reasoning is not indoctrinative, he maintains, for the following reasons (1975):

(1) Change is in the way of reasoning rather than in the particular beliefs involved.

(2) Students in a class are at different stages; the aim is to aid movement of each to the next stage, not convergence on a common pattern.

(3) The teacher's own opinion is neither stressed nor invoked as authoritative. It enters in only as one of many opinions, hopefully one of those at a next higher stage.

(4) The notion that some judgments are more adequate than others is communicated. A student is encouraged to articulate a position which seems most adequate to him and to judge the adequacy of the reasoning of others.

In defending his position, Kohlberg states that "when moral education is recognized as centered in justice and differentiated from value education or affective education, it becomes apparent that moral and civic education are much the same thing." He points out that Plato in the Republic sees political education as part of a broader education for moral justice and finds a rationale for such education in terms of universal philosophic principles rather than the demands of a particular society.

The evaluation of the moral development of the student was Kohlberg's major contribution to the overall problem of moral education. The Harvard moral judgment open-ended interviews were scored to discover the developmental change in moral reasoning in the schools where Kohlberg was researching his theories. In his studies, he found that while there is continued growth in moral reasoning in high school, the development stage at the end of high school is relatively predictive ($r = .78$) of the level in adulthood

(the 30's), the conclusion being that upward change in high school has lasting consequences after high school is over.

The second measure used by Kohlberg was the Rest Defining Issues Test (DIT), a multiple-choice measure of the development of moral reasoning based on the same stage theory as the Harvard interview. It is this test that the researcher will be using in the study of comparisons of the Japanese students and teachers of the Shizuoka, Japan, setting. When Kohlberg tested the students of the alternative schools and those of the regular high schools, he found that there was a statistically significant growth, as measured by the two above-mentioned tests, in the alternate school which had used the "just community" government process previous to testing.

James Rest and His Writings

Since the early 1970's, James Rest and his associates at the University of Minnesota have been working to develop an easily scored test to assess moral development. Since it is this test, called the Defining Issues Test, that is used for this research project, it will be presented rather fully here.

In an introduction to the book Development in Judging Moral Issues (Rest, 1979), Kohlberg states that Rest has developed a test that is reliable and valid according to the usual research standards of reliability and construct

validity of psychological assessment. The data which Rest has collected also indicate a solid support for the cognitive-developmental assumptions, which were given preliminary support earlier. Rest has used the same moral dilemmas that Kohlberg used in the earlier research projects, but the objectivity of Rest's tests are easier to administer, score, and interpret. Both Kohlberg and Rest used a series of moral dilemmas. The story of Mr. Heinz and his dying wife's need for a drug which he cannot afford to buy has become a classic in its field. Kohlberg presents this story and five others, all basic types of dilemmas, to his participants and asks them to discuss these situations. He then matches what the person says with a description of stage characteristics in the scoring guide and arrives at a stage score for a subject. This method is very complicated, requires long training, and has been undergoing revision since 1968. Interjudge correlations among trained judges has been in the .90's, and the method is suggested to be extremely useful.

Rest's test, by contrast, uses the same dilemmas in a multiple-choice format, and it can be objectively and easily scored. It is based on the assumption that people at different developmental stages will perceive moral dilemmas differently. Therefore, if one presents people with different statements about the crucial issue of a dilemma, people at different developmental stages will choose different statements as representing the most important issue.

After the presentation of the dilemma in story form, the participant is asked to rate twelve statements as to importance in making a decision. Then the participant is asked to rank the top four choices in terms of importance. The older, more sophisticated persons will choose items from the Stage 5 or Stage 6 items. The most often used index in research with the Defining Issues Test is the combined weighted ranks of items keyed as Stages 5 and 6 and is called the "P score," since it represents "principled morality" or level III in Kohlberg's scheme. Any items keyed as Stage 1 through Stage 4 give no value to the P score of the participant. The P score is interpreted as to the relative importance a subject gives to principled moral considerations in making moral decisions.

One may wonder if such an objective test may not be easy for the participant to fake or distort. Rest has included some features to help detect and/or prevent this. Several items in the test have complex, high-sounding words and are actually meaningless. If subjects choose too many of the meaningless items, the test is discarded because it appears that the participant is not paying enough attention to the meaning of the statements. Instructions make it very plain that such items may be included, and the participant is only to choose items that are meaningful and important.

Another feature of the test is that there is a consistency check. If the participant does not fully understand

the directions and randomly checks answers, the researcher is able to discover this easily, and the questionnaire will be eliminated from data analysis.

One researcher, McGeorge (Rest, 1979, p. 215), conducted tests to find out if participants could fake high scores on the DIT. He asked his subjects to take the test twice, once under normal conditions and once to fake either high or low as directed. He found that subjects could fake low but could not fake high on the test.

Rest's test cannot be used satisfactorily with persons younger than about thirteen or fourteen, while Kohlberg's test can be used with children as young as seven or eight, since no reading ability is necessary.

Rest's Defining Issues Test was used for this study as it is objective, close-ended, takes a relatively short time to administer, can be administered either individually or in a group, is easy to administer, is scored comparatively easily with less time involved than Kohlberg's test, and the end result is a "P" score, making it easy to compare groups. Kohlberg uses both his own and Rest's tests to evaluate his research groups.

In his revised manual, Rest has used twelve pages to list about 160 DIT averages which show average P% scores of various groups as charted by various researchers. The results point up the fact that groups more highly educated rate higher than those with little education. He says that many studies reported correlations on the DIT with

achievement and IQ-type tests for their samples. Stewart (1974, p. 308) lists four factors that are important in human development--maturation, experience, social transaction, and equilibrium. Keeping these factors in mind as one compares P% scores with the various types of groups, one can make various assumptions about groups as to projected or estimated scores. The more intellectual, experienced, and mature groups will score higher, while with younger, less experienced, less mature groups, one will expect lower P% scores.

Moral Education in Japan

Americans living in Japan who send their small children to the Japanese public schools will probably be surprised when the first list of vacation regulations is sent home with the child. It may include things like: (1) Get up every day at 6:00 a.m. (2) Finish your meal always, especially eating many vegetables. (3) Finish your homework before going out to play. (4) When outside, always wear a hat. (5) The approved movies are "Popeye" and "Sound of Music." And so the list goes. At first, parents may be inclined to complain, but upon examining the list probably made with the cooperation of members of the PTA and the principal, they are all things they want their children to do, and how much easier it is if every mother in the neighborhood is enforcing the same set of rules.

And how easy it is to say to the complaining child, "Look at the list, this is what the principal says to do."

For the school to rule and regulate the social intercourse of a community is not a new concept in Japan. Schools date back to the Emperor Tenchi (622-671) when schools were for nobility and men going into the priesthood (Kaigo, 1965, p. 7). The studies of Chinese literature and the Confucian classics were central in the curriculum. The Tokugawa government in the early seventeenth century was very much interested in education for more than just military purposes, which had been the case during the previous decades of disruption and civil war as the great feudal houses fought for control of the land. The official religion became the Neo-Confucian thought of Chu Hsi. Peace was desired and a philosophy which challenged the minds of the leaders and turned their thoughts toward something besides war, while preserving the desirable concepts of loyalty and filial piety, was of real value to the Tokugawa government. These schools proved popular during the seventeenth, eighteenth, and early nineteenth centuries. People began to expect ethical teachings as a central part of any curriculum. It was not always possible for the common person to attend the special clan schools, so scholars opened private classes or schools, and by the time of the Meiji Restoration, they numbered in the thousands. In the writings of this time, one finds Buddhist ethical concepts such as charity and reward and punishment in the life-to-come along with

practical exhortations for frugal living or warnings against the expensive and unsettling life of the city as compared to the self-sufficient life of the farmer.

The new Meiji government of 1868-1912 decided to establish a single national education system for all citizens, regardless of social rank, and by 1902, ninety percent of school aged children were attending school. During the first ten years of the Meiji government, Western teachers were used, but in 1879, it was decided to return to the traditional Japanese ways of doing things and use Japanese teachers.

> The core of education lies in the clear teaching of benevolence, responsibility, loyalty, fidelity and in mastering knowledge and the arts so that one can serve the people. . . . In the teaching of morality the Confucian morality will be primary. Men will further respect faithfulness and good manners. After that, learning in each field should be promoted according to the ability of the person. (Kaigo, 1965, pp. 53-54)

As the twentieth century progressed, the mood of the nation swung toward militaristic nationalism and emphasized the centrality of the emperor to the well being of the nation. The table of contents of a sixth-grade textbook of 1927 illustrates this emphasis:

TABLE OF CONTENTS OF SIXTH GRADE
Shushin Text (1927)

1. The Emperor's Visit to the Ise Shrines
2. National Expansion since the Meiji Restoration
3. "
4. The National Education System
5. Loyalty and Patriotism (chūkun aikoku)
6. Loyalty and Filial Piety (chūkō)
7. Ancestors and Family (sosen to ie)

8. Courage (chin'yū)--a submarine sinks on a training cruise
9. Courage and Wisdom in Facing Problems
10. Industriousness
11. Self-reliance and Management--Ben Franklin as a boy
12. Public Good--Ben Franklin as an inventor
13. Cooperation (kyōdō)--villagers cooperate to improve situation
14. Charity (jizen)--story of Juji Ishii
15. Integrity (seiren)--integrity blended with studiousness and love of country
16. Conscience (ryōshin)--includes a quotation of Emperor Meiji
17. The Constitution
18. The Responsibility of Citizens
19. "
20. "
21. Sex Roles and Responsibilities
22. Diligence (kinben)--story of Tadataka Inō
23. Student and Teacher (shitei)--Tadataka Inō
24. Education
25. The Imperial Rescript on Education
26. "
27. "

(Bascom, 1977, p. 143)

After the defeat of Japan in 1945, the whole question of teaching morals came into disrepute. The Occupation authorities, on December 31, 1945, ordered the suspension of all morals courses, Japanese history, and geography until a new curriculum could be written.

The report of the US Education Mission to Japan (1946, p. 38), had this to say about moral education:

> Morals, which in Japanese education occupy a separate place, and have tended to promote submissiveness, should be differently construed and should interpenetrate all phases of a free people's life. Manners that encourage equality, the give and take of democratic government, the ideal of good workmanship in daily life--all these are morals in the wider sense. They should be developed and practiced in the varied programs and activities of the democratic school.

The new curriculum did not include a separate course in moral education, and by the mid-1950's, there was much discontent about the general behavior of youth and their lack of respect and discipline. By 1958, a new course was drawn up to begin with the 1959 school year whose aims and objectives were broad and democratic to fit postwar Japan. The materials and methods were flexible so that the teaching of the course was in the hands of the classroom teacher and the local education committees (Bascom, 1977).

Four main areas of emphasis were decided upon as follows:

(1) Basic behavior in daily life with emphasis on respect for life. These principles are found in the Ten Commandments, the Japanese Constitution, and the Buddhist law. Health habits, safety practices, etiquette, and self help are included as subtopics.

(2) Moral awareness and judgment, stressing man's dignity through development of a sense of togetherness, individuality, and responsibility. Sincerity, justice, courage and forbearance, kindheartedness, and purity of mind were traits discussed.

(3) Individuality and creativeness, with emphasis on knowing oneself, developing hopeful goals, rationality, resourcefulness, studiousness, and determination and other goals.

(4) The nation and society where the development of the virtues of kindness, respect, gratitudes, trust and

> mutual help, fairness, and tolerance were stressed. The result being the ability to practice love in the family, school, and nation, and finally to develop peacefulness and international understanding (Spae, 1971, p. 88).

It is difficult to measure the success of this program as individual teachers have varying abilities and enthusiasm in the teaching of this subject matter. They may also, however, take advantage of the National Educational Television stations, which give programs twice a week designed to serve as a stimulus for classroom discussions.

The table of contents of a sixth grade textbook for the teaching of moral education entitled The New Life, copyrighted in 1981, illustrates very vividly the difference in the emphasis of what is being taught. The whole textbook contains no reference to the Emperor, and only one story teaches patriotism.

TABLE OF CONTENTS OF SIXTH GRADE
Moral Education Text, 1981

1. School Spirit and Loyalty
2. Let's Preserve Our Limited National Resources
3. When Mother's Not Home - Responsibility
4. Think for Yourself - Independence
5. Ambition and Hope
6. Being Kind to Plants and Animals
7. A Kind and Sympathetic Doctor
8. A Story of Patriotism and Courage
9. An Overnight School Excursion
10. The Great Tokyo Air Attack
11. Our Rights and Duties Toward Others
12. Labor and Service in Our Work
13. Enterprise and Originality
14. Thinking About Tomorrow - Conservation
15. Learning to be Devoted to Duty

16. Let's Obey the Rules
17. Indomitable Spirit
18. Is That What Friendship Is?
19. A Ladle of Rice - Cheerfulness
20. Impartiality and Fairness
21. Life in Africa - International understanding
22. A Story of Courage and Justice
23. Expand Your Personality for the Better
24. The Silver Candelabrum - Tolerance
25. Self-Reliance and Other Traits Practiced by Benjamin Franklin
(Suzuki, et al, 1981)

Summary

Moral education dates back to pre-Christ days, and the most outstanding contributor in this area is considered to be Plato, whose teachings, especially in the book Republic, have been considered a major contribution to the development of modern democracy. Outstanding educators in this area who have given guidelines and only recently have also given valuable research techniques by which one may further investigate and strengthen the cause of moral education are John Dewey, Piaget, Kohlberg, and, most recently, James Rest, who has developed a unique objective questionnaire by which the principled morality of groups may be measured.

The Japanese government has long been concerned with the moral development of its people and has emphasized the study of ethics in the school curriculum since the very inception of public schools. Teachings at the present time reflect the teachings of John Dewey, who is the idol of most modern Japanese educators. The Japanese schools strive for a moral atmosphere in their institutions of learning and by using teaching guides, films, field

trips, and discussions teach the principles of good citizenship.

In this study, an attempt will be made to investigate the moral development of groups of students and teachers in a Japanese setting and to discover the differences of the groups in their overall views of morality as measured by the DIT developed by James Rest. The literature suggests little differences in moral reasoning among the Japanese as compared to similar American groups. One would expect to find differences in comparing students and teachers, since Kohlberg has pointed out that experience and age will be factors to consider. Implications of educational practice will be considered as well as interrelationships among groups. Since the literature has given no evidence of this kind of testing being done in Japan before, this could well be the beginning of a new field of research with great educational significance for educators in both countries.

CHAPTER III

DESIGN OF THE STUDY

Introduction

The researcher's primary objective in this study was to investigate the moral reasoning among the groups of people in the Japanese college community, i.e., the Japanese teachers of English, the sophomore girl students, and the American teachers of English living in Japan, as measured on the Defining Issues Test.

This chapter contains pertinent information relating to the composition of the sample, the research instrument used in the study, its validity and reliability, methods of collection of data, and the procedures used for analysis of the data.

The Defining Issues Test will be found in Appendix C, along with relevant correspondence from Dr. James Rest, who authorized the use of the DIT for the purposes of this study. Directions for scoring and interpreting the test will also be found in Appendix C.

Description of the Population

The population considered for this study has been selected from the college community of Shizuoka, Japan, a

city the size of Omaha, Nebraska. Two schools will be considered. the first is the national university named Shizudai, with a student population of about 5,500. Within the liberal arts college, English Department, there are fifteen teachers and a score of part-time teachers, all of whom are as qualified as the regular teachers. Most of these part-time teachers are teaching in neighboring schools, and the remainder are teachers who have been retired from other schools at the sixty-two year age limit. The school is funded by the national government, and the students pay very low tuition fees as opposed to the high fees paid by the students of private schools in the area. A very stringent entrance examination is required of each student, and those who pass the entrance test are students who have studied long hours during their high school days. If not of superior intelligence, they surely are not lacking in persistence and stamina.

The greater proportion of the students are boys, but since the research involved a comparison of students attending the junior college, an all-girls' school, as is the usual case of junior colleges in Japan, the girls of the liberal arts department, approximately 50% of whom were education majors, were chosen to be tested. Boys attending the same classes were also tested, but the scores did not become a part of this study, even though the mean scores were almost identical to the scores of the girls. Boys attending Shizudai come from all parts of Japan to study

engineering and agriculture, specialties of the school. However, the girls attending Shizudai are largely those girls who live in the area and are mostly education majors. Therefore, the girls are still under home supervision, well disciplined, and scholastically superior, having proven their intelligence and persistence by passing the entrance tests. The girls chosen for the research are all nineteen or twenty years old, sophomores, and with few exceptions are living at home.

The teachers of the English department, liberal arts college, at Shizudai are between the ages of twenty-eight and sixty-two, although the part-time teachers are older. To qualify to teach at Shizudai, all must have a Master's degree in their discipline besides other scholastic and personal qualifications. Most have been overseas for some time studying English for from three months to two years. Of the fifteen full-time teachers, three are women and twelve are men. This is the only college of the university with such a high percentage of women teachers. Of the fifteen teachers, only two openly declare a religious affiliation, which happens to be Christianity. Of the remaining thirteen, six have parents or other close relatives who are Christian and are supportive of Christian principles. None openly declare any religious affiliations with the Buddhist religion, although a yearly visit to the shrine would likely be a standing custom. All are involved in some kind of research program besides their teaching duties, and all

were very willing to help with this research project. In addition to the full-time teachers, eight part-time teachers equally well qualified were asked to complete a questionnaire. All of the full-time teachers responded, and all of the part-time teachers for whom the researcher had bestowed any favors in the last year also responded. Reciprocity played an important part in getting responses to the questionnaire.

The junior college, also located in Shizuoka, Japan, is a Canadian Methodist-sponsored school with around seven hundred thirty students. The girls may choose from three major areas of study: English, Japanese, or Home Arts. Girls qualify for entrance either by recommendation from their high school principals or by taking an entrance examination, not nearly as difficult as the entrance examination at the university. Tuition is much higher than at the university, and it is a two-year college. Credits earned would not be transferable to other schools. Most girls enrolled are living with their parents in the area and are not particularly interested in a professional career. Many graduate and work for two or three years in an office or department store and then leave the work field to become full-time housewives. Although the school is sponsored by the Canadian Methodist church, the number of professing Christians is probably no greater on a percentage basis than at the national university. An estimate made by the college chaplain is less than 1%, or between five and seven

students at any given time. Chapel attendance is usually required once a week, and a religious course in the teachings of the Bible is required for all the students. There probably are no active Buddhist worshipers among the students, and the fact that they attend the junior college would indicate that they have no active opposition to Christianity.

Active full-time English teachers of the junior college at the time of the research project numbered only nine. Two teachers were seriously ill at the time and both died within a few months time. The work load of the remaining nine was heavy, and many felt overworked. A total of five part-time teachers were also asked to help with the research, and they willingly took the DIT forms home with them. The teachers ranged in age from twenty-seven to seventy-two. All have Master's degrees, and many have had some English study experience abroad. Of the full-time teachers, only one was a Christian and the others were sympathetic toward the teachings of Christianity on the campus.

The Americans living in the area are all teachers of English at various levels of instruction, and most teach one or more university or adult classes. Most are living in Japan as missionaries affiliated with Christian churches. About one-third have the equivalent of a Master's degree, and all have four years of college. Ages range from twenty-two to sixty-one. Some have been in Japan as little as four months, and others have been there as long as

thirty-two years. Of those responding, seven were men and twenty-three were women.

The number of students and teachers surveyed and the record of responses are presented in the table below.

Table 3.1. Number of Participants, Responses, and Percentage of Responses.

Participants	Number Surveyed	Number of Responses	% of Responses
Junior college girls	60	47	78.33
Shizudai girls	61	47	77.05
Junior college teachers (including parttime)	16	10	62.50
Shizudai teachers (including parttime)	23	17	73.91
American teachers	45	30	66.67
	205	151	73.66

The test was administered to all of the sophomore girls enrolled in the researcher's English classes at Shizuoka University, with about 50% being education majors. The test was given during class time, using approximately three hours, with the researcher administering the test with a competent translator on hand to handle any language difficulty problems.

The junior college girls were also given the test during class and supervised by the researcher. One complete class, chosen at random from among all the English classes

at the junior college, made up the participants. Again, a competent translator was on hand to help with any language difficulty problems.

The English faculties of the two schools plus part-time teachers were asked to participate and given the questionnaires to complete at their homes with stamped, return envelopes included. The American teachers in the area were handed the tests at a missionary conference and were asked to return the complete questionnaire in a stamped, return addressed envelope. A follow-up letter was sent a week before the deadline to encourage more returns.

Of the students who made up the number of nonrespondents, several were absent from class, some failed to follow instructions, while some chose too many meaningless or anti-establishment phrases as their choices of important statements, making it necessary to discard their tests.

The teachers who failed to respond from the junior college gave as their excuse, "We are over worked already." Those who replied accepted the test as a challenge, and most were also working on research projects requiring the cooperation of others.

At the university, all of the teachers teaching full-time responded, although many labored long hours asking for the researcher's indulgence as this was the first time in their lives they needed to think about making decisions of this magnitude. Two part-time teachers also responded with responses that passed the consistency test.

Of the American teachers, ten failed to respond, and five questionnaires were discarded due to the failure to pass the consistency test. Of these, four had a note attached which said something like this: "I have a few minutes time just now to finish this test. I hope I have completed it correctly." It seemed to indicate that they were not taking the test very seriously and, consequently, failed to complete it correctly. Most of the participants whom the researcher knows personally added notes which led her to believe that they took their task seriously.

Instrumentation

The instrument used was the Defining Issues Test by James Rest, copyrighted 1972. Dr. Rest, professor at the University of Minnesota, was a former student of Lawrence Kohlberg whose teachings on moral development form the basis of material tested. Kohlberg has designed a test also, which is subjective, open-ended, takes about two hours to administer, is difficult to administer without much training, requires much time, and is difficult to score. The end result is stage typing, and the test is considered the most reliable of moral maturity tests but is criticized for lack of objectivity. Kohlberg developed his test over a period of twenty years beginning with his studies at the University of Chicago where he received his doctorate in 1958.

Rest recognized the need for a more objective test which would be easier to administer and easier to score and yet be a valid instrument to assess moral judgment. Just as Kohlberg used a series of moral dilemmas to which the participant must react, so did Rest. However, in the DIT, the participant does not need to recall or pass judgment using his own words and ideas. Instead, at the end of each story, Rest gives twelve statements and questions, and the participant must read and react to each.

On a Likert-type scale, the participant must decide whether the statement or question is important in his way of thinking and then must decide how important it is to him by checking on the scale ranging from "No Importance" to "Great Importance." In this way, the participant can decide his reasons for the importance of the statement from among those listed. He need not formulate and develop his own answers as with the Kohlberg test.

At the end of each series of twelve statements and questions, the participant is asked to identify and prioritize the four which he feels are the most important of the statements and questions. Rest has developed these seventy-two questions and statements, twelve for each of the six dilemmas, to give an objective assessment of moral judgment. Using this procedure means that more research work is possible since the administering and scoring requires no special training. Kohlberg, in his own research, uses both his own test and the DIT (Kohlberg, 1980).

Internal Checks on Subject Reliability

Rest (1979) included two checks on the reliability of each participant's questionnaire. The first is called the "M" score. Rest included some lofty and pretentious meaningless statements which represent no stage of thinking but rather are meant to discover the participant's tendency to endorse statements for their pretentiousness rather than their meaning. If a subject selects too many of these meaningless statements (raw score of 8 or higher), the results will be discarded, since it is not certain that the participant has had a proper test-taking set.

The second check on subject reliability is the consistency check. In this, a comparison is made between a participant's ratings (entered at the upper left-hand side of the page) and the participant's ranking (entered at the bottom of the page in order of decreasing importance). If the participant ranks an item "first," then his ratings for that item should have no other items rated higher. There should be no inconsistency between the participant's rankings and ratings. Inconsistency would point out careless responding, random checking, misunderstanding, etc. The participant's protocol is discarded if there are inconsistencies on more than two stories.

In his revised manual for administering the DIT (1979), Rest goes into detail as to how these internal checks are used.

Reliability and Validity

Rest discussed the validity findings of the DIT in great detail in his 1979 book Development in Judging Moral Issues in chapters four through eight. This test involves making judgments about moral problems which, in turn, involve making decisions about conflicting claims of people's welfare. Not only is the participant asked to decide which is the most desirable way to act but is also asked to decide what reasons for the action are the most important. Since making judgments about crucial issues is an aspect of moral judgment, it fulfills an important requirement of being a valid test.

Other aspects of validity discussed and affirmed by Rest and others are criterion group validity, longitudinal change validity, convergent-divergent correlational validity, and discriminant validity. Rest has researched all of these areas and found positive results. Experimental enhancement studies to prove validation have been made, and the intervention studies clearly document the difficulty of artificially changing DIT scores. As mentioned earlier, the problem of faking good or bad was investigated by McGeorge (1975), and he found that although a subject could fake low, he could not fake high. Several of the participants of the Shizuoka, Japan, research project asked to take the test a second time, promising to fake high, but in all of the cases the participants gave up. They expressed feelings of frustration and felt that it would not be

possible to fake high unless they could further study human development, and then they felt that they would not be faking but rather would have developed their thinking along higher planes.

Internal structure was studied by Davidson (1978) for validity. In his studies, he found that the average scale value of the items grouped according to their theoretical stage were indeed ordered in the proper theoretical order.

In speaking to the matter of validity, one must consider the name of the test. The Defining Issues Test is a very descriptive title telling exactly what will be tested. Rest does not use the work "morality" in this title, but since the concern in this study is with morality as being the sense of justice and fairness with which one reacts to social issues, the title, descriptive of the test, indicates that it is a valid test to use for the purpose of this research project. The stories are about current dilemmas which require decisions to be made, and the test gives ample available selections from which the participant may select.

Reliability questions whether the test measures consistently and precisely. Since a psychological construct such as moral judgment development is so multifaceted, it is only by building a case from many studies that one can begin to claim reliability and validity for such a test. Rest has presented such studies in his book and in his revised manual. The test-retest reliabilities, as

presented by Davison and Robbins (1978), conclude that the major indices of the DIT (P and D scores) are generally in the high .70's or .80's, and Cronback's alpha index of internal consistency is generally in the high .70's. In his studies, he found less correlation in the stage scores than in the P scores and cautions readers in using stage scores, using them only in presenting the six-story form as opposed to using the three-story short form, and then only when information is presented in terms of group means or when the estimated standard error of measurement is taken into account. The objectivity of the test means that there is no problem with inter-judge reliability or with different interviewing styles. According to the research results, there also seems to be no serious effects when retesting using the same stories. There appears to be less change in short-term shifts than in long-term shifts, which would indicate that change is more related to time between tests, presumably real development, than simply retaking the tests.

Perhaps the most significant proof of the validity and reliability of the DIT is that Kohlberg uses the DIT as a measure of moral reasoning with his own participants along with his own test and reports his findings in his writings.

Data have been collected by Rest and Associates from which one can approximate the moral judgment scores of many samples. Education, age, and IQ have been shown to have major correlation with moral judgment, and even geographic

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region and religion show an influence in some cases. Age is related to DIT for student groups but not for adult groups who have discontinued their formal education. Factors which have no clear and consistent relationship with DIT are sex, SES, political party, type of residence, profession, or college major.

In approximating the results of the DIT with the groups researched in Shizuoka, Japan, the following averages from Rest (1979) were considered:

Students: Gallia, 1976. Undergraduates of N.J. State College, 34.5% by science major, females aged 20-21.

Japanese Teachers: Sheehan, 1979. Foreign born and educated doctors in pediatric residency program. 32.8%.

American Teachers: Ismail, 1976. Graduate students at Oklahoma University, mixed majors and specialties. 48.6%.

Rest concludes his discussion with these words:

> In conclusion, the validation of a measure of moral judgment is a complex and multifaceted enterprise. Validation does not rest on any single criterion or any single study. Confidence that the DIT represents the construct moral judgment comes from the interlocking lines of evidence, replication of findings in many studies and corroboration of basic theoretical tenets from several types of studies. (revised manual, 1979).

Procedures

The DIT was designed by Rest for persons over the age of twelve who use English as their native language. Four of the five groups researched in Shizuoka, Japan, were not

using English as their native language, so it was determined that only those groups who could handle English well would be used. It was decided not to have the test translated into the Japanese language. The groups took the test with the help of an able translator present in the case of the students. In the case of the teachers, it was felt that there would be no language problem.

A preliminary test was given to the thirty members of the English Speaking Society of Shizuoka University on November 5, 1980. The group consisted of persons from various departments of the university, all students, in various grades, and about an equal number of men and women. These students have a special interest in the English language and meet several times a week using only English in their club discussions. The DIT was administered with the help of an able translator, and the students finished the first three stories of the test in one hour and fifteen minutes. The second half was completed in less than one hour. This was the first time for the students to take a test with the Likert-type answers required, and many found this to be confusing and frustrating. As the stories were completed, the researcher checked each participant's test paper for consistency. A few students had problems in answering the first story in correct form but had no trouble after the explanation was given to them privately.

This preliminary test led the researcher to conclude the following regarding the Japanese student and teacher

groups:

(1) The Japanese participants would have no difficulty with the vocabulary of the test if a qualified translator were present to help.

(2) The decision process necessary for the Likert-type questions would probably pose a problem because it was new to the participants.

(3) It would take about two and one-quarter hours for the student groups to complete the DIT.

(4) The Japanese groups would work seriously and earnestly to complete the questionnaire as competently as possible.

(5) If the researcher would check for consistency on the first story during the testing, the students would probably all pass the consistency check.

(6) Although Rest gives the option of analyzing the results in two ways, i.e., purged and unpurged, it was decided to use only the purged scores; that is, the inconsistent and nondiscriminating subjects' tests would be removed.

(7) The results of each test would be given as a principled score; that is, the total of the scores of each participant at Stages 5A, 5B, and 6.

(8) The students would take the DIT as a group in the classroom while the teacher groups would be given the tests to take to their homes and offices to complete at their leisure. It was estimated that a larger

percentage of the students would complete the test because of the direct supervision given.

The following procedures were used for all hypotheses tested in this study:

Step 1: State the null hypothesis.

Step 2: Specify the level of significance (the alpha = .05 level was used throughout this study).

Step 3: State the test statistic used in testing the hypothesis.

Step 4: Specify the distribution and degrees of freedom.

Step 5: State the critical value.

Step 6: Compute the value of the statistic.

Step 7: Draw appropriate conclusions.

An analysis of variance for the five groups was made, and an overall analysis of variance for P score was made after which the test of significance was made to test the hypotheses.

Time Frame of Administration of DIT to Selected Subjects

November 5, 1980: Pretest trial of thirty members of the Shizuoka English Speaking Society, Shizudai. All completed the test and passed the consistency test.

November 17, 1980: Handed the DIT forms to the American missionary teachers living in Japan and teaching English as a foreign language. Enclosed were self-addressed, stamped envelopes to be returned by January 1, 1981.

December 1, 1980: Junior college girls tested, class of sixty students, nine absent. Completed test in two and one-half hours.

December 4, 1980: Shizuoka University sophomore students, class included thirty girls, twenty-six present.

December 5, 1980: Shizuoka University sophomore students, class included thirty-one girls, twenty-seven present.

December 8, 1980: Handed DIT forms with stamped self-addressed envelopes to the Shizuoka University English teachers of the liberal arts department and to part-time English teachers of the same department.

December 9, 1980: Handed DIT forms with stamped, self-addressed envelopes to the Eiwa Junior College teachers of the English department including the part-time teachers.

January 30, 1981: All completed DIT forms were scheduled to be returned. Time extended from original January 1 deadline.

Objectives to be Measured

The four objectives of this study were designed to study the differences in moral reasoning among the five groups of the college community, Shizuoka, Japan. Objective One was to study the differences among all five groups, while Objective Two was to study differences between girl students, sophomore level, of the national university and those of the junior college. Objective Three was to study

the differences between the teachers and the students, while Objective Four was to study the differences between the Japanese participants and the American participants, teacher level.

Conditions of all four objectives were to be met by analyzing the P score each participant received on the DIT and the mean scores of the various groups.

Statement of the Hypotheses and Their Rationale

The rationale for developing these hypotheses was based on the research of Lowell Jacobsen (1977), who observed that fewer Japanese-American students were referred to the school principal for behavioral problems than their peers who were children of American-born mothers. His research pointed out a statistically significant difference in the moral reasoning of the Japanese-American students as opposed to the lower level of moral reasoning as found in the American children tested with the DIT using principles scores of the two groups. Also, in the review of the literature, it was found that the rate of rape, robbery, and homicide found in Japan is very low as compared to the rate found in the USA, and the experience of foreigners in Japan has been most favorable in terms of honesty and safety found in everyday living in Japan--the theory being that the Japanese have found a way of living resulting in a higher level of moral reasoning with a resulting higher

level of justice. Would the results of this study verify these theories in any way?

Specifically, the following research hypotheses were tested:

Hypothesis 1: There is no statistically significant difference between the teachers' level of moral reasoning and the students' level of moral reasoning at the junior college level and the university level in Shizuoka, Japan.

Hypothesis 2: There is no statistically significant difference between the level of moral reasoning of the students of the junior college and the level of reasoning of the students of the university, Shizuoka, Japan.

Hypothesis 3: There is no statistically significant difference between the level of reasoning of the English teachers of the junior college and the level of reasoning of the English teachers of the university, Shizuoka, Japan.

Hypothesis 4: There is no statistically significant difference between the level of moral reasoning of the American teachers of English and the level of moral reasoning of the Japanese teachers of English on the junior college and the university level, Shizuoka, Japan.

Summary

The Defining Issues Test developed by James Rest, former student and coworker of Lawrence Kohlberg and now of the University of Minnesota, was the instrument used to measure moral reasoning. Japanese students and teachers of English

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at Eiwa Junior College and Shizuoka University, Shizuoka, Japan, were given the test as were the American teachers of English living in Japan. The resulting P scores will be used in the analysis given in the next chapter.

The Japanese teachers of English were given the test to take home and complete independently. The students were given the test in three groups in three separate settings with the help of a qualified translator. The American teachers of English were given the DIT at a missionary meeting and were asked to return the completed forms by mail by January 1, 1981. They were given stamped, self-addressed envelopes for this purpose.

The hypotheses investigated in this study have been identified in this chapter in addition to a discussion of the instrument used.

Chapter IV will present, analyze, and discuss relevant data for each hypothesis.

CHAPTER IV

ANALYSIS AND DISCUSSION OF THE DATA

The results of the data analysis are reported in this chapter. The central focus of this investigation has been to determine what relationships of moral reasoning exist among the students, the Japanese teachers of English, and the American teachers of English living in the university community of Shizuoka, Japan. An analysis of variance has been used to determine the magnitude of the differences among the five groups in the study.

One class of sophomore girls at Eiwa Junior College, Shizuoka, Japan, was given the DIT questionnaire and the results tabulated and studied. All of the girls were either nineteen or twenty years old and enrolled in the English department of Eiwa Junior College. The class was chosen at random from among the English classes enrolled during the school year 1980-1981.

Two classes of sophomore girls at Shizuoka University, Shizuoka, Japan, were also administered the DIT questionnaire. All of the university girls were either nineteen or twenty years old and students of the liberal arts department taking classes of oral English taught by the researcher during the school year 1980-1981.

The third group of participants was the English teachers at Eiwa Junior College, the school from which the first group of students was selected. The teachers included both male and female teachers, and the ages of the participants varied from twenty-seven years to seventy-two years. Part-time teachers were also included in the testing.

The fourth group was English teachers of the Liberal Arts College, Shizuoka University, and included part-time teachers. The group participants were between the ages of twenty-eight and sixty-two and included a number of part-time teachers.

The fifth group was American-born teachers of English living in Japan, mainly missionaries, all with college educations but not necessarily with teacher's certificates. Their ages varied from twenty-two to sixty-one, and both men and women were used in the study.

All finding were based on the P score (Principled score) results of the Defining Issues Test (DIT), which was developed and validated by James Rest, former student of Lawrence Kohlberg and now professor at the University of Minnesota. Initially, the analysis of variance procedure was conducted to determine the magnitude of the differences among all the group mean scores with the results being significant at $p < .05$. The degrees of freedom used ($df = 4, 146$) were based on the individual scores. The F ratio for this overall test was found to be $F = 22.9$ with

df = 4, 146. The results of the analysis of variance are delineated in Table 4.2, and a report of the means of all the groups is reported in Table 4.1. Because the group means were statistically different, it was decided to conduct a test of significance to determine the differences between the groups in the study. The test decided upon was the Least Significant Difference (LSD) test. This test is being increasingly used by scientists in finding significant differences between groups and is found to be a useful statistical measure.

The following hypotheses stated in null terms were tested.

Hypothesis I

There is no statistically significant difference between the teachers' level of moral reasoning and the students' level of moral reasoning at the Eiwa Junior College level and the university level in Shizuoka, Japan. The research question underlying this hypothesis was: Will the teachers score on a higher level of moral reasoning than the students?

To test this hypothesis, a comparative test was made using the LSD formula, and the mean score differences, standard deviations, and ranges were computed using an overall $p < .05$ level. The null hypothesis of no difference was rejected for both comparisons since the mean score differences were significant. The mean score difference,

Table 4.1. Report of Means for P Score Differences.

Group*	n	Mean	SD	SE	Σx	$(\Sigma x)^2$	Σx^2	Range
1 EJC	47	16.97	5.09	0.74	798	636,804	14,742	7-29
2 SU	47	21.83	5.94	0.87	1,026	1,052,676	24,020	10-36
3 EJCT	10	27.10	4.79	1.52	271	73,441	7,551	10-36
4 SUT	17	26.29	7.20	1.75	447	199,809	12,583	15-39
5 AT	30	29.30	6.96	1.27	879	772,641	27,159	18-41
Total	151				3,421		86,055	

* EJC = Eiwa Junior College students
SU = Shizudai students
EJCT = Eiwa Junior College English teachers
SUT = Shizudai University English teachers
AT = American English teachers

Table 4.2. Overall Analysis of Variance for P Score

	df	SS	MS	F** Ratio
Between Groups (A)	4	3,293.8	823.45	22.9
Within Groups (E)	146	5,256.3	36.0	
Total	150	8,550.1		

**Significant at 1% level

as shown in Table 4.3, between the Eiwa Junior College students and the Eiwa Junior College teachers was 10.1. This finding confirmed the findings of Kolhberg and Rest which state that differences in levels of education will result in differences in the level of moral reasoning. The mean score difference between the Shizuoka University teachers and the Shizuoka University students was 4.5. Although not as wide a gap was found between the means of the university teachers and students as was found between the means of the Eiwa Junior College teachers and students, there was, nevertheless, a significant difference on the $p < .01$ level, using the LSD procedure. The null hypothesis that there is no significant difference was therefore rejected.

Hypothesis II

There is no statistically significant difference between the level of moral reasoning of the students of Eiwa Junior College and the level of reasoning of the students of Shizuoka University, Shizuoka, Japan. The research question underlying this hypothesis was: Will the students of Shizouka University who must pass rigid entrance examinations score on a higher level of moral reasoning, using the DIT, than will the students of Eiwa Junior College who may enter their college by interview, recommendation, and in some cases by a much less rigid entrance examination?

Table 4.3. Report of LSD (Least Significant Difference) Testing.

		1	2	3	4	5
Group[a]	Mean	17.0	21.8	27.1	26.3	29.3
1 EJC	17.0	-				
2 SU	21.8	4.8**	-			
3 EJCT	27.1	10.1**	5.3**	-		
4 SUT	26.3	9.3**	4.5**	0.8	-	
5 AT	29.3	12.3**	7.5**	2.2	3.0059	

[a]EJC = Eiwa Junior College students
SU = Shizudai students
EJCT - Eiwa Junior College English teachers
SUT - Shizudai University English teachers
AT = American English teachers

**Significant at .05 and .01 level

Note: If the value of difference between the two relevant groups is over 3.026 and 3.977 respectively, then the difference is significant at the .05 and the .01 levels.

To test this hypothesis, a comparative study was made using the LSD procedure, and a significant difference was found at the $p < .01$ level. Table 4.1 delineates the mean scores, the standard deviations, and the ranges for the P score comparisons. The mean difference of the two groups was 4.8. The null hypothesis of no difference was rejected since the mean score differences were significant at the $p < .05$ level.

Hypothesis III

There is no statistically significant difference between the level of reasoning of the English teachers of the Eiwa Junior College and the level of reasoning of the English teachers of Shizuoka University, Shizuoka, Japan.

In analyzing the differences between the mean score of the junior college English teachers and the mean score of the university English teachers, it was expected that the least amount of difference would appear between these two groups. After it was decided to use these two groups, it was discovered that the age span of the two groups was approximately the same, and the educational requirements for the teachers of the two schools were also approximately the same. Even though the junior college is sponsored by a religious group, there was a greater percentage of declared members of religious groups among the members of the university English teachers than of the junior college faculty. Therefore, the religious factor also was

negated. The difference in the mean score was a very meager 0.8, which was not enough to prove to be of statistical significance. Therefore, the null hypothesis of no difference was accepted.

Hypothesis IV

There is no statistically significant difference between the level of moral reasoning of the American teachers of English living in Japan and the level of moral reasoning of the Japanese teachers of English at Eiwa Junior College and at Shizuoka University, Shizuoka, Japan.

The mean scores of the groups (27.1 and 26.3) of the two Japanese teachers groups and 29.3 of the American group indicated the possibility of a statistically significant difference. However, using the LSD (Least Significant Difference) procedure, the difference between the groups did not prove to be sufficient to be of statistical significance at the $p < .05$ level. The null hypothesis of no statistical significant difference was therefore accepted.

Summary

In the results of the study presented in this chapter, two of the four null hypotheses were accepted and two were rejected.

Statistically significant differences were found between the teachers' level of moral reasoning and the students' level of moral reasoning at Eiwa Junior College and

Shizuoka University, Shizuoka, Japan. Also, statistically significant differences were found between the moral reasoning of Eiwa Junior College students and the moral reasoning of the university students, Shizuoka, Japan.

No statistically significant difference was found between the Japanese English teachers' moral reasoning at Eiwa Junior College and the Japanese English teachers' moral reasoning at Shizuoka University, Shizuoka, Japan. Additionally, no statistically significant difference was found between the moral reasoning of the Japanese teachers of English at the two schools and the moral reasoning of the American English teachers now living and teaching in Japan.

In Chapter V, the summary, conclusions, and implications for further research are presented.

CHAPTER V

CONCLUSIONS

The researcher's purpose in this chapter is to summarize the study, draw appropriate conclusions from the results of the investigation, and make recommendations for further study.

Summary

This research was conceived and designed to explore the differences of mean scores on a test of moral reasoning between groups of people in one selected Japanese setting for the purpose of identifying differences, if any, between and among the groups.

The sample of English teachers employed by Eiwa Junior College, eleven regular and five part-time, were given the Defining Issues Test (DIT) as well as the twenty-three English teachers, full-time and part-time, of the Shizuoka University English faculty of the Liberal Arts Department, Shizuoka, Japan. One class of sixty students of the junior college English department was also tested for moral reasoning, as were two groups, a total of sixty-one girls, at Shizuoka University, Shizuoka, Japan. American teachers of

English living in Japan made up the fifth group to be surveyed. Their number totaled forty-five.

The instrument used to collect the data was the Defining Issues Test (DIT), which is a questionnaire of six social dilemmas on which participants are to rate each of twelve statements/questions for each dilemma using a Likert-type scale to determine the levels of moral reasoning for each group. A mean score for each group was calculated as well as standard deviation and other appropriate data.

The data collected for this research utilized an analysis of variance to determine whether there was a difference among the mean scores of the groups. This was followed by comparisons using the LSD (Least Significant Difference) tests. The statistical significance was established at the $p < .05$ level of significance for the analysis of variance test and an overall $p < .05$ level of significance for the LSD test comparisons.

Specifically, the following research hypotheses were tested:

Hypothesis 1: There is no statistically significant difference between the teachers' level of moral reasoning and the students' level of moral reasoning at the Eiwa Junior College level and the university level in Shizuoka, Japan.

Hypothesis 2: There is no statistically significant difference between the level of moral reasoning of the

students of Eiwa Junior College and the level of reasoning of the students of Shizuoka University, Shizuoka, Japan.

Hypothesis 3: There is no statistically significant difference between the level of reasoning of the English teachers of the Eiwa Junior College and the level of reasoning of the English teachers of Shizuoka University, Shizuoka, Japan.

Hypothesis 4: There is no statistically significant difference between the level of moral reasoning of the American teachers of English living in Japan and the level of moral reasoning of the Japanese teachers of English at Eiwa Junior College and at Shizuoka University, Shizuoka, Japan.

After determining that the analysis of variance test was significant at the $p < .05$ level, the LSD procedure was followed. The LSD procedure showed statistically significant differences between the moral reasoning of the students and teachers of the two schools as measured by the Defining Issues Test. Thus, Hypothesis 1 was rejected. The LSD procedure also showed statistically significant differences in the mean scores of the Eiwa Junior College students and the Shizuoka University students as measured by the DIT with the result that Hypothesis 2 was also rejected.

The LSD procedure showed no statistically significant difference between the moral reasoning of the English teachers of Eiwa Junior College and the moral reasoning of the English teachers of Shizuoka University, Shizuoka,

Japan. Also, no statistically significant difference was found between the moral reasoning of the Japanese teachers of English at the two schools and the moral reasoning level of the American teachers of English living in Japan. Research Hypotheses 3 and 4 of no statistically significant differences were accepted.

Conclusions

From the study information just summarized, some conclusions can be drawn that rely on the researcher's findings as presented in Chapter IV.

1. The teacher's level of moral reasoning, as tested by the DIT, was significantly higher than the level of the student's moral reasoning. According to Kohlberg's research findings, a student's level of moral reasoning is still subject to development, while the teachers, because of age, education, and experience, are undoubtedly operating on a higher plane of moral reasoning. It is necessary for teachers to recognize this fact as they work with the students. Communication between teacher and student can be facilitated if the teacher can convey his messages on the level of understanding at which the student is operating. Teachers are not always aware of this, and Kohlberg advises teachers to consider this matter when they are speaking to students.

Rest and Kohlberg have agreed that in all of their studies age and education will be a factor for more highly

developed moral reasoning, and this fact was verified by this study researched in a Japanese community. Kohlberg theorizes that this phenomenon occurs in all cultures, and this research project would further verify that theory.

2. The students of the Shizuoka University showed a higher level of moral reasoning as scored on the DIT than did the students at Eiwa Junior College, Shizuoka, Japan. This again would bear out what Rest and Kohlberg have hypothesized. The students of Shizuoka University are required to pass very rigid entrance examinations, while the students of Eiwa Junior College usually need only to be recommended by their high school principals and be interviewed. A much smaller group must pass a much less severe "paper and pencil" test. Although no IQ scores of the two groups of students are available, the Shizudai students have proven their scholastic excellence by passing the very difficult entrance examinations required of them.

There seems to be consensus among the teachers in both schools that the junior college students are generally girls seeking to fill in their time before marriage with this kind of finishing school education. They are very socially and style conscious, dressing fashionably and many driving their own cars. Class hours become little more than time-consuming activities, and teachers find assigning homework a useless task. Credits from the junior college are nontransferable. Students spend their first year getting used to the college atmosphere and their second year

looking forward to the pomp and celebration of their graduation. Their concern seems to be for fashions, make-up, and boys. They display little concern for others.

The university girls are usually hoping to pursue a career in life, with marriage an option in the years to come. Those who choose graduate school will undoubtedly forfeit their chances for marriage as most Japanese men take a dim view of having a highly educated wife. Their concern tends to be toward subject matter, career choices, and research projects. They dress conservatively, with few clothes and little variety in style. They show concern for humanity and services they will render.

Given this contrast, the statistical difference found in the P scores is not surprising. Kohlberg's theory of the correlation between education and moral reasoning appears to have validity in the case of these two groups of students.

3. The English teachers on the faculties of the two schools failed to show any statistically significant differences in their DIT P scores. Since the age levels and educational requirements for the teachers of these schools are approximately the same, Rest and Kohlberg would theorize that their moral reasoning would be on approximately the same level. Also, the religious affiliations of the two groups did not prove to be very different. The Shizuoka University faculty gave evidence of a greater religious orientation than did the Eiwa Junior College

group, even though the junior college is a religiously-sponsored college.

The junior college teachers were an impressively humble group who view teaching as a service to mankind. Undoubtedly, an overabundance of qualified college teachers in Japan as well as a high pay scale attracted these highly qualified teachers to Eiwa Junior College. The younger members are hoping to be hired by the larger universities at a later date, while a few of the oldest members of the faculty have retired from prestigious positions at national universities. These teachers publish a yearly journal of professional papers filled with well written articles.

The university teachers are highly educated and almost without exception are involved in long-term research activities. They belong to very specialized literary organizations which publish their own journals. They seem to be more subject oriented and will justify their lack of being student oriented--their classes are too large. Two teachers proclaimed to be strictly "law and order" persons and proved it by choosing answers almost exclusively on the Stage 4 level. Several complained of the Likert-type test and found it extremely difficult to make the necessary decisions. Others complained that the vocabulary was too difficult for them and said they would welcome writing the DIT again if it were translated into Japanese. The completely Western setting of the stories caused some concern and confusion for teachers of both schools. The two

groups shared many similarities and few outward differences. Moral reasoning scores of the two groups were less than one point different, and the result of no statistically significant difference was of no surprise.

4. The Japanese teachers of English also failed to show any statistically significant difference in moral reasoning from the moral reasoning of the American teachers of English living in Japan. The Americans were largely professing Christians and were taking the test using their first language, English. It is difficult to judge the seriousness with which the participants took the test since they completed the test in the privacy of their homes. The American teachers researched were mainly BA graduates, and their display of interest in research and its importance was low. Therefore, when a test was returned with a notation something like,"I took out a few moments of my busy schedule to answer these questions for you...." one might be reluctant to think that the participant was taking the test very seriously. On the other hand, many of the Japanese teachers spent literally hours laboring over the DIT questionnaire. Many have research projects of their own and can appreciate the value of a well thought through answer to such a questionnaire. The seriousness and dedication of the Japanese scholars as observed by this researcher is to be greatly admired.

Agewise, the groups differed little. Relative to education, the Japanese groups were required to have a Master's

degree, and many had studied beyond that. The Americans were mainly BA graduates. Missionaries as a group are known as adventuresome, strong-willed persons--factors important in decision making. However, religious affiliation may also lead to strong "law and order" thinking which could lower the P score total since no Stage 4 answers are considered in computing the P score.

Also, recent teachings in America have dwelt very heavily on self-fulfillment and the "Me-First" ethic, both views which might be used in lower levels of moral reasoning when compared to the Japanese teachings of family, group, and society loyalties leading to higher levels of moral reasoning. The Japanese course of study dealing with moral values teaches consideration for the group and working for the group's good, as opposed to the recent Western "individual self-fulfillment" teaching. The Japanese thinking would directly influence choosing higher levels of moral reasoning and thus increase the P score of the participant.

The instrumentation failed to show any statistically significant difference in the moral reasoning of the two groups.

Suggestions for Further Study

In educational research, a major goal can be to provide empirical data to assist in the identification of cultural heritage differences which will aid in determining the kinds of educational programs schools should develop.

The seeming success of the Japanese course of study in the area of moral education in promoting a comparatively smooth running society would lead to a recommendation of intensive research into the feasibility of adapting similar programs in America. Further research is needed to identify the cultural heritage differences and processes of teaching and learning experiences in the Japanese schools. The fact that mothers are asked to actively assist in the school program and work in close harmony with the teachers may also be a matter which needs further study. Parents who help organize and create educational programs will undoubtedly also be more willing to cooperate in the development and utilization of such a program. The strong PTA program in the Japanese educational framework seems totally justified when results are tabulated.

Kohlberg (1980) believes that moral reasoning is best taught by the classroom teacher, rather than bringing specialists such as counselors and psychologists to do the job. In-service training, summer workshops, and other training programs are being promoted in America to handle the enormous task of training teachers in this area. Studies need to be made of the effectiveness of these programs in supplying the classroom teachers with necessary skills. Just as qualifications and abilities of each classroom teacher in other areas need to be examined, capacities in the area of teaching moral reasoning also need to be examined.

Japanese school leaders believe that frequent principal-teacher meetings are important for efficiently operated schools. A study of the frequency of such meetings and types of problems to be discussed could be a very meaningful research project in discovering better methods of developing a truly Just School.

The DIT questionnaire needs to be translated into the Japanese language so that research of Japanese moral reasoning could be studied further with other segments of the Japanese school system and also segments of society. Replication of the study on a much broader scale would be possible, giving us a wider base with which to work.

A study of Japan's emphasis on loyalty to family and loyalty to group with the resulting consequences, harmony or disharmony, could yield important data concerning the attitudes of citizens which may prove valuable in assessing the moral development of the Japanese society.

In Chapter III, the results of studies by Rest with groups comparable to the groups studied by this researcher were cited. Table 5.1 shows the P% scores of studies in America along with the P% scores of the groups researched in this study. The P% scores are found by dividing the raw scores by .6. The percentages range from 0% to 95 percent.

Although this was not a formal part of the study, it may be a point of interest to researchers who might wish to further study the moral reasoning of the people in Japan. The ratings of groups tested in Japan were very favorable

Table 5.1. Comparison of American Studies and Japanese Studies.

Studies	%
1. Undergraduate students, aged 20-21, American study	34.5
Eiwa Junior College students, aged 19-20	28.3
Shizuoka University students, aged 19-20	36.4
2. Foreign born and educated doctors, American study	32.8
Eiwa Junior College teachers	45.2
Shizuoka University teachers	43.8
3. Graduate students, mixed majors and specialties	48.6
American teachers of English, Japan	48.8

when compared to similar American groups, even though in the case of four groups, they were using English as a second language. The comparison of graduate students in America and Americans living in Japan could be an indication of the normality of their level of moral reasoning. Missionaries have gained the reputation of being adventuresome, strong willed, and stubborn. However, in the area of moral reasoning, they scored very much as could be expected using an example from Rest's investigations.

Was there any evidence that the moral reasoning ability of the Japanese contributed to the low rate of rape, robbery, and homicide? The review of the literature contributed more in this respect than did the statistical analysis. The courses of study used in the Japanese school

system, as outlined by the national government, emphasizes the teaching of respect for others, group cooperation, and loyalty and other traits which would contribute to overall justice in society if practiced as taught. The Japanese believe these qualities of virtue can be taught, and Dewey's principles of education form the basis of their national educational philosophy. If Americans were to follow more closely these same principles, could we reduce the rate of robbery, rape, and homocide? This is a question which needs to be considered and studied.

A thorough study and understanding of John S. Stewart's dissertation, "Toward a Theory for Values Development Education" (1974), and a comparative study of what is being taught in Japan might reveal some interesting and valuable similarities of theory. Also, Kohlberg's Just Schools could serve as a springboard for study in comparisons. Kohlberg has shown by statistical analysis that justice and democracy, key factors in moral reasoning, can be developed in a school setting. The Japanese, in their own schools, are striving to develop socially acceptable citizens. Their schools are not called Just Schools, and they have no statistical evidence to present. However, they can easily point to the low national crime rate statistics and call it proof of effectiveness. The safety of its citizens on the streets at all times does much to attest to the accuracy of these low statistics.

Reflections

Although the scope of this study was very limited, it triggered a great deal of enthusiasm and interest among the professors and teachers who participated in the research. Many agreed that it was "the tip of a very important iceberg," which was being looked at, and much encouragement was received, especially from Japanese colleagues, to do further study. That each of our societies needs to study the area of moral development and the methods now employed in teaching moral reasoning is readily recognized. That there is much to learn from other societies is not so easily recognized and acknowledged. Because of the complexity of morality, it is not an easy field to study; there are no ready answers with neatly laid out formulas as in some other fields of study. Much time, effort, and wisdom must be spent by knowledgeable scholars to delineate the causes and effects of family, school, and society on the moral development of each individual.

There is a need for the concentrated and unselfish efforts of the philosophers, moralists, and educators to work together in this area of study. How to gain the cooperation of the great thinkers of this century in such an effort is one of the basic questions which needs to be asked.

APPENDICES

APPENDIX A

KOHLBERG'S STAGES OF MORAL DEVELOPMENT

Kohlberg's Stages of Moral Development (Kohlberg & Selman, 1972)

Definition of Moral Stages

Stage 0: Premoral Level

The child neither understands rules nor judges good or bad in terms of rules and authority. Good is what is pleasant or exciting, bad is what is painful or fearful. He has no idea of "obligation," "should," or "have to," even in terms of external authority, but is guided only by "can do" and "want to do."

Stages 1 and 2: Preconventional Level

At this level the child is responsive to cultural rules and labels of good and bad, right and wrong, but he interprets these labels either in terms of the physical and the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into two stages, Stage 1 and Stage 2.

Stage 1--Punishment and Obedience Orientation

Stage 1 is defined as 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 an underlying moral order supported by punishment and authority (the latter being Stage 4).

Stage 2--Instrumental Relativist Orientation

Stage 2 is instrumental relativist orientation. Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms of those of the market place. Elements of fairness, reciprocity, and equal sharing are present, but they are always interpreted in a physical or pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

Stages 3 and 4: Conventional Level

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order but of being loyal to, actively maintaining, supporting, and justifying the order and identifying with the persons or group involved in it. At this level are Stage 3 and Stage 4.

Stage 3--"Good Boy-Nice Girl" Orientation

Stage 3 is defined as interpersonal concordance or "good boy-nice girl" orientation. Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is the behavior of the majority of "natural" behavior. Behavior is frequently judged by intention: "he means well" becomes important for the first time. One earns approval by being "nice."

Stage 4--Law and Order Orientation

Stage 4 is law and order orientation. There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

Stages 5 and 6: Post-Conventional, Autonomous, or Principled Level

At this level there is a clear effort to define moral values and principles which have validity and applications apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level also has two stages: Stage 5 and Stage 6.

Stage 5--Social-Contract Legalistic Orientation

Stage 5 is defined as social-contract legalistic orientation, generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinion and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal values and opinion. The result is an emphasis upon the legal point of view, but with an emphasis upon the possibility of changing the law in terms of rational considerations of social utility (rather than rigidly maintaining it in terms of Stage 4 law and order). Outside the legal realm, free agreement and contract is the binding element of obligation. This is the "official morality of the American government and Constitution."

Stage 6--Universal Ethical Principle Orientation

Stage 6 is the universal ethical principle orientation. Right is defined by the decision of conscience in accord with self-chosen ethical principles which appeal to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative) and are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons.

APPENDIX B

REST'S STAGES OF MORAL DEVELOPMENT

Rest's Stages of Moral Judgment (Rest, Analysis, 1976)

Stage	How Expectations About Each Other's Actions Are Coordinated (How Rules Are Knowable and Sharable)	Schemes of Social Cooperation (How an Equilibrium of Interests Is Achieved)	Central Concept for Determining Moral Rights and Responsibilities
Stage 1	The caretaker makes known certain demands on the child's behavior.	The child does not share in making rules, but understands that obedience will bring freedom from punishment.	The morality of obedience: "Do what you're told."
Stage 2	Although each person is understood to have his own interests, an exchange of favors might be mutually decided upon.	If each party sees something to gain in an exchange, then both want to reciprocate.	The morality of instrumental egoism and simple exchange: "Let's make a deal."
Stage 3	Through reciprocal role taking, individuals attain a mutual understanding about each other and the on-going pattern of their interactions	Friendship relationships establish a stabilized and enduring scheme of cooperation. Each party anticipates the feelings, needs, and wants of the other and acts in the other's welfare.	The morality of personal concordance: "Be considerate, nice and kind, and you'll get along with people."

Rest's Stages of Moral Judgment (cont'd)

Stage	How Expectations About Each Other's Actions Are Coordinated (How Rules Are Knowable and Sharable)	Schemes of Social Cooperation (How an Equilibrium of Interests Is Achieved)	Central Concept for Determining Moral Rights and Responsibilities
Stage 4	All members of society know what is expected of them through public, institutional law.	Unless a society-wide system of cooperation is established and stabilized, no individual can really make plans. Each person should follow the law and do his particular job, anticipating that other people will also fulfill their responsibilities.	The morality of law and duty to the social order: "Everyone in society is obligated and protected by the law."
Stage 5	Formal procedures are institutionalized for making laws, which one anticipates rational people would accept.	Law-making procedures are devised so that they reflect the general will of the people, but at the same time insuring certain basic rights to all. With each person having a say in the decision process, each will see that his interests are probabilistically being maximized while at the same time having a basis for making claims on other people.	The morality of societal consensus: "What laws the people want to make is what ought to be."

Rest's Stages of Moral Judgment (cont'd)

Stage	How Expectations About Each Other's Actions Are Coordinated (How Rules Are Knowable and Sharable)	Schemes of Social Cooperation (How an Equilibrium of Interests Is Achieved)	Central Concept for Determining Moral Rights and Responsibilities
Stage 6	The logical requirements of nonarbitrary cooperation among rational, equal, and impartial people are taken as ideal criteria for social organization which one anticipates rational people would accept.	A scheme of cooperation which negates or neutralizes all arbitrary distribution of rights and responsibilities is the most equilibrated, for such a system is maximizing the simultaneous benefit to each member such that any deviation from these rules would advantage some members at the expense of others.	The morality of nonarbitrary social cooperation: "How rational and impartial people would organize cooperation is moral.:

APPENDIX C

TEST INSTRUMENT AND RELATED INFORMATION

UNIVERSITY OF MINNESOTA

August 28, 1980

Dear Mrs. DeYoung:

I am pleased to give you permission to use the Defining Issues Test for your project. Please include the following credit line on the front page of all copies of the test when you are duplicating them: Copyright James Rest, 1972, all rights reserved.

Best wishes for success in your work. I do appreciate hearing of your progress and please send me a copy of your report.

Sincerely,

James R. Rest
Professor

JRR: jaz

INFORMATION REGARDING THE DIT

The Defining Issues Test is easily group administered and a typical class period (50-60 minutes) is usually ample time. The scoring is completely objective either by using scoring keys or by computer. Subjects who are randomly checking responses or who do not understand directions can be detected by an internal consistency check. I have used the test with groups as young as the ninth grade (13-14 years). Other researchers have reported successfully using it with 7th graders and some have used it in a one-to-one interview format but still scoring it objectively. The test yields scores for Stages 2, 3, 4, 4 1/2, 5A, 5B, and 6, however the most useful index has been a combination of Stages 5 and 6, a "principled" morality score ("P" score).

A brief sampling of findings from recent studies includes the following:

1. The test powerfully discriminates these groups: junior high school students, senior high school, college and graduate students (one way ANOVA $F = 48.5$).

2. It correlates in the .60's with moral comprehension.

3. It correlates in the .60's with stances on current political-moral controversies.

4. It correlates .68 with Kohlberg's test.

5. It has a two week test-retest stability of .81.

6. The correlation over two years is .57.

7. It shows significant pre-post test gains in response to some educational experiences (i.e., ethics course, a Deliberate Psychological Education program) but not to other courses (art, logic, religion).

8. In a two year longitudinal study, subjects show significant upward movement ($p \leq .001$) with college students showing twice as much progress as non-college subjects.

9. With directions to fake low, subjects can depress their scores, but with directions to fake high, scores do not increase.

Currently many studies are underway including correlating the D.I.T. with various personality, attitude and developmental variables, using the test in project evaluations, and further development of the test itself by item analyses, new scaling techniques, and the development of shorter, more accurate versions with two forms.

Several disclaimers should be mentioned at this point. The test is inappropriate for subjects not fluent with English or who do not have roughly an 8th grade level. Also, test scores should not be used to make inferences about the moral worth, honesty or loyalty of persons but rather is a test of moral thinking, as is the case.with all moral judgment measures. I still consider the test as a research and experimental measure, and its properties are still under investigation--although it seems to compare very well with other existing measures of its type. Hopefully, further research will result in revisions and improvements of the current D.I.T.

As with all psychological tests, the D.I.T. is vulnerable to misuse. We can all imagine misrepresentations about someone's "morality" inferred from the D.I.T. scores. An easily scorable test of moral judgment is probably more vulnerable to abuse than many psychological tests. With this in mind I have the test copyrighted and want to exercise control over its use. I am trying to protect legitimate research and educational uses of the test by being prepared to take legal action against any misusers. I ask that each use of the test be cleared through me by providing in a letter the following information:

1. name, address and phone number of investigator(s)
2. institutional affiliation
3. characteristics of the sample
4. purpose of using the test

I hope that this extra step will not hamper use of the test--there are no fees or charges for using the test and all professional and student researchers affiliated with recognized institutions are encouraged to use it.

If you are interested in using the test, please send me the above information. If you do complete a study I would like a report of your findings and also a copy of the raw D.I.T. data to use in item analyses and further instrument development.

If you would like further information about the Defining Issues Test, the following package of materials is available:

1. Test administration suggestions
2. Directions for calculations;
   a) Stage scores (Stages 2, 3, 4, 4 1/2, 5A, 5B, 6 and 7)
   b) Checking for subject reliability (consistency check)
   c) Stage typing a subject

3. Model computer programs for calculations above and the standard layout for computer card punching
4. Theoretical discussion of stage characteristics presupposed in the D.I.T. (40 pages)
5. Reprint: Rest, et. al. Judging the important issues in moral dilemmas--an objective measure of development, Developmental Psyc, 1974, 10 (4), 491-501.
6. Reprint: Rest, Longitudinal study of the defining issues test of moral judgment. Dev. Psyc, 1975, 11, (6), 738-748.

Since I cannot ask my department to bear all of these duplication and mailing costs, if you want this package of materials send a check for $10.00 made out to "Minnesota Moral Research Projects."

Taken from Revised Manual for DIT

James Rest
June 1979
University of Minnesota

1. ADMINISTERING THE QUESTIONNAIRE

Administration and Timing

The D.I.T. can be group administered and usually a class period (50-60 minutes) is ample time for the 6-story version. There is a shorter version (see Section 7) consisting of 3 stories which has almost the same characteristics as the longer version. The D.I.T. is not intended to be a speeded test and every subject should finish the entire questionnaire--some subjects may want to linger over answers but should be encouraged to finish within an hour. In some cases the D.I.T. has been given to subjects to take home and complete without monitoring. With such use the experimentor should have assurance that subjects are motivated to take the test seriously, that they do understand directions, and that their answers are solely their own. In other cases the D.I.T. has been administered one-to-one, with the examiner reading through the questionnaire with the subject, and helping the subject with the directions--this mode may be appropriate with less motivated subjects, or those unfamiliar with objective test formats.

The present forms of the D.I.T. have subjects put check marks and numbers directly on the questionnaire booklet, but with subjects accustomed to objective tests, the use of machine-scored answer sheets could save time in data processing. (We hope to have answer sheets and a service for machine scoring available soon.)

Instructions to Subjects

I think that the important points in giving instructions are the following:

(1) We are interested in the subject's own opinions about controversial social issues. Different people have different opinions.

(2) The time allowed to complete the questionnaire is usually ample for everyone to finish it. Subjects should consider every item carefully but also should pace themselves so that they finish in about an hour.

(3) Every story has 12 issues. The first task after reading the story is to read each item by itself and to rate it in importance. After rating each item individually, then the subject considers the set of 12 items and chooses the four most important items. I usually introduce a sample story (Frank Jones deciding about buying a car) to illustrate the task of rating and ranking issues in terms of their importance in making a decision. With subjects unfamiliar with objective tests (and routinely with junior high subjects) I suggest reading through the Frank Jones sample case aloud in the group and going through the sample case with the subjects, seeing if they understand the task and answering questions about procedures --then after the sample case, subjects are on their own.

(4) Note that the sample case illustrates items which may not be comprehended (Item 4) or which sound like gibberish (Item 6). Subjects are instructed to mark such items as "no importance". Throughout the test there are items which are meaningless nonsense items ("M" items--see Sections 2 and 4) and subjects should have the test taking set at the beginning to rate these items low.

(5) If during the testing a subject does not understand a word in a story, it is permissible to give him a dictionary definition of the

word. If a subject does not understand a word in an item, do not interpret it for him or send him to the dictionary. Ask him to make his best judgment about it.

I have used several versions of instructions. In addition to the instructions contained in the form of the D.I.T. sent to you, you might want to consider the following expansions of instructions if you think they would be helpful to your subjects.

> In making a decision about social problems, what should be the most important questions a person asks himself? On what general basis would you want people to determine what is crucial in these problems?
>
> On the next page is a list of questions that a person might ask himself when he is trying to make a decision. Read one question at a time and check in the left hand margin (of each one) how important you think it is.
>
> There are five places to put a check.
>
> Great importance--Check here if the question concerns something that makes a big, crucial difference one way or the other in making a decision about the problem.
>
> Much Importance--Check here if the question concerns something that a person should clearly be aware of in making a decision, and one way or the other, it would make a difference in your decision, but not a big, crucial difference.
>
> Some importance--Check here if the question concerns something you generally care about, but something that is not of crucial importance in deciding about this problem.
>
> Little importance--Check here if the question concerns something that is not sufficiently important to consider in this case.
>
> No importance--Check here if the question is about something that has no importance in making a decision, and that you'd be wasting your time in thinking about this when trying to make a difficult decision. Some of the questions are apt to seem foolish or make no sense--Check here on those questions.

In this questionnaire you will be asked to give your opinions about several stories. Here is a story as an example:

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. On the next page there is a list of some of these questions.

If you were Frank Jones, how important would each of these questions be in deciding what car to buy?

Instructions for Part A: (Sample Question)

On the left hand side of the next page check one of the spaces by each statement of a consideration. (For instance, if you think that statement #1 is not important in making a decision about buying a car, check the space on the right.)

GREAT importance	MUCH importance	SOME importance	LITTLE importance	NO importance	
				✓	1. Whether the car dealer was in the same block as where Frank lives. (Note that in this sample, the person taking the questionnaire did not think this was important in making a decision.)
✓					2. Would a used car be more economical in the long run than a new car. (Note that a check was put in the far left space to indicate the opinion that this is an important issue in making a decision about buying a car.
		✓			3. Whether the color was green, Frank's favorite color.
				✓	4. Whether the cubic inch displacement was at least 200. (Note that if you are unsure about what "cubic inch displacement" means, then mark it "no importance.")

GREAT importance	MUCH importance	SOME importance	LITTLE importance	No importance	
✓					5. Would a large, roomy car be better than a compact car.
				✓	6. Whether the front connibilies were differential. (Note that if a statement sounds like gibberish or nonsense to you, mark it "no importance."

Instructions for Part B: (Sample Question)

From the list of questions above, select the most important one of the whole group. Put the number of the most important question on the line below. Do likewise for your 2nd, 3rd and 4th most important choices. (Note that the top choices in this case will come from the statements that were checked on the far left-hand side--statements #2 and #5 were thought to be very important. In deciding what is the most important, a person would re-read #2 and #5, and then pick one of them as the most important, then put the other one as "second most important," and so on.)

Most important	5
Second most important	2
Third most important	3
Fourth most important	1

OPINIONS ABOUT SOCIAL PROBLEMS

This questionnaire is aimed at understanding how people think about social problems. Different people often have different opinions about questions of right and wrong. There are no "right" answers in the way that there are right answers to math problems. We would like you to tell us what you think about several problem stories. The papers will be fed to a computer to find the average for the whole group, and no one will see your individual answers.

Please give us the following information:

Name _____ __ female

Age _____ Class and period_____ __ male

School_____

* * * * * * * * *

In this questionnaire you will be asked to give your opinions about several stories. Here is a story as an example.

Frank Jones has been thinking about buying a car. He is married, has two small children and earns an average income. The car he buys will be his family's only car. It will be used mostly to get to work and drive around town, but sometimes for vacation trips also. In trying to decide what car to buy, Frank Jones realized that there were a lot of questions to consider. Below there is a list of some of these questions.

If you were Frank Jones, how important would each of these questions be in deciding what car to buy?

Instructions for Part A: (Sample Question)

On the left hand side check one of the spaces by each statement of a consideration. (For instance, if you think that statement #1 is not important in making a decision about buying a car, check the space on the right.)

IMPORTANCE:

Great	Much	Some	Little	No	
				✓	1. Whether the car dealer was in the same block as where Frank lives. (Note that in this sample, the person taking the questionnaire did not think this was important in making a decision.)
✓					2. Would a <u>used</u> car be more economical in the long run than a <u>new</u> car. (Note that a check was put in the far left space to indicate the opinion that this is an important issue in making a decision about buying a car.)
		✓			3. Whether the color was green, Frank's favorite color.
				✓	4. Whether the cubic inch displacement was at least 200. (Note that if you are unsure about what "cubic inch displacement" means, then mark it "no importance.")
✓					5. Would a large, roomy car be better than a compact car.
				✓	6. Whether the front connibilies were differential. (Note that if a statement sounds like gibberish or nonsense to you, mark it "no importance.")

<u>Instructions for Part B</u>: (Sample Question)

From the list of questions above, select the most important one of the whole group. Put the number of the most important question on the top line below. Do likewise for your 2nd, 3rd and 4th most important choices. (Note that the top choices in this case will come from the statements that were checked on the far left-hand side--statements #2 and #5 were thought to be very important. In deciding what is the <u>most</u> important, a person would re-read #2 and #5, and then pick one of them as the <u>most</u> important, then put the other one as "second most important," and so on.)

Most important ___

Second most important ___

Third most important ___

Fourth most important ___

HEINZ AND THE DRUG

In Europe a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid $200 for the radium and charged $2000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about $1000, which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife.

Should Heinz steal the drug? (Check one)

_____Should steal it _____Can't decide _____Should not steal it

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Whether a community's laws are going to be upheld.
					2. Isn't it only natural for a loving husband to care so much for his wife that he'd steal?
					3. Is Heinz willing to risk getting shot as a burglar or going to jail for the chance that stealing the drug might help?
					4. Whether Heinz is a professional wrestler, or has considerable influence with professional wrestlers.
					5. Whether Heinz is stealing for himself or doing this solely to help someone else.
					6. Whether the druggist's rights to his invention have to be respected.
					7. Whether the essence of living is more encompassing than the termination of dying, socially and individually.
					8. What values are going to be the basis for governing how people act towards each other.
					9. Whether the druggist is going to be allowed to hide behind a worthless law which only protects the rich anyhow.
					10. Whether the law in this case is getting in the way of the most basic claim of any member of society.
					11. Whether the druggist deserves to be robbed for being so greedy and cruel.
					12. Would stealing in such a case bring about more total good for the whole society or not.

From the list of questions above, select the four most important:

Most Important ____
Second Most Important ____
Third Most Important ____
Fourth Most Important ____

STUDENT TAKE-OVER

At Harvard University a group of students, called the Students for a Democratic Society (SDS), believe that the University should not have an army ROTC program. SDS students are against the war in Viet Nam, and the army training program helps send men to fight in Viet Nam. The SDS students demanded that Harvard end the army ROTC training program as a university course. This would mean that Harvard students could not get army training as part of their regular course work and not get credit for it towards their degrees.

Agreeing with the SDS students, the Harvard professors voted to end the ROTC program as a university course. But the President of the University stated that he wanted to keep the army program on campus as a course. The SDS students felt that the President was not going to pay attention to the faculty vote or to their demands.

So, one day last April, two hundred SDS students walked into the university's administration building, and told everyone else to get out. They said they were doing this to force Harvard to get rid of the army training program as a course.

Should the students have taken over the administration building? (check one)

__Yes, they should take it over __Can't decide __No, they shouldn't take it over

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Are the students doing this to really help other people or are they doing it just for kicks?
					2. Do the students have any right to take over property that doesn't belong to them?
					3. Do the students realize that they might be arrested and fined, and even expelled from school?
					4. Would taking over the building in the long run benefit more people to a greater extent?
					5. Whether the president stayed within the limits of his authority in ignoring the faculty vote.
					6. Will the takeover anger the public and give all students a bad name?
					7. Is taking over a building consistent with principles of justice?
					8. Would allowing one student take-over encourage many other student take-overs?
					9. Did the president bring this misunderstanding on himself by being so unreasonable and uncooperative?
					10. Whether running the university ought to be in the hands of a few administrators or in the hands of all the people.
					11. Are the students following principles which they believe are above the law?
					12. Whether or not university decisions ought to be respected by students.

From the list of questions above, select the four most important:

Most Important ___
Second Most Important ___
Third Most Important ___
Fourth Most Important ___

ESCAPED PRISONER

A man had been sentenced to prison for 10 years. After one year, however, he escaped from prison, moved to a new area of the country, and took on the name of Thompson. For 8 years he worked hard, and gradually he saved enough money to buy his own business. He was fair to his customers, gave his employees top wages, and gave most of his own profits to charity. Then one day, Mrs. Jones, an old neighbor, recognized him as the man who had escaped from prison 8 years before, and whom the police had been looking for.

Should Mrs. Jones report Mr. Thompson to the police and have him sent back to prison? (Check one)

___ Should report him ___ Can't decide ___ Should not report him

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Hasn't Mr. Thompson been good enough for such a long time to prove he isn't a bad person?
					2. Everytime someone escapes punishment for a crime, doesn't that just encourage more crime?
					3. Wouldn't we be better off without prisons and the oppression of our legal systems?
					4. Has Mr. Thompson really paid his debt to society?
					5. Would society be failing what Mr. Thompson should fairly expect?
					6. What benefits would prisons be apart from society, especially for a charitable man?
					7. How could anyone be so cruel and heartless as to send Mr. Thompson to prison?
					8. Would it be fair to all the prisoners who had to serve out their full sentences if Mr. Thompson was let off?
					9. Was Mrs. Jones a good friend of Mr. Thompson?
					10. Wouldn't it be a citizen's duty to report an escaped criminal, regardless of the circumstances?
					11. How would the will of the people and the public good best be served?
					12. Would going to prison do any good for Mr. Thompson or protect anybody?

From the list of questions above, select the four most important:

Most Important ___

Second Most Important ___

Third Most Important ___

Fourth Most Important ___

THE DOCTOR'S DILEMMA

A lady was dying of cancer which could not be cured and she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of pain-killer like morphine would make her die sooner. She was delirious and almost crazy with pain, and in her calm periods, she would ask the doctor to give her enough morphine to kill her. She said she couldn't stand the pain and that she was going to die in a few months anyway.

What should the doctor do? (Check one)

___He should give the lady an overdose that will make her die

__Can't decide

__Should not give the overdose

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Whether the woman's family is in favor of giving her the overdose or not.
					2. Is the doctor obligated by the same laws as everybody else if giving her an overdose would be the same as killing her.
					3. Whether people would be much better off without society regimenting their lives and even their deaths.
					4. Whether the doctor could make it appear like an accident.
					5. Does the state have the right to force continued existence on those who don't want to live.
					6. What is the value of death prior to society's perspective on personal values.
					7. Whether the doctor has sympathy for the woman's suffering or cares more about what society might think.
					8. Is helping to end another's life ever a responsible act of cooperation.
					9. Whether only God should decide when a person's life should end.
					10. What values the doctor has set for himself in his own personal code of behavior.
					11. Can society afford to let everybody end their lives when they want to.
					12. Can society allow suicides or mercy killing and still protect the lives of individuals who want to live.

From the list of questions above, select the four most important:

Most Important ___

Second Most Important ___

Third Most Important ___

Fourth Most Important ___

WEBSTER

Mr. Webster was the owner and manager of a gas station. He wanted to hire another mechanic to help him, but good mechanics were hard to find. The only person he found who seemed to be a good mechanic was Mr. Lee, but he was Chinese. While Mr. Webster himself didn't have anything against Orientals, he was afraid to hire Mr. Lee because many of his customers didn't like Orientals. His customers might take their business elsewhere if Mr. Lee was working in the gas station.

When Mr. Lee asked Mr. Webster if he could have the job, Mr. Webster said that he had already hired somebody else. But Mr. Webster really had not hired anybody, because he could not find anybody who was a good mechanic besides Mr. Lee.

What should Mr. Webster have done: (Check one)

___ Should have hired Mr. Lee ___Can't decide ___ Should not have hired him

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Does the owner of a business have the right to make his own business decisions or not?
					2. Whether there is a law that forbids racial discrimination in hiring for jobs.
					3. Whether Mr. Webster is prejudiced against orientals himself or whether he means nothing personal in refusing the job.
					4. Whether hiring a good mechanic or paying attention to his customers' wishes would be best for his business.
					5. What individual differences ought to be relevant in deciding how society's roles are filled?
					6. Whether the greedy and competitive capitalistic system ought to be completely abandoned.
					7. Do a majority of people in Mr. Webster's society feel like his customers or are a majority against prejudice?
					8. Whether hiring capable men like Mr. Lee would use talents that would otherwise be lost to society.
					9. Would refusing the job to Mr. Lee be consistent with Mr. Webster's own moral beliefs?
					10. Could Mr. Webster be so hard-hearted as to refuse the job, knowing how much it means to Mr. Lee?
					11. Whether the Christian commandment to love your fellow man applies in this case.
					12. If someone's in need, shouldn't he be helped regardless of what you get back from him?

From the list of questions above, select the four most important:

Most Important ___

Second Most Important ___

Third Most Important ___

Fourth Most Important ___

NEWSPAPER

Fred, a senior in high school, wanted to publish a mimeographed newspaper for students so that he could express many of his opinions. He wanted to speak out against the war in Viet Nam and to speak out against some of the school's rules, like the rule forbidding boys to wear long hair.

When Fred started his newspaper, he asked his principal for permission. The principal said it would be all right if before every publication Fred would turn in all his articles for the principal's approval. Fred agreed and turned in several articles for approval. The principal approved all of them and Fred published two issues of the paper in the next two weeks.

But the principal had not expected that Fred's newspaper would receive so much attention. Students were so excited by the paper that they began to organize protests against the hair regulation and other school rules. Angry parents objected to Fred's opinions. They phoned the principal telling him that the newspaper was unpatriotic and should not be published. As a result of the rising excitement, the principal ordered Fred to stop publishing. He gave as a reason that Fred's activities were disruptive to the operation of the school.

Should the principal stop the newspaper? (Check one)

___ Should stop it ___ Can't decide ____ Should not stop it

IMPORTANCE:

Great	Much	Some	Little	No	
					1. Is the principal more responsible to students or to the parents?
					2. Did the principal give his word that the newspaper could be published for a long time, or did he just promise to approve the newspaper one issue at a time?
					3. Would the students start protesting even more if the principal stopped the newspaper?
					4. When the welfare of the school is threatened, does the principal have the right to give orders to students?
					5. Does the principal have the freedom of speech to say "no" in this case?
					6. If the principal stopped the newspaper would he be preventing full discussion of important problems?
					7. Whether the principal's order would make Fred lose faith in the principal.
					8. Whether Fred was really loyal to his school and patriotic to his country.
					9. What effect would stopping the paper have on the student's education in critical thinking and judgments?
					10. Whether Fred was in any way violating the rights of others in publishing his own opinions.
					11. Whether the principal should be influenced by some angry parents when it is the principal that knows best what is going on in the school.
					12. Whether Fred was using the newspaper to stir up hatred and discontent.

From the list of questions above, select the four most important:

Most Important ____
Second Most Important ____
Third Most Important ____
Fourth Most Important ____

2. SCORING THE D.I.T.

Stage Scores, Including the "P" Score

If you are hand scoring your questionnaires, follow these steps:

1. Prepare data sheets for each S as follows:

Story	Stage 2	3	4	5A	5B	6	A	M	P
Heinz									
Students									
Prisoner									
Doctor									
Webster									
Newspaper									
Totals									

2. Only look at first four rankings at bottom of test page.

3. For the "question" marked as most important (Rank #1) consult the chart below to find out what stage the item exemplifies. For instance, if a subject's first rank on the Heinz story was question 6, this would be a stage 4 choice.

Story	Item 1	2	3	4	5	6	7	8	9	10	11	12
Heinz	4	3	2	M	3	4	M	6	A	5A	3	5A
Stu.	3	4	2	5A	5A	3	6	4	3	A	5B	4
Pris.	3	4	A	4	6	M	3	4	3	4	5A	5A
Doc.	3	4	A	2	5A	M	3	6	4	5B	4	5A
Web.	4	4	3	2	6	A	5A	5A	5B	3	4	3
Newsp.	4	4	2	4	M	5A	3	3	5B	5A	4	3

4. After finding the item's stage, weight the choices by giving a weight of 4 to the first choice, 3 to the second choice, 2 to the third choice, and 1 to the fourth choice.

5. For each 1st, 2nd, 3rd, and 4th choice in the 6 stories, enter the appropriate weight in the stage column on the subject's DATA SHEET. For instance, in the example above where the first choice was a stage 4 item, enter a weight of 4 on the data sheet under stage 4 across the Heinz story.

6. The completed table on the DATA SHEET will have 4 entries for every story and 24 entries altogether. (There may be more than one entry in a box, e.g., a first and second choice on the Heinz story of a stage 4 item.)

7. On the subject's DATA SHEET, total each stage column (e.g., for stage 2 column, add numbers by Heinz story, Student story, Prisoner, etc.).

8. To get the "Principled" morality score ("P"), add the sub-totals together from stages 5A, 5B, and 6. This is interpreted as "the relative importance attributed to principled moral considerations" in making a moral decision.

9. You may want to express the totals in terms of percentages, in which case divide the raw score by 60. Note that the P score (as a percentage) can range from 0 to 95 instead of 100 due to the fact that on 3 stories there is no fourth possible Principled item to choose.

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